THE NEW PSALTER OF THE ROMAN BREVIARY

FILLION

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THE

NEW PSALTER

OF THE

ROMAN BREVIARY

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OF THE

ROMAN BREVIARY

TEXT AND TRANSLATION

With succinct notes

BY THE

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FOREWORD

A sentiment of joy, and also of deep gratitude towards the Sovereign Pontiff, stirred the hearts of priests, levites, religious, of all who recite the Divine Office, when it was learned that the promised reform of the Breviary, long awaited with holy impatience, had been accomplished as regards the new distribution of the Psalms, and when they had in their hands the graceful *Psalterium* in which the sacred hymns are so ingeniously portioned out among the seven days of the week.

According to the old order of things, the same Psalms recurred very frequently in the different offices; a certain number of them were recited every day; others, on the contrary, were scarcely ever met with. Now, none is thus neglected, and seventeen beautiful canticles taken from various parts of the Bible are associated with them.

This variety in unity cannot fail to be an excellent encouragement to piety. « Formerly », a young priest has written us. « I certainly recited the Breviary with joy and most willingly; now, I do so with delight. Routine is almost impossible and distractions become very rare. »

However, a difficulty at once arose. It became necessary to go more deeply into the meaning of those many psalms which had before been the subject of less attention. This necessity caused many friends, at the same time and in different places, to ask us to extract from the commentaries we published a few years ago, upon the

Psalms and the other sacred canticles [1], an explanation, succint, rapid, but sufficient to facilitate a pious and fruitful recitation of the Holy Hours. This project has appealed to us, and, encouraged by our superiors, we have carried it out with pleasure.

Psallam spiritu, psallam et mente, said St. Paul [2]. Now experience confirms the teaching of St. Augustine that the simplest and best way to recite the psalms with the mind and the heart united, is to follow, to appropriate, the sentiments expressed by the inspired poets. We must seek to place ourselves in their situation [3], to enter into their thought, to share their dispositions. If we succeed, we shall undoubtedly recite those divine canticles in a most perfect manner, learn as we articulate their sacred words the admirable art of prayer, draw from them the greatest spiritual profit and the best consolations. It is, then, the literal meaning of the Psalms that we shall seek above all to establish. When not based upon this, the first and principal meaning, mystical interpretations are often forced; they even become, in many cases, futile and erroneous. From it, on the contrary, they spring forth sweet and strong, as from an inexhaustible fountain-head.

We have endeavored, in pursuance of our purpose, clearly to state the subject of each psalm and the sequel of its ideas. An important part of our task has also consisted in explaining, as briefly as possible, the expressions and concepts which offer some obscurity, especially in our Latin version [4]. We have not failed to indicate the divergencies of the Hebrew, the mention of which is often sufficient to dispel all difficulty.

We have arranged both the Latin text and the translation according to the rules of parallelism. This method,

1. *La Sainte Bible (texte latin et traduction française) commentée d'après les textes originaux, à l'usage des Séminaires et du Clergé.* 8 vol. in-8°, Paris, librairie Letouzey.

2. I Cor. XIV, 15.

3. We have indicated it whenever it can be known from the titles of the Psalms or from their contents, as understood by the best commentators.

4. See below, pages 5-9, some reflections on the origin of the Vulgate Psalter.

which we have elsewhere usefully employed [1] has the advantage of speaking to the mind through the eye; it is moreover, alone exact and true.

The order which we have followed in our brief commentary will surprise no one. It was almost imposed upon us by the very object we had in view. Our design being to facilitate the recitation of the new Breviary, it was natural to explain the different parts of the *Psalterium* according to the plan laid down by Holy Church. The psalms and canticles will then be found in this book disposed according to their liturgical grouping. This will enable one to prepare at leisure and successively the divers « hours » of which the Divine Office is composed.

And now, may those pages procure some glory to God, develop the spirit of prayer in some souls, raise still higher some fervent hearts, and their writer will consider himself amply rewarded.

L. C. Fillion.

Paris, July 27th 1912.

The extremely favorable reception accorded this little book, the fifth edition of which is now called for and which the Catholic press of France, England, Germany, Spain and Italy has praised without a single reservation, has laid upon us the obligation to improve it as much as possible. We have, then, completed it in places and corrected a certain number of typographical errors, in order thus to render it more worthy of the noble rôle we had assigned to it : to render more easy the perfect recitation of that highest of all prayers, that which rises to the throne of God in the name of Holy Church, from the lips of her priests, of her levites, of her religious and of her virgins consecrated to God.

April 9th 1913.

1. In our *Biblia Sacra,* the 7th edition of which has just appeared (1 vol. in-8°, Paris, Letouzey, 1912).

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INTRODUCTION

This is not the place to deal scientifically with the general or special questions which are the ordinary subject of an introduction to the Book of Psalms [1]: Suffice it to recall some of the notions which may be most useful to our readers in their practical study of the Psalter.

I. Importance and beauty of the sacred poems. — 1. Their *importance* is evident. They really form, as has been said, the « heart of the Bible », a « Bible within the Bible », which they sum up. Their dogmatic and moral richness is astonishing. Their prophetical wealth is also remarkable, for they contain concerning the Messias and His Church numerous and luminous oracles which allow us to follow the marvellous progress of revelation in regard to the most weighty and the most interesting of all religious questions. It is not surprising, then, that of all the books of the Old Testament the Psalter is the most frequently cited in the New [2].

But we must dwell particularly upon the liturgical importance of the sacred songs. Everyone knows the rôle of the Psalms in the Jewish and Christian liturgies. They were not all, indeed, composed with a liturgical

1. They are dealt with in our *Sainte Bible commentée,* t. IV, p. 5-14. See also F. Vigouroux, *Manuel Biblique,* n. 585-605.

2. It has been reckoned that of 283 citations borrowed from the Old Testament by the New, 116 are drawn from the Psalms.

purpose; but even those which were originally only the outpouring of individual sentiment were admirably adapted to such a destination. We possess few details on their use in the religious ceremonies of Israel before the exile. Several Biblical texts indicate, however, that even then they were much used in public worship. Compare I Par. XVI; Is. XXXVIII, 20; Jer. XXXIII, 11, etc., and the titles of a certain number of Psalms. The same was true after the exile, as we are told in different places of the Talmund which goes to far as to note what Psalms were sung on different days. From the Jewish worship, the use of the Psalms passed from the very beginning into the worship of the Christian Church [1]. Nothing was more natural, since the Apostles, and those of the early Christians who had come from Judaism, had been accustomed to this kind of prayer. Besides, the Psalter has nothing that is specifically Jewish; its supplications and its praises suited the new religion even better than they did the old. So that as the Christian liturgy gradually became organised, it made an extensive use of the Psalms: the Churches of Syria used to sing the entire Psalter, «the heart of God», as they called it, on all vigils of feasts; the Greek and Latin Churches recited it once a week, and it is this pious custom which has recently been restored for us.

2. One might cull from the greatest Christian writers of every century an anthology of remarkable reflexions on the *beauty* of the Psalms and the other Biblical poems. The apostolic Constitution of His Holiness Pius X about the new disposition of the Psalter in the Roman Breviary does this masterfully in its first pages, as regards the Fathers of the Church. Suffice it to say that the Psalms are rightly considered the most perfect work ever produced by lyric poetry. What a privilege for us, to have so frequently in our hands and upon our lips those sublime canticles, so melodious for the mind and for the heart!

II. The subject of the Psalms, their different kinds. — 1. The *subject* of all the inspired canticles, the sun (it has been said) around which they gravitate without a

1. Cf. I Cor. 14^{15}; Eph. 5^{19}; Col., 3^{16}.

single exception, is God Himself. He is truly their one, perpetual theme; there are only seventeen Psalms out of one hundred and fifty in which the name does not occur in the very first verse [1]. But, in the hymns of the Bible, God is not looked upon in the light of a cold philosophy; their inspired authors do not speculate in an abstract way concerning His nature and His attributes. They do not, either, contemplate Him simply in Himself; but, in His presence, they place man, his highly favored creature. Whence it follows that the complete subject of the Psalms is first God, then man in his relations with God. God in His infinite greatness, in His adorable goodness, in His boundless mercy, in His dread justice, in His constantly renewed benefactions; man, in his littleness and weakness, in his physical and moral wretchedness, in his never-ceasing frailty and sinfulness, in the perpetual need he has of God.

2. *Their different kinds.* This theme is dealt with under the most varied aspects. Many canticles are addressed directly to God, to invoke Him, to adore and praise Him, to thank Him; others sing His attributes, His numberless perfections, or the marvels He has wrought in nature or in history; others set forth in a subjective way His holy law, which the Pentateuch had promulgated objectively; others contemplate the mysterious problems of human life in its relations with divine Providence, etc. Hence manifold essays at classification. The great variety and the rapid change of sentiments in one and the same Psalm render this classification very difficult. We may, however, distinguish : the eucharistic or thanksgiving Psalms (Pss. 8, 17, 18, etc.); the elegiac Psalms, expressing plaintive prayer [2] (Pss. 3, 5, 7, etc.); the didactic Psalms (Pss. 1, 48, 118, etc.); the historical Psalms (Pss. 77, 104, 105, etc.); the prophetical or messianic Psalms (Pss. 2, 15, 21, etc.). A special category of Psalms deserves notice here. They are the « songs of the steps », as they are officially called in the Hebrew

1. Pss. 1, 2, 31, 36, 38, 44, 48, 51, 57, 77, 86, 113, 115, 120, 128, 132, 136.

2. The seven penitential Psalms (6, 31, 37, 50, 101, 129, 142) are of course in this class.

text as in the Vulgate, or the « gradual Psalms » of the liturgy. They form « a graceful little psalter », made up of fifteen poems, generally rather short [1]. Their name, which is somewhat obscure, has been variously accounted for. We will mention only the two principal explanations : *a*) The steps or goings up in question [2] would represent the pilgrimages which the Jews were obliged to make three times a year to Jerusalem, on the occasion of the three principal religious solemnities (cf. Ex. XXXIV, 24; III Kings XII, 27, etc.); for from every direction it was necessary to *go up* to Jerusalem, and, as a matter of fact, the verb *'alah* is frequently used in the Bible of a journey to the Holy City. But only Psalms 121 and 132 seem especially fitting for pilgrim songs. *b*) According to a view which is relatively recent, but which has become nearly common nowadays, the denomination in question has primarily a literary significance, and relates to the gradual and progressive *ascension* of the thoughts and expressions of these fifteen poems. The ascending movement is obtained by the repetition of certain more accentuated words; it is very notable in several of the gradual Psalms [3], and there is none in which it does not exist to some extent.

III. The Authors of the Psalms. — Titles at the head of the Psalms indicate the name of the authors of one hundred and one of them in the Hebrew Bible; of one hundred and fifteen in the Septuagint and the Vulgate. Seventy-three Psalms are attributed to David in the original text [4], eighty-eight in the Septuagint [5]. According to those same titles, Psalm LXXXIX is by Moses, two

1. Pss. 119-133 of the Vulgate; 120-135 of the Hebrew.

2. The Hebrew word *ma'aloth* which corresponds to *graduum* of the Vulgate has directly the meaning of ascents, *goings up*.

3. For instance, in Ps. 120 : *auxilium mihi,* 1b, et *auxilium meum* 2a; *dormitat qui custodit,* 3b; *et dormitabit qui custodit,* 4ab; *Dominus custodit te...* 5, 7, 8, etc.

4. They are Pss. 3-9, 11-32, 34-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145, according to the Hebrew numbering.

5. And to the preceding list Pss. 10 (Heb.), 32, 42, 66, 70, 90, 92-98, 113, 136.

Psalms (71 and 126) are by Solomon; Asaph, leader of the temple choir in the time of David [1], composed twelve; « the sons of Core », that is to say the descendants of the revolutionary levite who had been so terribly punished in the time of Moses [2], are likewise the authors of twelve. Heman and Ethan, placed in charge of the temple music by David are each credited with one. According to the Hebrew text, 34 Psalms are orphans, as the Talmud expresses it, that is to say, anonymous. The Psalter is far, then, from belonging entirely to David, who does not appear to have composed more than half of it.

From what has been said of the authors of the Psalms, the extreme dates of their composition are, on the one hand, about the year 1050, on the other, about 450 before Christ, comprising a period of 600 years.

The recent opinion according to which many Psalms would only go back to Macchabean times is baseless; even in the rationalist ranks, it has met with very energetic opponents.

IV. Our Latin translation of the Psalms and its difficulties. — 1. The two most important ancient versions of the Psalter are the Septuagint and the Vulgate. The former is frequently very imperfect in its details, and has in a thousand places, thanks to an over-scrupulous literalness, a pronounced and painful Hebrew colouring; and the latter being only a version of the Greek translation, naturally presents a considerable number of imperfections.

Here is in brief the history of the Psalter, such as it is contained in the Vulgate. « Our Latin version of the Psalms is that of the old Itala; it was not made directly on the Hebrew original... it is then a translation of a translation (the Greek). By the time of St. Jerome, it had become very faulty owing to the very many transcriptions which had been made of it; and this great doctor revised it about 383 on the request of Pope Damasus. His corrections were not very numerous, because he feared to trouble by too many changes the habits of the faithful, most of whom knew the Psalms

1. Cf. I Par, 15^{16ff}; II Par. 29^{30}.
2. Cf. Numb. 16.

by heart. This first version is known as the *Roman Psalter.* It was soon deemed insufficient. St. Jerome once more set to work between 387 and 391, and published a second edition, more carefully and more extensively corrected, of the Italic version of the Psalms; it is called the *Gallican Psalter,* because it was adopted by the Churches of Gaul. When he later on translated the Old Testament from the Hebrew, he published his third edition of the Psalms, the *Hebraic Psalter.* This version was a good one; but the faithful were so familiar with the old Itala Psalter that the Church, in her wisdom, thought best to keep it in the editions of the Vulgate, according to its *Gallican* form [1]. »

Our official version of the Psalms is, then, in many ways, defective. « It is frequently of an incorrect and barbarous style, obscure in places, and even fails at times to give the exact sense of the original [2]. » The obscurity of the Latin Psalter comes in a notable measure from its diction. Frequently its phrases servilely copy those of the Greek and the Hebrew, — gammar gets numerous rents, particles are used in an anormal way, etc. [3]. But let us hasten to say that notwithstanding all these imperfections of the Latin translation, its doctrine is entirely identical with that which is conveyed by the original Hebrew. « Moreover, although our Vulgate version is not perfect, it possesses admirable strength and concision, joined to I know not what agreeable savor, which gives it the greatest value, and causes the words of the sacred singers, under this form of the Latin spoken by the people, to strike the mind and become engraved upon the memory much better than if they were clothed in all the elegance of a modern tongue [4]. »

2. The following list, in which we have placed different Latin words which render in an imperfect way, and that habitually, the sense of the Hebrew, or which receive in the Psalter an unusual meaning, will help the reader to overcome quite a number of difficulties.

1. F. Vigouroux, *Manuel biblique,* t. II, n. 663.

2. *Ibid.*, n. 664.

3. It must be added that the punctuation of the Vulgate, often faulty in the Psalter, increases the difficulty.

4. F. Vigouroux, *loc. cit.* n. 663.

Alienigenæ, Pss. 49[10]; 82[8]; 86[4]; 107[10]; the Philistines (translation suggested by the Septuagint).

Allophyli, Ps. 55[1]; likewise the Philistines.

Anima, 1) often designates life, Ps. 68[19]; 118[109], etc.; 2) at times it means desire, Ps. 26[12], 408; 3) is equivolent to the personal pronoun, Ps. 3[3], 77[78], etc.

Causa, 1) a judicary cause, Ps. 73[22], etc.; 2) a motive, Ps. 3[3]; 3) a profit, Ps. 72[13], etc.

Christus, anointed, consecrated by anointing, 1) in a proper sense, the king, the priests; 2) in a figurative sense, the Messias, Ps. 2[2], etc.

Complacere, 1) to will well, Ps. 39[14]; 2) to be agreeable, Ps. 18[15], 34[14], 76[8].

Confessio, Confiteri (with dative), praise, to praise.

Convertere, to turn back, to be transformed, converted, Ps. 59[2], 67[23], 84[7], etc.

Cor, 1) thought, the mind, Ps. 13[1], etc.; 2) the will, Ps. 94[8]; 3) moral vigor, Ps. 39[13]; 4) the heart, seat of the affections.

Cornu, frequent metaphor to express strength, power. Ps. 17[3], 148[14], etc.

Dii, 1) the false gods; 2) the angels; 3) judges, Cf. Ps. 46[10], 81[1], etc.

Dirigere, to be straight, Ps. 58[5], 100[7].

Exercere, Exercitatio, to meditate, Ps. 118[15], meditation, Ps. 54[3].

Facies, the face of God regarded as a symbol 1) of His favor, Ps. 19[1], 88[16]; 2) of His displeasure, Ps. 17[9], 95[4], etc.

Filia Sion, Babylonis, etc., the inhabitants of Sion, Babylon, etc.

Gloria, as synonym of life, soul, Ps. 76, 56[9], etc.

Hæreditas, the Hebrew people, inasmuch as the Lord had made of them His privileged nation.

Humilis, humilitas, low, vile, lowliness, etc. Ps. 9[14], 137[6].

Idipsum (in), 1) together, Ps. 33[1], 73[6], 121[3], etc.; 2) at once, immediately, Ps. 4[9], 40[8].

Immaculatus, often means upright, honest, perfect.

Incola, incolatus, stranger, sojourning in a strange country, Ps. 118[19], 119[5].

Inferni, infernus, the Hebrew *Sheol* or sojourn of the dead.

Innocentia, integrity, uprightness, perfection.

Inops, see *Pauper*.

Insipiens, senseless in the moral order, impious. *Stultus* is used in the same way.

Justitia, 1) justice; 2) holiness, perfection, Ps. 16[15], etc.

Lacus, the grave, the tomb, Ps. 142[7], etc.

Malignari, to act wickedly, Ps. 36[1], 8, and 9; 104[15].

Mansuetus, see *Pauper*.

Mirificare, to glorify, to honour much, Ps. 4[4], 15[3].

Misericordia represents, according to the Hebrew, the kindness of God rather than His mercy.

NIMIS, much, Ps. 78^{8}, 138^{17}.

NON OMNIS, Hebraism for *nullus*, Ps. 33^{11}, etc.

PANIS, food in general.

PAUPER, is often used to translate the Hebrew *'ani*, afflicted; so are also, at times, *inops* and *mansuetus*.

PINGUIS, with the meaning of strong, powerful, rich, Ps. 21^{30}, etc.

POTENTIÆ, manifestations of divine power.

PROTECTOR, sometimes renders a Hebrew word meaning Shield. The same is true of *Susceptor*.

PUER, often represents the Hebrew *'ebed*, servant.

RESURGERE, RESURRECTIO, to stand up, Ps. 15; the action of standing, Ps. 138^{2}.

SALUTARIS, 1, savior, Ps. 94^{1}, etc.; salvation, deliverance, Ps. 9^{16}, etc.

SANCTIFICATIO, at times the sanctuary.

SANCTUS, is frequently equivalent to the Hebrew *Chasid*, pious, faithful.

SERMO, 1) word; 2) the divine law; 3) thing, Ps. 111^{5}, etc. So *verbum*.

UNICA, the soul, life, Ps. 21^{21}, etc.

VAS, arm, instrument, any object whatever, Ps. 7^{14}, etc.

VELLE, to love, to take complacency in, Ps. 21^{9}, etc.

VERBUM, See *Sermo*.

VERITAS, as an attribute of God · His faithfulness to His promises.

VERUMTAMEN has at times the sense of *profecto, utique* (the English *Yes*).

VIRTUS has never the sense of *virtue*, but designates strength, power; in the plural, the armies of the heavens (the angels, the stars) and of the earth.

V. Sentiments of piety which are most frequently expressed in the Psalms. - - We have already said, according to the advice and the experience of the saints, that the best method for reciting the Breviary attentively and devoutly consists in appropriating the sentiments expressed by the inspired singers. These sentiments, varied but still not numerous, are indeed those experienced by all devout souls to whatever time, or to whatever country of the world they may belong. Every poet of the Bible might have said, from this point of view :

Homo sum et nihil humani a me alienum puto.

The desire to see God ever more glorified, better known and obeyed; the praise of His divine attributes; thanks-

giving for His benefits, old and new; humble and deep adoration; boundless confidence in His goodness and His power; filial complaint amid the cares and distress of life (this note sounds forth with particular strength); petition for His paternal help; respectful fear, succeeding to sweet familiarity; repentance for faults committed; ardent aspirations towards God's sanctuary in this world and towards that of heaven; at moments, love as intense as it is possible to conceive it in a Christian saint; prayer for the good, for the theocratic nation (the Church of that time), for the afflicted, for the priests and levites : these divers movements of the soul, of the mind and of the heart resound harmoniously in the Psalms and in the other sacred poems, forming a melody sweet, consoling, and worthy of God. It is, then, easy for everyone to play his part, as loving as possible, in the heavenly concert.

VI. The imprecations in the Psalms. — But how can we appropriate the wishes for misfortune, the at times terrible imprecations, which David and the other sacred poets utter here and there against their enemies [1]? We shall here say a word on this subject in order to avoid repetitions elsewhere.

1. Assuredly, as it has been said, it is the « spirit of Elias which speaks through the mouth of psalmists », that is to say, the spirit of the Old Testament which did not as yet possess the forgiving gentleness of the New Covenant. We have no right to require of the members of the Mosaic theocracy, even of the most perfect of them, the practice of charity such as Jesus Christ has ordained and facilitated it.

2. Some of those curses are conditional : the speaker wishes for the chastisement of the guilty only if they do not repent.

3. The imprecations of the Psalms are clothed in poetical language, in the language of the Orient, which is characterized by great vehemence of expression.

4. In hurling curses against their enemies, the authors of the Biblical canticles were not swayed by personal

1. See especially Pss. 5^{10-11}; 17^{38-39}, ^{43}; 58; 68; 78; 105; 136.

vengeance. This is quite evident in the case of David, who had repeatedly spared the life of Saul [1], and who acted so nobly on hearing of his cruel rival's death [2]. « If I have rendered evil for evil to those who have wronged me, we read in Ps. 7^{5}, may I fall defenceless before my enemies. »

5. The key of this little problem is found in many of the maledictions themselves, and in other places in the Bible. For instance, one of them is thus formulated : « O God, destroy them, because they have revolted against thee » (Ps. 5^{11}). Another (Ps. 138^{21-22}) : « Lord, should I not hate those who hate thee, have disgust for those who rise up against thee? » In anathematizing their enemies, the poets of the Bible were, then, thinking much more of God than of themselves. Those unjust enemies were at the same time impious men who openly outraged the Lord, His commandaments, His institutions (the theocracy, the kingship, the social order, etc.), and against whom it was impossible not to be indignant, if one was attached to God and His interests.

6. Finally, the evils called down upon the sinful Israelites, and upon the heathen nations which oppressed the theocratic people, have frequently their conversion for a direct object : « (Lord) cover their face with shame, and they will seek Thy name », cries the author of Ps. 82^{17}; and this desire is often expressed elsewhere in similar words. Let it be ours, as we recite those passages expressive of just indignation. Does not the Christian Church ask of God, in her solemn prayers, that He humble, render powerless, and convert those who are her enemies and His?

VII. — The distribution of the psalms of the Psalter took place in the following manner. The new rules require 9 Psalms or parts of Psalms for Matins, 4 for Lauds (besides the canticle), 3 for each of the four Little Hours, 5 for Vespers, and 3 for Compline; consequently, 33 Psalms or parts of Psalms for each day, 231 (33×7) for the week. Now, leaving aside the Invitatory of Matins (Ps. 94), there remained 149 Psalms to distri-

1. Cf. I Kings 24 et 26.
2. Cf. II Kings 1.

bute among the seven Offices. By dividing the longest of them into two, three, or more parts, the necessary figure was easily obtained.

The next step was to select the Psalms which appeared best adapted to the spirit of Lauds and Compline. In Compline we find especially canticles which breathe forth confidence and thankfulness for benefits received. The Psalms of Lauds sing the praises of God (the last one commences invariably with the word *Lauda* or *Laudate*). In Vespers the numerical order is still followed, from the 109th to the 144th Psalm. In Matins and in Little Hours the same order has been also followed ordinarily : from the 1st to the 9th Psalm for Sunday; the 13th to the 33rd for Monday; the 39th to the 44th for Tuesday and so on. Ps. 118 has been maintained for the Little Hours of Sunday. In Prime of Thursday and Friday, we have in the first place the Pss. *Dominus regit me* (Ps. 22), and *Deus, Deus meus, quare dereliquisti me* (Ps. 21), in honor of the Eucharist and of the Passion of the Lord. The selection and the distribution have been very happy [1].

1. See C. Callewaert, *La Réforme du Bréviaire, son esprit, ses prescriptions nouvelles,* in-8°, Bruges, 1912.

OFFICE OF SUNDAY

Matins.

INVITATORY

Psalm 94

1 Venite, exsultemus Domino;
jubilemus Deo, salutari nostro.
2 Præoccupemus faciem ejus in confessione,
et in psalmis jubilemus ei.
3 Quoniam Deus magnus Dominus,
et rex magnus super omnes deos.
4 Quoniam non repellet Dominus plebem suam,
quia in manu ejus sunt omnes fines terræ;
et altitudines montium ipse conspicit.
5 Quoniam ipsius est mare, et ipse fecit illud,
et aridam fundaverunt manus ejus.
6 Venite, adoremus, et procidamus ante Deum;
ploremus coram Domino qui fecit nos,
7 quia ipse est Dominus Deus noster;
nos autem populus ejus,
et oves pascuæ ejus.
8 Hodie, si vocem ejus audieritis,

Psalm 94

Invitation to praise God and to obey Him.

Both the Septuagint and the Vulgate attribute this psalm to David. Cf. Heb. 4[7]. Its Latin form in this *Invitatory* of Matins is slightly different from that of the Vulgate, the Breviary having in this one instance retained the first revision of St Jerome, whilst the Vulgate has the second, more correct revision. See Introduction, p. 6.

1-7. First part : exhortation to sing the praises of Almighty God, who has shown Himself so good to His people.

1-2. Prelude inviting praise. — *Præoccupemus faciem...* Hebraism : let us present ourselves before God as soon as possible in order to praise Him.

3-5. The infinite power of the

OFFICE OF SUNDAY

Matins.

INVITATORY

PSALM 94

1 Come let us praise the Lord with joy :
let us joyfully sing to God our saviour.
2 Let us come before his presence with thanksgiving;
and make a joyful noise to him with psalms.
3 For the Lord is a great God,
and a great King above all gods.
4 For in his hand are all the ends of the earth :
and the heights of the mountains he beholdeth.

5 For the sea is his, and he made it :
and his hands formed the dry land.
6 Come let us adore and fall down :
and weep before the Lord that made us.
7 For he is the Lord our God :
and we are the people of his pasture
and the sheep of his hand.
8 To day if you shall hear his voice,

Lord is a first reason for boundless praise. He is the only true God, the only true king, the Creator of heaven and earth. — *Omnes fines* (℣. 4). Heb., all the depths (the innermost parts) of the earth.

6-7. The special relations of the Lord with Israel, furnish another motive of praise.

8-11. Second part : we must not try the patience of God by disregarding His graces.

8-9. Grave warning. *Hodie*, which is emphatic, reminds us of the great importance of the present hour, of the moment when God speaks to us to move us to do good. In the Epistle to the Hebrews, 3^{7}-4^{13}, St. Paul makes an admirable application of this passage to Christians. — *Si vocem...* According to the Hebrew, Oh that to-day you would harken to His voice! — *Nolite...* The Lord Himself is sudden

nolite obdurare corda vestra, [9] sicut in exacerbatione,
secundum diem tentationis in deserto,
ubi tentaverunt me patres vestri,
probaverunt et viderunt opera mea.
[10] Quadraginta annis proximus fui generationi huic,
et dixi : Semper hi errant corde;
[11] ipsi vero non cognoverunt vias meas;
quibus juravi in ira mea :
Si introibunt in requiem meam.

FIRST NOCTURN

Psalm 1

[1] Beatus vir, qui non abiit in consilio impiorum,
et in via peccatorum non stetit,
et in cathedra pestilentiæ non sedit :
[2] sed in lege Domini voluntas ejus,
et in lege ejus meditabitur die ac nocte.
[3] Et erit tamquam lignum, quod plantatum est secus [decursus aquarum,
quod fructum suum dabit in tempore suo :
et folium ejus non defluet :
et omnia quæcumque faciet, prosperabuntur.

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introduced encouraging His people to faithfulness. — *In exacerbatione,* secundum... (℣. 9) Heb., As at *Meribah,* as in the day of *Massah.* These two names designate one and the same place in the desert of Pharan, where the Hebrews, suffering for want of water, had murmured against the Lord. Cf Ex. 17^{1-7}. — *Et viderunt...* This detail brings more into relief the ingratitude of the guilty ones : " And, nevertheless, they had seen what I was able and willing to do for them. "

10-11. Threatening conclusion. — *Proximus fui :* by my miracles (St. Augustine); by my chastisements (Bossuet). In the Heb., I loathed. — *Juravi* (℣. 11). Reference to the terrible oath and to the terrible sentence exposed at length in Numb. 14^{27ff}. and cited in an abridged from in the words. *Si introibunt...* (the Hebrew formula of an oath, for " they shall not enter "). — *Requiem meam :* the Holy Land, place of rest and happiness which God had long since promised to the Israelites. For us, according to St Paul's application, it stands for Heaven and its everlasting bliss.

Psalm 1

The happiness of the righteous contrasted with the misery of the wicked.

This psalm, which some Fathers, several manuscripts of the LXX and a certain number of modern authors ascribe to David, is a development

harden not your hearts : [9] as in the provocation,
according to the day of temptation in the wilderness :
where your fathers tempted me,
they proved me, and saw my works.
[10] Forty years long was I near that generation,
and I said : These always err in heart.
[11] And these men have not known my ways :
so I swore in my wrath
that they shall not enter into my rest.

FIRST NOCTURN

Psalm 1

[1] Blessed is the man who hath not walked in the counsel [of the ungodly,
nor stood in the way of sinners,
nor sat in the chair of pestilence.
[2] But his will is in the law of the Lord,
and on his law he shall meditate day and night.
[3] And he shall be like a tree which is planted near the [running waters,
which shall bring forth its fruit, in due season.
And his leaf shall not fall off :
and all whatsoever he shall do shall prosper.

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of the thought repeated in so many forms in the Bible : True happiness is to be found only in union with God through the faithful observance of His Law; elsewhere there is only deep misery. — It is divided into two parts : the first, ℣℣. 1-3, describes the character and the condition of the just man; the second, ℣℣. 4-6. fortells the unhappiness and the eternal ruin of the wicked. A graceful simile helps to bring out the dominant thought of each part.

1-3. Blessedness of the just man. *Non abiit, non stetit, non sedit.* Those verbs denote " three degrees of association with evil-doers " (Calmet) : entering upon an evil course; acquiring and persisting in evil practices; a voluntary hardening, together with an infernal propaganda of bad doctrines. — *Pestilentiæ.* Hebr., (the chair) of scorners, that is to say of free-thinkers who openly mock at religion. — *Voluntas ejus* (℣. 2). Heb., his delight; consequently his affection. — *Tanquam lignum...* In the East, owing to scarcity of water and the scorching heat of summer, a fine tree flourishing near a stream is particularly remarkable and precious. — *Omnia quæcumque...* Everything succeeds. All his acts are blessed of God.

4-6. Misery of the wicked. — *Tanquam pulvis...* Heb., as the chaff on the open threshing floor so easily swept away by the wind. — *Non resurget.* Heb., shall not stand. That is, as the Chaldaic paraphrase

4 Non sic impii, non sic :
sed tamquam pulvis, quem projicit ventus a facie terræ.
5 Ideo non resurgent impii in judicio :
neque peccatores in concilio justorum.
6 Quoniam novit Dominus viam justorum :
et iter impiorum peribit.

Psalm 2

1 Quare fremuerunt Gentes,
et populi meditati sunt inania?
2 Astiterunt reges terræ,
et principes convenerunt in unum
adversus Dominum, et adversus Christum ejus.
3 Dirumpamus vincula eorum :
et projiciamus a nobis jugum ipsorum.
4 Qui habitat in cælis irridebit eos :
et Dominus subsannabit eos.
5 Tunc loquetur ad eos in ira sua,
et in furore suo conturbabit eos.
6 Ego autem constitutus sum Rex ab eo
super Sion montem sanctum ejus,
prædicans præceptum ejus.
7 Dominus dixit ad me : Filius meus es tu,

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has it, they shall not be justified, but they shall be irreversibly condemned. *In judicio.* In the last judgment, when God separates the chaff from the wheat. Cf. Matt. 3^{12}. — *Novit :* with an affectionate, efficacious knowledge, which protects and which saves. — *Iter... peribit.* The way of the wicked will be lost in darkness, leading them to eternal ruin.

Psalm 2

Futile endeavor of earthly kingdoms against the reign of Christ.

This psalm is lyrical in it form, but prophetic in the ideas it sets forth. It describes in animated and rapid terms the revolt of the nations combined, under their leaders, against God and His Christ; a rebellion which soon ends in defeat. The literary perfection of this poem is exquisite. But " the poetical excellence of the piece is here a matter of slight importance... when we consider the grandeur and holiness of its theme " (Mgr Meignan). This theme is, not in a typical and indirect way, but directly and exclusively, the Messias and his universal, invincible reign even over this world. The Messianic character of this psalm

4 Not so the wicked, not so :
but like the dust, which the wind driveth from the face of the earth.
5 Therefore the wicked shall not rise again in judgment :
nor sinners in the council of the just.
6 For the Lord knoweth the way of the just :
and the way of the wicked shall perish.

Psalm 2

1 Why have the Gentiles raged,
and the people devised vain things?
2 The kings of the earth stood up,
and the princes met together,
against the Lord, and against his Christ.
3 Let us break their bonds asunder :
and let us cast away their yoke from us.
4 He that dwelleth in heaven shall laugh at them :
and the Lord shall deride them.
5 Then shall he speak to them in his anger,
and trouble them in his rage.
6 But I am appointed king by him
over Sion his holy mountain,
preaching his commandment.
7 The Lord hath said to me : Thou art my son,

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is established beyond dispute by the evidence of the N. T. writers (Cf. Acts 4^{25-28}, 13^{33}; Rom. 1^{4}; Hebr. 1^{5} and 5^{5}; Apoc. 12^{5}; 19^{15}, etc.), of the ancient Jewish tradition, and of the whole Christian tradition. The author is David, according to Acts 4^{25}.

1-3. The nations try in vain to revolt against Jehovah and against His anointed. — *Quare...* A disdainful exclamation. What is the use of this uprising? An insurrection which defies the invincible strength of Jehovah and of the Messias, is doomed to failure. — *Dirumpamus...* Mad conclusion of the insurgents' deliberations. — *Jugum...* Heb., their bonds.

4-6. God derides the futile efforts of His enemies. — At first He surveys with calm contempt these impious plottings : *irridebit, subsannabit* (better in the present tense, laugheth, mocketh). — Then (*tunc*), at the hour fixed by justice, vengeance breaks forth and confusion is thrown into the ranks of His opponents. — *Ego autem...* According to the Vulg. and the LXX it is the Messias who speaks. There is a considerable divergency in the Heb. where the words are ascribed to Jehovah, " But I have established my king upon Sion, my holy mountain. " The messianic king is Je-

ego hodie genui te.
8 Postula a me, et dabo tibi Gentes hæreditatem tuam,
et possessionem tuam terminos terræ.
9 Reges eos in virga ferrea,
et tamquam vas figuli confringes eos.
10 Et nunc, reges, intelligite :
erudimini, qui judicatis terram.
11 Servite Domino in timore :
et exsultate ei cum tremore.
12 Apprehendite disciplinam nequando irascatur Dominus,
et pereatis de via justa.
13 Cum exarserit in brevi ira ejus,
beati omnes qui confidunt in eo.

Psalm 3

2 Domine, quid multiplicati sunt qui tribulant me?
multi insurgunt adversum me.
3 Multi dicunt animæ meæ :
Non est salus ipsi in Deo ejus.
4 Tu autem, Domine, susceptor meus es,

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hovah's representative here below, and he has irresistible power. The mountain of Sion had been sanctified by the presence of the Ark, which was kept there until the temple was built. — *Prædicans præceptum...* In the Heb. these words begin ℣. 7, and serve as a preamble to the majestic declaration *Dominus dixit...* under this form, " I will publish the decree ", that is to say, the divine, authoritative, immutable edict by which He has given the Messias universal sovereignty. In the original text as well as in the Vulg. these words are placed on the lips of Christ.

7-9. Discourse of the Messias, proclaiming his eternal generation and the universality of his realm. — *Dominus dixit...* Jehovah has just proclaimed the royal powers of His Christ; the latter, in presence of the same adversaries, recalls the intimate, unique relationship between Jehovah and himself. — *Filius meus*, in the strict sense, not only sonship by adoption but by nature, as is clearly indicated by the following words, *ego hodie...* Nothing could be more expressive than this intermingling of the preterit *I have begotten thee* with the present *this day*. The preterit refers to the generation as an accomplished fact; the present describes it as permanent : an eternal act without past or present, eve or morrow. Cf. Ps. 109[3]. — *Dabo tibi.....* As Son of God, the Messias has a right to universal dominion, His Church shall be Catholic.

10-13. The psalm concludes with an exhortation to the nations to yield willing submission, and thus to avoid ruin. — *Disciplinam* (℣. 12); the doctrine of the Messias and His commands. But the Heb. probably means, " Kiss the Son " an oriental way of saying, " Pay homage to the

this day have I begotten thee.
8 Ask of me, and I will give thee the Gentiles for thy inheritance,
and the utmost parts of the earth for thy possession.
9 Thou shalt rule them with a rod of iron,
and shalt break them in pieces like a potter's vessel.
10 And now, O ye kings, understand :
receive instruction, you that judge the earth.
11 Serve ye the Lord with fear :
and rejoice unto him with trembling.
12 Embrace discipline, lest at any time the Lord be angry,
and you perish from the just way.
13 When his wrath shall be kindled in a short time,
blessed are all they that trust in him.

Psalm 3

2 Why, O Lord, are they multiplied that afflict me?
many are they who rise up against me.
3 Many say to my soul :
There is no salvation for him in his God.
4 But thou, O Lord, art my protector,

Son ". In the East homage is paid kings and princes by kissing their face, hand, or knee. — *Pereatis de via.* In the original the word *justa* is wanting; the text has only : lest you perish from the way, that is to say, go astray (Cf. Ps. 1[6]) and fall into the abyss.

Psalm 3

Tranquility of faith in the midst of hostile attacks.

" A Psalm of David, when he fled from Absalom his son. " All the details of the Psalm are in full harmony with the anguish of David in that crisis of his life : the biting raillery (℣. 3), the extreme danger (℣. 6-7), the multitude of enemies (℣. 2, 3, 7). The narrative of 2 Kings 15-18 throws a wonderful light on our Psalm. " Morning prayer (Cf. ℣. 6) of one in distress who finds his consolation in God ", such is the summary of this poem. The faith of the suppliant is admirable : forsaken, attacked, humiliated, in the midst of danger, he is assured that human plotting will never frustrate or destroy God's plans.

2-3. The present distress, despair of earthly help. *Quid multiplicati!* Heb., how are they increased that distress me! — *Animæ meæ.* Hebraism for " mihi ". Or rather the true translation would seem to be " de anima mea " or " de me ", about me.

4-5. Confidence in God. — To the sarcastic remark of his adversaries the suppliant opposes a significant *Tu autem...* Men may say that God has forsaken him but still *susceptor meus...* Heb., Thou art a shield about me. — *Exaltans caput...* He may raise up his head since the Lord comes to help and strengthen him. — *Clamavi...* The experience of answered prayers in the past

gloria mea, et exaltans caput meum.
5 Voce mea ad Dominum clamavi :
et exaudivit me de monte sancto suo.
6 Ego dormivi, et soporatus sum;
et exsurrexi, quia Dominus suscepit me.
7 Non timebo millia populi circumdantis me :
exsurge, Domine, salvum me fac, Deus meus.
8 Quoniam tu percussisti omnes adversantes mihi sine causa :
dentes peccatorum contrivisti.
9 Domini est salus :
et super populum tuum benedictio tua.

SECOND NOCTURN

Psalm 8

2 Domine, Dominus noster,
quam admirabile est nomen tuum in universa terra!
Quoniam elevata est magnificentia tua super cælos.
3 Ex ore infantium et lactentium perfecisti laudem
propter inimicos tuos,
ut destruas inimicum et ultorem.
4 Quoniam videbo cælos tuos, opera digitorum tuorum :
lunam et stellas quæ tu fundasti.
5 Quid est homo, quod memor es ejus?

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begets unshaken faith for the future. As often as he had prayed, he had been answered. — *Monte sancto.* The hill of Sion. Cf. Ps. 2[6] (p. 18).

6-7[a]. Present experience of the protection of the Lord increases his confidence. — *Ego dormivi...* Heb. I laid me down and slept; I awaked. During the past night, David surrounded by countless enemies had been as calm as if in his palace surrounded by his guards so absolutely did he depend on the divine help. — *Millia...* Heb., myriads of the people encamping against me. He has no fear even alone, as long as God is with him.

7[b]-9. Prayer to obtain complete deliverance. — *Exsurge :* an urgent, admirably bold cry. — *Percussisti...* Heb., Thou hast smitten all my enemies upon the cheek. The blow on the cheek has always been a great humiliation. Cf. 3 Kings 22[24], Job, 16[11], etc. — *Dentes contrivisti :* treating them as wild beasts which one renders harmless by breaking their jaws. Cf. Ps. 57[7]. — *Et super populum...* The good and holy king, instead of cursing his revolted subjects calls down on their heads the divine blessings, forgiving them as one greater than David will do, even more perfectly, from the Cross on Calvary. Cf. Luke 23[34].

my glory, and the lifter up of my head.
5 I have cried to the Lord with my voice :
and he hath heard me from his holy hill.
6 I have slept and have taken my rest : [me.
and I have risen up, because the Lord hath protected
7 I will not fear thousands of the people surrounding me :
arise, O Lord, save me, O my God.
8 For thou hast struck all them who are my adversaries
thou hast broken the teeth of sinners. [without cause :
9 Salvation is of the Lord
and thy blessing is upon thy people.

SECOND NOCTURN

Psalm 8

2 O Lord our Lord,
how admirable is thy name in the whole earth!
For thy magnificence is elevated above the heavens.
3 Out of the mouth of infants and of sucklings thou hast
because of thy enemies, [perfected praise,
that thou mayst destroy the enemy and the avenger.
4 For I will behold thy heavens, the works of thy fingers :
the moon and the stars which thou hast founded.
5 What is man that thou art mindful of him?

Psalm 8

Majesty of God and His condescension for man.

The title, ℣. 1, attributes to David this most beautiful song. The Psalmist celebrates first the infinite glory of God as reflected in creation; then he contrasts the divine majesty with the insignificance of man; finally he wonders at the kindness and condescension of God towards man appointed to be His viceroy over creation. — Our Lord quoted ℣. 3 in connection with a touching event of his public life (Matt. 21^{14-19}), and St Paul applies to Him ℣℣ 6-8 (Cf. 1 Cor. $15^{26\ 28}$; Eph. 1^{22}; Heb. 2^{6ff}).

2ab. *Domine, Dominus...* Heb., Jehovah our Adonai, two distinct names. — *Nomen tuum :* the expression of His essence in all the works of His creation.

2c-3. The manifestation of God's glory in the heavens. — *Quoniam...* Many commentators translate : "Thy magnificence is set above the heavens (or upon the heavens)" whilst others prefer : "Thy magnificence is exalted above the heavens". — *Ex ore...* The magnificence of the divine name is such that even children glorify and praise it. — *Perfecisti laudem...* Heb., Thou hast founded strength, to quell the enemy...

4-5. Contrast between the majesty of God, manifested by the

aut filius hominis, quoniam visitas eum?
6 Minuisti eum paulo minus ab angelis,
gloria et honore coronasti eum :
7 et constituisti eum super opera manuum tuarum.
8 Omnia subjecisti sub pedibus ejus,
oves et boves universas :
insuper et pecora campi;
9 volucres cæli, et pisces maris,
qui perambulant semitas maris.
10 Domine, Dominus noster,
quam admirabile est nomen tuum in universa terra!

Psalm 9, I.

2 Confitebor tibi, Domine, in toto corde meo :
narrabo omnia mirabilia tua.
3 Lætabor et exsultabo in te :
psallam nomini tuo, Altissime,
4 in convertendo inimicum meum retrorsum :
infirmabuntur, et peribunt a facie tua.
5 Quoniam fecisti judicium meum et causam meam :
sedisti super thronum, qui judicas justitiam.

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splendors of the starlit sky, and His condescension towards a puny creature like man. — *Quoniam videbo.* Heb., When I see. — *Quid est?...* elliptic construction : When I see... then the thought is forced upon me : What is man? — Contrasted with the insignifiance of man the special regard of the Lord for him appears still more wonderful : *Memor es...*

6-8ª. Man's dignity and power. — *Paulo minus ab...* Heb., but little lower than God. So it is rendered by Aquila, Symmachus, Theodotion, St. Jerome and the majority of modern Hebrew scholars. Poetic hyperbole expressing the highest prerogative of man : the image of God is on his countenance, on his mind, on his soul (Cf. Gen. 1^{26-27}), so as to make him scarce less than a divine being. The Vulg. follows the LXX, who agree with the Targum, the Syriac, and most of the Jewish exegetes. Even so interpreted, the Psalm exalts man very highly.

8ᵇ-9. The subjects of man, God's viceroy on earth, are passed in review. — *Pecora campi.* The wild beasts as distinct from the domestic animals.

10. The Psalmist closes with the same exclamation with which he began.

Psalm 9

Thanksgiving after a brilliant victory and prayer to obtain the destruction of other enemies.

or the son of man that thou visitest him?
6 Thou hast made him a little less than the angels,
thou hast crowned him with glory and honour :
7 and hast set him over the works of thy hands.
8 Thou hast subjected all things under his feet,
all sheep and oxen :
moreover the beasts also of the fields.
9 The birds of the air, and the fishes of the sea,
that pass through the paths of the sea.
10 O Lord our Lord,
how admirable is thy name in all the earth!

Psalm 9, I.

2 I will give praise to thee, O Lord, with my whole heart :
I will relate all thy wonders.
3 I will be glad and rejoice in thee :
I will sing to thy name, O thou most high.
4 When my enemy shall be turned back :
they shall be weakened and perish before thy face.
5 For thou hast maintained my judgment and my cause :
thou hast sat on the throne, who judgest justice.

A Psalm of David. Two subjects are dealt with. In the first part (2-4), the Psalmist thanks God for the defeat of his foreign enemies; in the second (Ps. 10 [1-18], according to the Heb. Psalter), in a plaintive expostulation he prays for the divine help against enemies within the nation who are a menace to public security. These two parts have been made two distinct Psalms in the Hebrew Bible. That they were originally reckoned as a single Psalm as the LXX. and the Vulg. have them, is proved by the alphabetic or acrostic structure which appears in both, though not perfectly : The stanzas of Ps. 9 begin with successive letters of the alphabet; those of Ps. 10 begin with the last letters of the alphabet in orders some letters being passed over. The Psalmist had then evidently connected both into one by His acrostic structure.

2-3. A short prelude in which the Psalmist resolves to praise Jehovah and thank Him for His benefits.

4-7. Special motive for praise : the defeat of David's enemies by God. *In convertendo...* Heb., When my enemies turn back (i. e. to flee), stumble, and perish... — *Increpasti* (6-7). Vivid picture of the rout of the enemies. — *Gentes :* the heathen nations surrounding Palestine, against whom David fought frequent and always victorious battles. Cf. 2 Kings 5, 8, 10, 12, etc. *Inimici... framecæ,...* Heb., The enemy are con-

6 Increpasti gentes, et periit impius :

nomen eorum delesti in æternum, et in sæculum
7 Inimici defecerunt framcæ in finem : [sæculi.
et civitates eorum destruxisti.
Periit memoria eorum cum sonitu :
8 et Dominus in æternum permanet.
Paravit in judicio thronum suum :
9 et ipse judicabit orbem terræ in æquitate,
judicabit populos in justitia.
10 Et factus est Dominus refugium pauperi :
adjutor in opportunitatibus, in tribulatione.
11 Et sperent in te qui noverunt nomen tuum :
quoniam non dereliquisti quærentes te, Domine.

Psalm 9, 11.

12 Psallite Domino qui habitat in Sion :
annuntiate inter Gentes studia ejus :
13 quoniam requirens sanguinem eorum recordatus est;
non est oblitus clamorem pauperum.
14 Miserere mei, Domine;
vide humilitatem meam de inimicis meis,
15 qui exaltas me de portis mortis,
ut annuntiem omnes laudationes tuas in portis filiæ [Sion.
16 Exsultabo in salutari tuo :
infixæ sunt Gentes in interitu quem fecerunt.

In laqueo isto quem absconderunt, comprehensus est [pes eorum.
17 Cognoscetur Dominus judicia faciens :

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sumed, ruined for ever. — *Cum sonitu.* Allusion to the violent crash of battles and falling citadels; but the Heb. has : the very remembrance of them is perished.

8-13. A more general motive of praise : God is just and never abandons His friends in distress. — *Refugium, adjutor.* The Heb. uses twice a word which means high place, that is citadel. — *Pauperi :* Heb., the afflicted and down-trodden. — *Studia ejus* Heb. His doings, viz. the mighty works of God in behalf of Israel. Cf. Ps. 76^{12}; 77^{11}, etc. — *Requirens sanguinem* (he that maketh requisition for bloodshed and punisheth the murderer), Jehovah is the God, the

6 Thou hast rebuked the Gentiles, and the wicked one
[hath perished :
thou hast blotted out their name for ever and ever.
7 The swords of the enemy have failed unto the end :
and their cities thou hast destroyed.
Their memory hath perished with a noise :
8 but the Lord remaineth for ever.
He hath prepared his throne in judgment :
9 and he shall judge the world in equity,
he shall judge the people in justice. —
10 And the Lord is become a refuge for the poor :
a helper in due time in tribulation.
11 And let them trust in thee who know thy name :
for thou hast not forsaken them that seek thee,
[O Lord.

PSALM 9, II.

12 Sing ye to the Lord, who dwelleth in Sion :
declare his ways among the Gentiles :
13 For requiring their blood he hath remembered them:
he hath not forgotten the cry of the poor.
14 Have mercy on me, O Lord :
see my humiliation *which I suffer* from my enemies.
15 Thou that liftest me up from the gates of death,
that I may declare all thy praises in the gates of the
[daughter of Sion.
16 I will rejoice in thy salvation :
the Gentiles have stuck fast in the destruction which
[they prepared.
Their foot hath been taken in the very snare which
[they hid.
17 The Lord shall be known when he executeth judg-
[ments :

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avenger, the redeemer of whom Job (29^{21ff}) speaks so eloquently.

14-21. Prayer of David to obtain that God may deliver him more completely from his enemies. — *De portis mortis.* The perils incurred by David had been such that he had been brought down, as it were, to the very entrance of the sombre palace of death : God alone had rescued him. Cf. Job 38^{17}, Ps. 106^{18}; Ps. 30^{10}, etc. — *In portis...* The common place of concourse in the East. Cf. I Kings 4^{18}; 9^{16}; Job 27^{9}; Prov. 8^{3}, etc. Contrast with the silent gates of the dwelling-place of the dead. — *Filiæ Sion :* Poetical personification of the citizens of Sion. — *Exsul-*

in operibus manuum suarum comprehensus est pec-
18 Convertantur peccatores in infernum, [cator.
omnes Gentes quæ obliviscuntur Deum.
19 Quoniam non in finem oblivio erit pauperis :
patientia pauperum non peribit in finem.
20 Exsurge, Domine, non confortetur homo :
judicentur gentes in conspectu tuo.
21 Constitue, Domine, legislatorem super eos :
ut sciant gentes quoniam homines sunt.

THIRD NOCTURN

Psalm 9, iii.

1 Ut quid, Domine, recessisti longe?
despicis in opportunitatibus, in tribulatione?

2 Dum superbit impius, incenditur pauper :
comprehenduntur in consiliis quibus cogitant
3 Quoniam laudatur peccator in desideriis animæ suæ :
et iniquus benedicitur.
4 Exacerbavit Dominum peccator,
secundum multitudinem iræ suæ non quæret.
5 Non est Deus in conspectu ejus;
inquinatæ sunt viæ illius in omni tempore.
Auferuntur judicia tua a facie ejus :
omnium inimicorum suorum dominabitur.
6 Dixit enim in corde suo : Non movebor
a generatione in generationem sine malo.

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tabo... 16-17. The recent triumph of the poet is once more referred to. — *Convertantur...* 18-19. Confident anticipation on account of the mercies of the Lord. The Hebrew language has no optative; here the future of prophecy is used. The wicked shall be cast into Sheol (the dwelling-place of the dead). — *Pauperum.* Heb., the afflicted. Their confidence resting on God's fidelity will not be confounded. — *Exsurge...* 20-21, David asks God to protect His people against the heathen. — *Legislatorem :* a master who shal restrain them. Heb., terror. — *Homines sunt.* Heb. has the singular, *'enosh* i. e. man in his weakness. Let the nations know that they are but mortal.

1-2. Filial and respectful remonstrating with the Lord : Why does He seem to abandon His friends to the outrages of the wicked? — *Despicis.* Heb., Why hidest thou Thyself? *Dum superbit...* Heb. By the pride

the sinner hath been caught in the works of his own
[hands.
18 The wicked shall be turned into hell,
all the nations that forget God.
19 For the poor man shall not be forgotten to the end :
the patience of the poor shall not perish for ever.
20 Arise, O Lord, let not man be strengthened :
let the Gentiles be judged in thy sight.
21 Appoint, O Lord, a lawgiver over them :
that the Gentiles may know themselves to be *but* men.

THIRD NOCTURN

Psalm 9, iii.

1 Why, O Lord, hast thou retired afar off?
why dost thou slight *us* in our wants, in *the time* of
[trouble?
2 Whilst the wicked man is proud, the poor is set on fire :
they are caught in the counsels which they devise.
3 For the sinner is praised in the desires of his soul :
and the unjust man is blessed.
4 The sinner hath provoked the Lord,
according to the multitude of his wrath he will not
5 God is not before his eyes : [seek *him* :
his ways are filthy at all times.
Thy judgments are removed from his sight :
he shall rule over all his enemies.
6 For he hath said in his heart : I shall not be moved
from generation to generation, *and shall be* without
[evil.

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of the wicked the afflicted are burned up, that is, they are consumed by fear and distress. — *Comprehendduntur...* The subject is the afflicted who are victims of the snares prepared by the wicked.

3-11. Description of the impiety and tyranny of the wicked.

3-5. Their shameless boast, their haughty contempt of God's judgments. — *Benedicitur.* According to the Vulg. the poet would speak with sadness of the approbations always bestowed on wealthy sinners. Heb. He blesses i. e. he blasphemes. Cf. Job 1^5. The punctuation of the original creates other divergences : The covetous blasphemeth, contemneth Jehovah; The wicked man in the loftiness of his arrogance (saith) : He will not make requisition; there is no God. Such are all his thoughts. This is clearer and stronger. — *Inquinatæ sunt...* Heb., His ways are firm at all times (i. e. always succeed.) — *Omnium... dominabitur.* Heb., He

7 Cujus maledictione os plenum est, et amaritudine, et
sub lingua ejus labor et dolor. [dolo :
8 Sedet in insidiis cum divitibus
in occultis, ut interficiat innocentem.
9 Oculi ejus in pauperem respiciunt :
insidiatur in abscondito, quasi leo in spelunca sua.
Insidiatur ut rapiat pauperem :
rapere pauperem, dum attrahit eum.
10 In laqueo suo humiliabit eum :
inclinabit se, et cadet, cum dominatus fuerit paupe-
11 Dixit enim in corde suo : Oblitus est Deus, [rum.
avertit faciem suam, ne videat in finem.

Psalm 9, iv.

12 Exsurge, Domine Deus, exaltetur manus tua :
ne obliviscaris pauperum.
13 Propter quid irritavit impius Deum?
dixit enim in corde suo : Non requiret.
14 Vides, quoniam tu laborem et dolorem consideras :
ut tradas eos in manus tuas.
Tibi derelictus est pauper :
orphano tu eris adjutor.
15 Contere brachium peccatoris et maligni :
quæretur peccatum illius, et non invenietur.
16 Dominus regnabit in æternum, et in sæculum sæculi :
peribitis, Gentes, de terra illius.
17 Desiderium pauperum exaudivit Dominus :
præparationem cordis eorum audivit auris tua.
18 Judicare pupillo et humili,
ut non apponat ultra magnificare se homo super
[terram.

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bloweth at them. A gesture expressing scorn and contempt.

6-7. Proud confidence of the wicked man in the continuance of his prosperity; his evil tongue. — *Amaritudine et...* Heb. deceits and violence. — *Labor et dolor.* Sorrow and pain for others. Heb., malice and iniquity.

8-10. The wicked man snares the innocent and defenceless. — *Cum divitibus.* Heb., near the villages. — *Insidiatur...* To the simile of the brigand succeeds that of the beast of prey, then its figure is changed for that of the hunter. — *In spelunca.* Heb. in his lair. — *Rapere... dum...* Heb. He catcheth the unfortunate man, dragging him into his net. — *Humiliabit eum.* The wicked man throws his enemy on the ground after having caught him in

7 His mouth is full of cursing, and of bitterness, and of
under his tongue *are* labour and sorrow. [deceit :
8 He sitteth in ambush with the rich in private places,
that he may kill the innocent.
9 His eyes are upon the poor man :
he lieth in wait in secret like a lion in his den.
He lieth in ambush that he may catch the poor man :
to catch the poor, whilst he draweth him to him.
10 In his net he will bring him down, [over the poor.
he will crouch and fall, when he shall have power
11 For he hath said in his heart : God hath forgotten,
he hath turned away his face not to see to the end.

Psalm 9, iv.

12 Arise, O Lord God, let thy hand be exalted :
forget not the poor.
13 Wherefore hath the wicked provoked God?
for he hath said in his heart : He will not require *it.*
14 Thou seest *it,* for thou considerest labor and sorrow :
that thou mayst deliver them into thy hands.
To thee is the poor *man* left :
thou wilt be a helper to the orphan.
15 Break thou the arm of the sinner and of the malignant :
his sin shall be sought, and shall not be found.
16 The Lord shall reign to eternity, yea, for ever and ever :
ye Gentiles shall perish from his land.
17 The Lord hath heard the desire of the poor :
thy ear hath heard the preparation of their heart.
18 To judge for the fatherless and for the humble,
that man may no more presume to magnify himself
[upon earth.

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his net. Heb. He croucheth, he boweth down, and the helpless fall into his power.

II. The source of the wicked man's audacity. Cf. ℣℣. 4-5.

12-14. An appeal to God to intervene in behalf of the innocent afflicted, and to put an end to the mischief of the wicked. — *Exaltetur...* Active in the Heb. Lift up Thy hand (to act, to strike). — *Irritavit.* Heb., has contemned. — *Vides* (℣. 14). Tremendous error of the wicked; God beholds the afflicted and does not abandon them in their distress.

15-18. Confident anticipation of the poet that his prayer will be heard.

15-16. The wicked will be exterminated and God will triumph.

17-18. The prayer of the suppliant cannot remain unanswered.

Psalm 10

2 In Domino confido : quomodo dicitis animæ meæ :
Transmigra in montem sicut passer?
3 Quoniam ecce peccatores intenderunt arcum,
paraverunt sagittas suas in pharetra,
ut sagittent in obscuro rectos corde.
4 Quoniam quæ perfecisti destruxerunt :
justus autem quid fecit?
5 Dominus in templo sancto suo,
Dominus in cælo sedes ejus.
Oculi ejus in pauperem respiciunt :
palpebræ ejus interrogant filios hominum.
6 Dominus interrogat justum et impium :
qui autem diligit iniquitatem, odit animam suam.
7 Pluet super peccatores laqueos :
ignis, et sulphur, et spiritus procellarum, pars calicis eorum.
8 Quoniam justus Dominus, et justitias dilexit :
æquitatem vidit vultus ejus.

Lauds I.

Psalm 92

1 Dominus regnavit, decorem indutus est :
indutus est Dominus fortitudinem, et præcinxit se.

Psalm 10

Deep confidence in God.

"A Psalm of David." David's situation is desperate; faint-hearted friends counsel flight to the mountains, but he energetically repudiates their suggestion and proclaims his entire faith in Jehovah. He composed this psalm probably at the time of Saul's jealous persecution, or in the days of Absalom's rebellion. — The Psalm consists of two unequal stanzas which emphasize the dominant idea by their contrast of despair and hope.

2-4. The voice of despair. — *Confido.* Heb., I have taken refuge. — *Animæ meæ* is a Hebraism meaning "mihi". — *Transmigra.* Heb., flee. — *Quoniam...* (3-4) point out two reasons why he should fly. — *Peccatores.* Heb., the wicked. David's enemies were also God's enemies. — *In pharetra.* Heb., upon the string (of the bow); the danger is imminent. — *Quoniam quæ...* Second motive still more pressing. Heb. The foundations (i. e. the fundamental principles of order, justice, etc.) are destroyed. Anarchy reigns supreme. If so, *justus... quid fecit* (in the sense

Psalm 10

[my soul :
2 In the Lord I put my trust : how then do you say to
Get thee away from hence to the mountain like a
3 For, lo, the wicked have bent their bow; [sparrow?
they have prepared their arrows in the quiver;
to shoot in the dark the upright of heart.
4 For they have destroyed the things which thou hast
but what has the just man done? [made :
5 The Lord *is* in his holy temple,
the Lord's throne is in heaven.
His eyes look on the poor man :
his eyelids examine the sons of men.
6 The Lord trieth the just and the wicked :
but he that loveth iniquity hateth his own soul.
7 He shall rain snares upon sinners :
fire and brimstone and storms of winds *shall be* the
[portion of their cup.
8 For the Lord is just, and hath loved justice :
his countenance hath beheld righteousness.

Lauds I.

Psalm 92

1 The Lord hath reigned, he is clothed with beauty :
the Lord is clothed with strength, and hath girded
[himself.

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of *fecerit*)? only one thing is possible, flight.

5-8. The voice of faith trusting in God. — David's admirable answer to his timid friends justifying his rejection of their advice. They look to earth alone, he looks to Heaven. — *In templo...* the temple is here Heaven, as the parallel clause *in cælo* indicates. From His celestial dwelling, Jehovah surveys the course of human affairs. — *Qui autem...* Heb., His soul (God's soul) hateth violence. — *Pluet...* (v. 7). Metaphorical description of the dreadful punishment of the wicked. — *Æquitatem...* Heb., The upright shall behold His face i. e. shall be admitted to the presence of Jehovah.

Psalm 92

The theocratic reign of Jehovah.

The LXX and the Vulgate attribute to David this poem which describes by anticipation the Lord reigning over the whole earth and celebrates in lyric accents this magnificent sovereignty.

1-3a. The Lord reigneth. — *Regnavit.* Heb., Jehovah is king. — *Decorem... fortitudinem.* Perfect glo-

2 Etenim firmavit orbem terræ, qui non commovebitur.
3 Parata sedes tua ex tunc :
a sæculo tu es.
Elevaverunt flumina, Domine :
elevaverunt flumina vocem suam.
Elevaverunt flumina fluctus suos,
4 a vocibus aquarum multarum.
Mirabiles elationes maris :
mirabilis in altis Dominus.
5 Testimonia tua credibilia facta sunt nimis :
domum tuam decet sanctitudo,
Domine, in longitudinem dierum.

Psalm 99

2 Jubilate Deo, omnis terra :
servite Domino in lætitia.
Introite in conspectu ejus, in exsultatione.
3 Scitote quoniam Dominus ipse est Deus :
ipse fecit nos, et non ipsi nos.
Populus ejus, et oves pascuæ ejus :
4 Introite portas ejus in confessione,
atria ejus in hymnis : confitemini illi.
Laudate nomen ejus : 5 quoniam suavis est Dominus,
in æternum misericordia ejus,
et usque in generationem et generationem veritas ejus.

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ry, invincible strength : such are His royal robes. — *Etenim firmavit...* Heb., The world is established, it shall not be shaken. This is the result of Jehovah's inaugurating His sovereignty. — *Parata...* The throne of the theocratic king is eternal as the king himself. — *Ex tunc, a sæculo.* The expressions are equivalent : from all eternity.

3b-4. The Lord's kingdom has triumphed over all other kingdoms. — Going back in spirit to the early days of history, the poet recalls and describes the mighty obstacles that paganism had opposed to the establishment of the theocratic reign. He describes them under the image of the thundering sea, the mighty rivers threatening to sweep everything before them. — *Fluctus suos.* Heb., their din. — *A vocibus aquarum...* The Heb. text has a different structure : Above the voices of many waters, the mighty waters, the breakers of the sea, Jehovah is mighty on high. The high place where the Almighty is enthroned is Heaven.

5. The Law is God's most wonderful work. — *Testimonia...* The Mosaic Law. Cf. Ps. 18[8]. — *Domum tuam.* Practical remark. Jehovah is holiness itself, His temple is holy.

2 For he hath established the world which shall not be
3 Thy throne is prepared from of old : [moved.
thou art from everlasting.
The floods have lifted up, O Lord :
the floods have lifted up their voice.
The floods have lifted up their waves,
4 with the noise of many waters.
Wonderful are the surges of the sea :
wonderful is the Lord on high.
5 Thy testimonies are become exceedingly credible :
holiness becometh thy house,
O Lord, unto length of days.

Psalm 99

2 Sing joyfully to God, all the earth :
serve ye the Lord with gladness.
Come in before his presence with exceeding great joy.
3 Know ye that the Lord he is God :
he made us, and not we ourselves.
We are his people and the sheep of his pasture.
4 Go ye into his gates with praise,
into his courts with hymns : and give glory to him.
Praise ye his name : 5 for the Lord is sweet,
his mercy endureth for ever, and his truth to genera- [tion and generation.

The Israelites who came so often to this house of God should then be holy, in order not to defile it.

Psalm 99

An invitation to the whole earth to praise Jehovah in His sanctuary.

" A Psalm of praise " as the title reads in the Heb. The whole earth is invited to praise the God of Israel always so good, so powerful, so faithful; and Israel is exhorted to worship its God in His sanctuary. A beautiful theme, exposed briefly but with holy enthusiasm. The universal character of Jehovah's reign is thus predicted.

2-3. Let the whole earth worship the true God, the God of Israel. — *In conspectu ejus,* in the sanctuary. — *Scitote.* Motive, for this joyful worship : *ipse est... ipse fecit...* — *Oves pascuæ...* A graceful metaphor often met in the Psalter.

4-5. Same invitation grounded on other motives. — *Portas ejus :* the gates of Israel's sanctuary, Jehovah's palace. Open at first only to the Jews, behold they now admit even the heathen. The pilgrimage of all peoples to the holy mountain is about to begin. Cf. Is. $2^{1\text{-}11}$. — *Quoniam*

Psalm 62

2 Deus, Deus meus, ad te de luce vigilo.
Sitivit in te anima mea,
quam multipliciter tibi caro mea.
3 In terra deserta, et invia, et inaquosa :
sic in sancto apparui tibi,
ut viderem virtutem tuam, et gloriam tuam.
4 Quoniam melior est misericordia tua super vitas :
labia mea laudabunt te.
5 Sic benedicam te in vita mea :
et in nomine tuo levabo manus meas.
6 Sicut adipe et pinguedine repleatur anima mea :
et labiis exsultationis laudabit os meum.
7 Si memor fui tui super stratum meum,
in matutinis meditabor in te :
8 quia fuisti adjutor meus.
Et in velamento alarum tuarum exsultabo,
9 adhæsit anima mea post te :
me suscepit dextera tua.
10 Ipsi vero in vanum quæsierunt animam meam,

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suavis... (℣. 5). Cf. Ps. 24[8]; 33[4], etc. He is indeed the " good God ". — *Misericordia, veritas* : two divine attributes frequently associated.

Psalm 62

A morning prayer overflowing with holy desires and ardent love, in spite of the author's desolate situation.

" A Psalm of David, when he was in the wilderness of Edom " (or rather of Juda, according to the Heb.). Probable allusion to Absalom's rebellion. Cf. 2 Kings 15-17. Though in peril of his life, the king does not express any sense of fear; nor does he think of complaining : love of God, trust in God, such are His only sentiments, and he expresses them with exquisite delicacy out of the fulness of a loving heart.

2-9. The psalmist utters sentiments of loving trust in God.

2-3. Longings for God. — *De luce*.. To turn toward God from the early morning is the need of every loving soul. — *Quam multipliciter*... .Heb., My flesh pineth for Thee. His whole being shares in the sentiments of his soul. — *In terra deserta, et*... Heb. in a dry, parched, waterless land. Metaphor suggested by the wilderness of Juda. From this desolate land, David fled in thought to the tabernacle of Sion, to commune with his God. — *Apparui tibi*. Heb., I gaze upon Thee.

4-5. Promise to praise for ever God's loving kindness. — *Levabo manus*, the attitude of prayer among the ancients. Cf. Ps. 27[2] etc.

6-7. Intimate union with God through continual remembrance of God. — *Sicut adipe*... a characteristic-

Psalm 62

2 O God, my God, to thee do I watch at break of day.
For thee my soul hath thirsted,
for thee my flesh, O how many ways!
3 In a desert land, and where there is no way, and no
so in the sanctuary have I come before thee, [water:
to see thy power and thy glory.
4 For thy mercy is better than lives:
thee my lips shall praise.
5 Thus will I bless thee *all* my life long:
and in thy name I will lift up my hands.
6 Let my soul be filled as with marrow and fatness:
and my mouth shall praise thee with joyful lips.
7 If I have remembered thee upon my bed,
On thee will I meditate in the morning:
8 Because thou hast been my helper.
And I will rejoice under the covert of thy wings,
9 My soul hath stuck close to thee:
thy right hand hath received me.
10 But they have sought my soul in vain,

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ally oriental image to symbolize, according to the Vulg., the choice favors that David wishes to draw down on himself through his prayers; according to the Heb. which has the verb in the present, the holy and exquisite sweetness which he finds in praising his divine friend. When I sing thy praises, o Lord, I feel as if I fed on the most rich and delicious meats. In the East the fat is considered the more desirable part and is reserved for distinguished guests. — *In matutinis.* Heb., during night watches, i. e. during long hours. Among the Hebrews, the night was then divided into three " watches " : of four hours each (from 6 to 10, from 10 to 2, from 2 to 6).

8-9. How God responds to David's love. — Thanks for the past : *quia fuisti...* — Thanks for the future : *in velamento...* Cf. Ps. 16^8, 35^8, 56^2, etc. — In the present, admirable reciprocity of love : *adhæsit... me suscepit...* David tenderly cleaves to the Lord as the most loving of sons, and the Lord upholds him with His right hand.

10-12. The psalmist announces the coming destruction of his enemies and his own triumph. — *Ipsi vero...* evidently his enemies, though they have not yet been mentioned in this canticle. — Their plottings against his life have failed, they will perish (*in inferiora...* Sheol, the dwelling-place of the dead which was supposed to be located in subterraneous regions). — *Vulpium...* Heb., jackals. These animals abound in Palestine, and devour unburied corpses. — *Rex vero...* His triumph and that of his friends is contrasted with the downward path of his enemies.

introibunt in inferiora terræ :
11 tradentur in manus gladii;
partes vulpium erunt.
12 Rex vero lætabitur in Deo,
laudabuntur omnes qui jurant in eo :
quia obstructum est os loquentium iniqua.

CANTICLE OF THE THREE HOLY CHILDREN. Dan. 3 57-88, 56.

57 Benedicite, omnia opera Domini, Domino;
laudate et superexalte eum in sæcula.
58 Benedicite, Angeli Domini, Domino :
59 benedicite, cæli, Domino. [Domino :
60 Benedicite, aquæ omnes, quæ super cælos sunt,
61 benedicite, omnes virtutes Domini, Domino.
62 Benedicite, sol et luna, Domino :
63 benedicite, stellæ cæli, Domino.
64 Benedicite, omnis imber et ros, Domino :
65 benedicite, omnes spiritus Dei, Domino.
66 Benedicite, ignis et æstus, Domino :
67 benedicite, frigus et æstus, Domino.
68 Benedicite, rores et pruina, Domino :
69 benedicite, gelu et frigus, Domino.
70 Benedicite, glacies et nives, Domino :
71 benedicite, noctes et dies, Domino.
72 Benedicite, lux et tenebræ, Domino :
73 benedicite, fulgura et nubes, Domino.
74 Benedicat terra Dominum :
laudet et superexaltet eum in sæcula.

— Qui *jurant in eo*. Those who recognize Jehovah as their God. On this formula see Jos. 9^{19}; 23^{7}; Is. 48^{1}; 65^{16}, etc.

CANTICLE OF THE THREE HOLY CHILDREN DAN. 3^{57-88}.

The three holy children viz. Ananias, Azarias and Misael (℣. 88) miraculously preserved, sung this canticle in the burning furnace into which Nabuchodonosor had thrown them for refusing to worship his image (Dan. 3^{1-51}). It is therefore a hymn of thanksgiving whose theme is that the God of Israel deserves forever and deserves alone extraordinary praises. As they feel unable to praise Jehovah properly of their own heart, they invite all creatures to help them praise Him. The main part of this canticle is reproduced here, whilst its prelude, ℣℣. 52-57, is used at Lauds II (p. 52).

57. The theme. In the Greek

they shall go into the lower parts of the earth :
11 They shall be delivered into the hands of the sword,
they shall be the portions of foxes.
12 But the king shall rejoice in God,
all they shall be praised that swear by him :
because the mouth is stopped of them that speak
[wicked things.

CANTICLE OF THE THREE HOLY CHILDREN. Dan. 3 57-88, 56.

57 All ye works of the Lord, bless the Lord :
praise and exalt him above all for ever.
58 O ye angels of the Lord, bless the Lord :
59 O ye heavens, bless the Lord :
60 O all ye waters that are above the heavens, bless the
61 O all ye powers of the Lord, bless the Lord : [Lord :
62 O ye sun and moon, bless the Lord :
63 O ye stars of heaven, bless the Lord :
64 O every shower and dew, bless ye the Lord :
65 O all ye spirits of God, bless the Lord :
66 O ye fire and heat, bless the Lord :
67 O ye cold and heat, bless the Lord :
68 O ye dews and hoar frosts, bless the Lord :
69 O ye frost and cold, bless the Lord :
70 O ye ice and snow, bless the Lord :
71 O ye nights and days, bless the Lord :
72 O ye light and darkness, bless the Lord :
73 O ye lightnings and clouds, bless the Lord :
74 O let the earth bless the Lord :
let it praise and exalt him above all for ever.

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versions and the Vulg. the refrain *laudate et...* is repeated after each verse.

58-73. All creatures dwelling in heavenly regions are invited to praise the Lord. Starting from the higher spheres the poet in his enumeration comes down to the earth. — *Virtutes* (℣. 61). Probably, as in Ps. 102[21], the hosts of the heavens, viz. the stars. — *Omnis imber...* (℣. 64). Transition from the heavens to our atmosphere. — *Spiritus* (℣. 65), the winds.

74-88. Earthly creatures are called upon to join in the praises of the Lord. The process is now ascending, from the less perfect to the more perfect. — *Benedicat Israel...* ℣℣. 83-85. The theocratic nation receives a special invitation, and among this nation the privileged class of priests is favored with a particular mention, the sacrifice of praise being one of their principal offices. — *Servi Domini.* Probably the simple levites. — *Spiritus et ani-*

75 Benedicite, montes et colles, Domino :
76 benedicite, universa germinantia in terra, Domino.
77 Benedicite, fontes, Domino :
78 benedicite, maria et flumina, Domino.
79 Benedicite, cete, et omnia quæ moventur in aquis, Do-
80 benedicite, omnes volucres cæli, Domino. [mino :
81 Benedicite, omnes bestiæ et pecora, Domino :
82 benedicite, filii hominum, Domino.
83 Benedicat Israel Dominum :
laudet et superexaltet eum in sæcula.
84 Benedicite, sacerdotes Domini, Domino :
85 benedicite, servi Domini, Domino.
86 Benedicite, spiritus, et animæ justorum, Domino :
87 benedicite, sancti, et humiles corde, Domino.
88 Benedicite, Anania, Azaria, Misael, Domino :
laudate et superexaltate eum in sæcula.
Benedicamus Patrem et Filium cum Sancto Spiritu :
laudemus et superexaltemus eum in sæcula.
56 Benedictus es, Domine, in firmamento cæli :
et laudabilis, et gloriosus, et superexaltatus in sæcula.

Psalm 148

1 Laudate Dominum, de cælis :
laudate eum in excelsis.
2 Laudate eum, omnes Angeli ejus :
laudate eum, omnes virtutes ejus.
3 Laudate eum, sol et luna :
laudate eum, omnes stellæ et lumen.
4 Laudate eum, cæli cælorum :
et aquæ omnes quæ super cælos sunt,

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mæ... (℣. 86). The just, with the higher as well as the lower powers of their soul. Cf. 1 Thess. 5^{23}; Heb. 4^{12}. — *Benedicamus*... The second half of ℣. 88 was added by the Church as a liturgical formula.

56. *Benedictus*... A conclusion after the pattern of the introductory verse.

Psalm 148

Alleluia from all creatures in heaven and on earth.

As the three holy children in the furnace, the Psalmist enraptured with joy at the remembrance of the Lord's favors, invites all creatures, in heaven and on earth, to praise the divine restorer of Israel. — It is supposed that the restoration of

75 O ye mountains and hills, bless the Lord :
76 O all ye things that spring up in the earth, bless the
77 O ye fountains, bless the Lord : [Lord :
78 O ye seas and rivers, bless the Lord :
79 O ye whales, and all that move in the waters, bless
80 O all ye fowls of the air, bless the Lord : [the Lord :
81 O all ye beasts and cattle, bless the Lord :
82 O ye sons of men, bless the Lord :
83 O let Israel bless the Lord;
let them praise and exalt him above all for ever.
84 O ye priests of the Lord, bless the Lord :
85 O ye servants of the Lord, bless the Lord :
86 O ye spirits and souls of the just, bless the Lord :
87 O ye holy and humble of heart, bless the Lord :
88 O Ananias, Azarias, and Misael, bless ye the Lord :
praise and exalt him above all for ever.
Let us bless the Father, the Son and the Holy Ghost.
Let us praise and exalt them above all for ever.
56 Blessed art thou in the firmament of heaven :
and worthy of praise, and glorious for ever.

Psalm 148

1 Praise ye the Lord from the heavens :
praise ye him in the high places.
2 Praise ye him, all his angels :
praise ye him, all his hosts.
3 Praise ye him, O sun and moon :
praise him, all ye stars and light.
4 Praise him, ye heavens of heavens :
and let all the waters that are above the heavens,

Israel's national existence after the exile was the occasion of this Psalm. See 13-14. The poet's call begins with heaven, 1-6, comes down to earth and reaches man 7-13, especially Israel 14.

1-6. Alleluia from the heavens.

1-2. The praise from the celestial spirits. — *Virtutes* is synonymous with *angeli*. Heb., His hosts (Sebaoth). The angels make up the numerous army of the king of Heaven. Cf. Jos. 5^{14}; 3 Kings 22^{19}; Job., 38^{7}, etc.

3-4. Praise from the stars. — *Lumen*. Heb., stars of light. — *Cœli cœlorum* : the highest heavens Cf. Deut. 10^{14}; 3 Kings 8^{27}, etc.

5-6. The psalmist gives a general motive for his invitation : All these beings have been created by God and depend on Him; to Him they owe

laudent nomen Domini.
Quia ipse dixit, et facta sunt :
ipse mandavit, et creata sunt.
Statuit ea in æternum, et in sæculum sæculi :
præceptum posuit, et non præteribit.
Laudate Dominum de terra,
dracones et omnes abyssi.
Ignis, grando, nix, glacies, spiritus procellarum,
quæ faciunt verbum ejus :
montes et omnes colles :
ligna fructifera, et omnes cedri.
Bestiæ, et universa pecora :
serpentes, et volucres pennatæ :
Reges terræ et omnes populi :
principes, et omnes judices terræ.
Juvenes et virgines :
senes cum junioribus laudent nomen Domini,
quia exaltatum est nomen ejus solius.
Confessio ejus super cælum, et terram,
et exaltavit cornu populi sui.
Hymnus omnibus sanctis ejus :
filiis Israel, populo appropinquanti sibi.

Canticle of Zachary. Luke 1 68-79.

Benedictus Dominus, Deus Israel,
quia visitavit, et fecit redemptionem plebis suæ :
et erexit cornu salutis nobis
in domo David, pueri sui.

---

a tribute of gratitude. The words *ipse dixit et...* are wanting in the Heb., it is an addition of the LXX retained by the Vulg. — *Præceptum...* The Creator imposed on nature laws which will last until the end of the world. Cf. Job 14^5; 28^{26}; Ps. 103^9; Jer. 31^{35-36}, etc. No created being, (not even God, according to the Vulg. and the LXX). will ever transgress them : *non præteribit.*

7-13. Alleluia from the earth.

7. Praise from the sea and its inhabitants. — *Dracones,* the sea monsters.

8. Praise from the atmospheric phenomena. — *Ignis* probably lightning. Cf. Ps. 104^{32}. — *Grando.* Heb. smoke viz. mists or clouds.

9. Praise from the mountains and trees.

10. Praise from all kinds of living creatures. *Serpentes :* all creeping things.

11-13. Praise from men.

14. Alleluia from Israel. — *Con-*

praise the name of the Lord.
For he spoke, and they were made :
he commanded, and they were created.
He hath established them for ever, and for ages of ages :
he hath made a decree, and it shall not pass away.
Praise the Lord from the earth,
ye dragons, and all ye deeps :
Fire, hail, snow, ice, stormy winds,
which fulfil his word :
Mountains and all hills,
fruitful trees and all cedars :
Beasts and all cattle :
serpents and feathered fowls :
Kings of the earth and all people :
princes and all judges of the earth :
Young men and maidens :
let the old with the younger, praise the name of the [Lord :
for his name alone is exalted.
The praise of him is above heaven and earth :
and he hath exalted the horn of his people.
A hymn to all his saints :
to the children of Israel, a people approaching to him.

Canticle of Zachary. Luke 1 68-79.

Blessed be the Lord God of Israel : [of his people :
because he hath visited and wrought the redemption
And hath raised up an horn of salvation to us.
in the house of David his servant.

---

fessio... Heb., His majesty. — *Exaltavit*... The theocratic nation's marvelous restoration by God, a special reason for praising Jehovah. — *Cornu* : power. Cf. Ps. 148[14]. — *Sanctis*... *qui appropinquant*... Two words which express the unique relation of nearness of Israel to Jehovah. In the Heb. the former means the pious (*châsidîm*).

Canticle of Zachary.

St Luke 1[68-79].

A beautiful prophetic oracle that Zachary " filled with the Holy Ghost " uttered on the day when his son John the Baptist was circumcised. Cf. Luke 1[55-67].

68-75. Part first : Thanksgiving to God for the coming of the Messias whose blessings are briefly described.

68-69. Blessed be the Lord who sent to His people such a powerful

70 Sicut locutus est per os
sanctorum, qui a sæculo sunt, prophetarum ejus :
71 salutem ex inimicis nostris,
et de manu omnium, qui oderunt nos :
72 ad faciendam misericordiam cum patribus nostris :
et memorari testamenti sui sancti.
73 Jusjurandum quod juravit ad Abraham patrem
nostrum, daturum se nobis :
74 ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi,
75 in sanctitate, et justitia coram ipso,
omnibus diebus nostris.
76 Et tu, puer, Propheta Altissimi vocaberis :
præibis enim ante faciem Domini parare vias ejus :

77 ad dandam scientiam salutis plebi ejus :
in remissionem peccatorum eorum :
78 per viscera misericordiæ Dei nostri :
in quibus visitavit nos, oriens ex alto :
79 illuminare his, qui in tenebris, et in umbra mortis sedent :
ad dirigendos pedes nostros in viam pacis.

Lauds II.

Psalm 50

3 Miserere mei, Deus, secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

---

redeemer. — *Cornu salutis.* Hebraism meaning a mighty savior. Cf. Ps. 17^3; 74^{56}, etc. — *In domo David.* The Messias was to come from the great king's family.

70-72. God has faithfully kept His often repeated promise to save Israel through the Messias. — *Testamenti...* (℣. 72). The covenant made with the theocratic nation.

73-75. The divine fidelity again. — *Jusjurandum...* Allusion to Gen. 22^{16-18}.

76-79. Second part The precursor's exalted mission.

76-77. What he shall be towards Christ and towards his people. — *Propheta :* the greatest of the prophets, Luke 7^{28}. — *Domini :* the Messias. — *Ad dandam scientiam.* — This is the priest's mission, as it was that of the precursor.

78-79. God's bounty strikingly manifested in this redemption. — *Oriens.* The Messias is thus named on account of the light He was to

70 As he spoke by the mouth of his holy prophets,
who are from the beginning.
71 Salvation from our enemies,
and from the hand of all that hate us.
72 To perform mercy to our fathers;
and to remember his holy testament.
73 The oath which he swore to Abraham our father,
that he would grant to us,
74 That being delivered from the hand of our enemies,
we may serve him without fear,
75 In holiness and justice before him,
all our days. [highest :
76 And thou child, shalt be called the prophet of the
for thou shalt go before the face of the Lord to pre-
[pare his ways.
77 To give knowledge of salvation to his people,
unto the remission of their sins.
78 Through the bowels of the mercy of our God,
in which the Orient, from on high, hath visited us.
79 To enlighten them that sit in darkness, and in the
shadow of death :
to direct our feet into the way of peace.

Lauds II.

Psalm 50

3 Have mercy on me, O God, according to thy great
mercy.
And according to the multitude of thy tender mercies
blot out my iniquity.

---

bring to the world. Cf. Is. $9^{1\,2}$; Zach. 3^8, 6^{12}; Mal. 4^2; John 1^4, 8^{12}, etc. — *Umbra mortis* (℣. 79). A darkness as deep as that of the dwelling-place of the dead.

Psalm 50

Prayer of a heart deeply contrite asking for the remission of its sins and integral regeneration.

" A Psalm of David, when Nathan the prophet came unto him, after he had sinned with Bethsabee. " Cf. 2 Kings 12. This title indicates the subject. The *Miserere* is a magnificent commentary upon the word *Peccavi* pronounced by David when he had realized the depth of his sin. The sentiments described are truly admirable : The most sincere repentance, the humble confession, trust in God, fervid supplication, resolve to lead a holy life : and they are expressed in winged words that are praised by all men of letters. No

4 Amplius lava me ab iniquitate mea :
et a peccato meo munda me.
5 Quoniam iniquitatem meam ego cognosco :
et peccatum meum contra me est semper.
6 Tibi soli peccavi,
et malum coram te feci :
ut justificeris in sermonibus tuis,
et vincas cum judicaris.
7 Ecce enim in iniquitatibus conceptus sum :
et in peccatis concepit me mater mea.
8 Ecce enim veritatem dilexisti :
incerta et occulta sapientiæ tuæ manifestasti mihi.

9 Asperges me hyssopo, et mundabor :

lavabis me, et super nivem dealbabor.

10 Auditui meo dabis gaudium et lætitiam :
et exsultabunt ossa humiliata.
11 Averte faciem tuam a peccatis meis :
et omnes iniquitates meas dele.
12 Cor mundum crea in me, Deus :
et spiritum rectum innova in visceribus meis.

---

better act of perfect contrition could be found.

3-14. Part first : Prayer for forgiveness.

3-4. The theme of the canticle : Forgive me, o Lord. — The sinner multiplies synonyms to confess the sins of his soul (*iniquitatem, peccatum :* three words in the Heb.) and also to ask the all-holy and merciful God to purify him : *dele, lava munda.* — *Amplius.* Heb. thoroughly.

5-6. Humble confession again. " The most important science is the knowledge that thou art a sinner ", says St Augustine. David shows by his repeated confession that he had this essential self-knowledge : *quoniam iniquitatem... — Tibi soli...* (℣. 6). Though he had wronged others by his sin (Bethsabee, Urias, the Israelites massacred under the walls of Rabbath-Ammon; cf. 2 Kings $11^{2\text{sqq}}$), David felt that he had above all offended God; the injury done to others was hardly anything in comparision with that infinite offense, that insult to the divine majesty. — The words *coram te* refer to *malum*, not to *feci :* I have done what is evil in Thy sight. — *Ut justificeris...* With a slight difference in the Heb., That Thou mayest be (appear) just when Thou speakest, and that thou mayest be (appear) upright when Thou judgest. The words *sermonibus tuis* refer to the sentence which the prophet Nathan had pronounced in the name of God against David. (Cf. 2 Kings $12^{10\text{-}12,14}$). David means, therefore, that by confessing the depths of his sin, he is the first to acknowledge the justice of the divine punishment, and that he

4 Wash me yet more from my iniquity,
and cleanse me from my sin.
5 For I know my iniquity,
and my sin is always before me.
6 To thee only have I sinned,
and have done evil before thee :
that thou mayst be justified in thy words,
and mayst overcome when thou art judged.
7 For behold I was conceived in iniquities;
and in sins did my mother conceive me.
8 For behold thou hast loved truth :
the uncertain and hidden things of thy wisdom thou
[hast made manifest to me.
9 Thou shalt sprinkle me with hyssop, and I shall be
[cleansed :
thou shalt wash me, and I shall be made whiter than
[snow.
10 To my hearing thou shalt give joy and gladness :
and the bones that have been humbled shall rejoice.
11 Turn away thy face from my sins,
and blot out all my iniquities.
12 Create a clean heart in me, O God :
and renew a right spirit within my bowels.

---

helps the infinite justice to shine with a clearer light before those who might be bold enough to accuse it. So that *ut* does not express the purpose of the wrongdoing, but of the confession which David makes of his crime : I acknowledge that I am guilty so that Thou mayest appear entirely just and that to one may dare to blame Thee.

7-8. First cause of the crimes of David, and the opposition they have brought about between his soul and holiness so dear to God. — *Iniquitatibus, peccatis.* The Heb. has the singular : in iniquity, in sin. Instead of *conceptus sum* it reads : I was born. Classical text to prove the existence of original sin. Cf. Job 14^4. By tracing his sin to such a deep root, David appeals more touchingly to the divine mercy. — *Veritatem* (℣. 8) : true justice, true perfection, the faithful accomplishment of the divine will. — *Incerta et occulta...* The signal graces and lights constantly bestowed upon him by Jehovah, which rendered his crime much more serious. According to the Heb., Behold Thou desirest truth in the inward parts (the inmost heart) : teach Thou me wisdom in the secret (of my soul). David begs from God the true and inward wisdom which will help him to be cleansed from the remnants of his sin.

9-11. Repeating his petition for pardon. — *Asperges me...* According to the ceremonial of the Law, a bunch of hyssop dipped in the blood of some victim or in lustral water was used to sprinkle persons and objects to be cleansed. Cf. Lev. $14^{6-7, 49-52}$; Num. 19^{6-18}. Hence this

13 Ne projicias me a facie tua :
et spiritum sanctum tuum ne auferas a me.
14 Redde mihi lætitiam salutaris tui :
et spiritu principali confirma me.
15 Docebo iniquos vias tuas :
et impii ad te convertentur.
16 Libera me de sanguinibus, Deus, Deus salutis meæ :
et exsultabit lingua mea justitiam tuam.
17 Domine, labia mea aperies :
et os meum annuntiabit laudem tuam.
18 Quoniam si voluisses sacrificium, dedissem utique :
holocaustis non delectaberis.
19 Sacrificium Deo spiritus contribulatus :
cor contritum et humiliatum, Deus, non despicies.
20 Benigne fac, Domine, in bona voluntate tua Sion :
ut ædificentur muri Jerusalem.
21 Tunc acceptabis sacrificium justitiæ,
oblationes et holocausta :
tunc imponent super altare tuum vitulos.

Psalm 117

1 Confitemini Domino quoniam bonus :
quoniam in sæculum misericordia ejus.

---

metaphor is used to mean spiritual purification. — *Ossa humiliata.* Heb., The bones which Thou hast broken. Symbol of crushing sorrow. Cf. Ps. 6^3; 31^3.

12-14. David begs God for the grace of a complete renewal. — *Cor... crea.* His heart had been profaned, defiled by sin in its utmost depths. — *Spiritum rectum.* Heb., a steadfast spirit, to resist the assaults of temptation and the lusts of the flesh. — *In visceribus.* Heb. within me, in my inmost soul. — *Spiritum sanctum...* (℣. 13). According to I Kings 16^{13}, immediately after he was anointed king, David received the Spirit of the Lord to direct him. The sinful king fears that he may have been deserted by the divine Spirit, as Saul had been; he humbly asks that it be preserved unto him. — *Principali* (℣. 14), i. e. a lofty, noble spirit worthy of a prince. Heb., a willing, i. e. a generous spirit.

15-21. Second part. Resolutions of thanksgiving.

15-17. The suppliant penitent will endeavor to undo the effects of his sin by converting sinners and singing the divine praises.

18-19. Resolve to offer the sacrifice of a contrite heart. — *Si... sacrificium.* Heb. bloody sacrifices. A thought similar to the one developed in Ps. 49^{13-14}. (Cf. Is. 1^{11}).

20-21. Prayer for Jerusalem, promise to offer ritual sacrifices. Many interpreters think that these verses are no part of the original Psalm, but a liturgical addition made in the time of Nehemias, when the exiles were

13 Cast me not away from thy face;
and take not thy holy spirit from me.
14 Restore unto me the joy of thy salvation,
and strengthen me with a perfect spirit.
15 I will teach the unjust thy ways :
and the wicked shall be converted to thee.
16 Deliver me from blood, O God, thou God of my sal- [vation :
and my tongue shall extol thy justice.
17 O Lord, thou wilt open my lips :
and my mouth shall declare thy praise. [given it :
18 For if thou hadst desired sacrifice, I would indeed have
with burnt offerings thou wilt not be delighted.
19 A sacrifice to God is an afflicted spirit : [despise.
a contrite and humbled heart, O God, thou wilt not
20 Deal favourably. O Lord, in thy good-will with Sion :
that the walls of Jerusalem may be built up.
21 Then shalt thou accept the sacrifice of justice,
oblations and whole burnt-offerings :
then shall they lay calves upon thy altar.

Psalm 117

1 Give praise to the Lord, for he is good :
for his mercy endureth for ever.

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painfully reconstructing the walls of Jerusalem. But it is possible that they are the work of the poet-king who, as it is related in 2 Kings 5^{9} attempted to surround Jerusalem with fortifications. If so, the Psalmist passes here, as elsewhere, from a particular event to a general idea, and, fearing that he might have provoked by his crimes the divine wrath upon the people, he begs the Lord to graciously bless Sion. — *Sacrificium justitiæ* (℣. 21), sacrifices offered with genuine piety.

Psalm 117

Hymn of thanksgiving, after a wonderful deliverance.

The Psalm is a liturgical canticle written according to the most common opinion, after the Babylonian captivity, perhaps on the occasion of the dedication of the temple. Cf. Esd. 6^{15-18} with ℣℣. 19-21. The Israelites who have escaped serious dangers through divine protection are called upon to praise and thank Jehovah, and they immediately begin to sing His praises, expressing the most perfect trust in His unfailing goodness. — The Psalm is characterised by a rapid succession of ideas, a joyful lyric and dramatic spirit. Some expressions are repeated several times as a refrain. See ℣℣. 1-2, 3-4, 8-9, 10-12, 16. — Our Lord applied to Himself ℣℣. 22-23. (Cf. Matt. 21^{42}, Mark 12^{10}, Luke 15^{17}). After Him, St. Peter and St. Paul have also shown how admirably these words had been realized in

2 Dicat nunc Israel quoniam bonus :
quoniam in sæculum misericordia ejus.
3 Dicat nunc domus Aaron :
quoniam in sæculum misericordia ejus.
4 Dicant nunc qui timent Dominum :
quoniam in sæculum misericordia ejus.
5 De tribulatione invocavi Dominum :
et exaudivit me in latitudine Dominus.
6 Dominus mihi adjutor :
non timebo quid faciat mihi homo.
7 Dominus mihi adjutor :
et ego despiciam inimicos meos.
8 Bonum est confidere in Domino,
quam confidere in homine.
9 Bonum est sperare in Domino,
quam sperare in principibus.
10 Omnes Gentes circuierunt me :
et in nomine Domini quia ultus sum in eos.
11 Circumdantes circumdederunt me :
et in nomine Domini quia ultus sum in eos.
12 Circumdederunt me sicut apes,
et exarserunt sicut ignis in spinis :
et in nomine Domini quia ultus sum in eos.
13 Impulsus eversus sum, ut caderem :
et Dominus suscepit me.
14 Fortitudo mea et laus mea Dominus :
et factus est mihi in salutem.
15 Vox exsultationis et salutis
in tabernaculis justorum.

Christ's person. (Cf. Acts 4^{11}; Rom. 9^{33}; I Pet. 2^{7}). The Rabbis considered the whole psalm as messianic. Matt. 21^{9}, we hear the Jewish multitude sing enthusiastically ℣℣. 25-26, at the time of Christ's triumphal entry into Jerusalem.

1-4. Prelude : All Israel is exhorted to praise Jehovah and to thank Him for His lovingkindness. — The invitation to do so is extended successively to the three categories of the nation : *Israel :* the bulk of the nation; *domus Aaron,* the priests and the levites; *qui timent Dominum,* probably the Gentile proselytes.

5-18. First part : the wonderful and gratuitous deliverance accomplished by the Lord in favor of His people. Israel, in answer to the preceding invitation, speaks as one man praising the lovingkindness of Jehovah.

5-9. Expression of deep confidence in Jehovah, the most powerful ally of all those who invoke Him.

10-13. Description of the peril incurred by the Jews and of their

2 Let Israel now say, that he is good :
that his mercy endureth for ever.
3 Let the house of Aaron now say :
that his mercy endureth for ever.
4 Let them that fear the Lord now say :
that his mercy endureth for ever.
5 In my trouble I called upon the Lord :
and the Lord heard me, and enlarged me.
6 The Lord is my helper :
I will not fear what man can do unto me.
7 The Lord is my helper :
and I will look over my enemies.
8 It is good to confide in the Lord,
rather than to have confidence in man :
9 It is good to trust in the Lord,
rather than to trust in princes.
10 All nations compassed me about :
and in the name of the Lord I have been revenged on them.
11 Surrounding me they compassed me about :
and in the name of the Lord I have been revenged on them.
12 They surrounded me like bees,
and they burned like fire among thorns :
and in the name of the Lord I was revenged on them.
13 Being pushed I was overturned that I might fall :
but the Lord supported me.
14 The Lord is my strength and my praise :
and he is become my salvation.
15 The voice of rejoicing and of salvation.
is in the tabernacles of the just.

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marvellous deliverance. — *Gentes circuierunt...* The Samaritans and the heathen of South East Palestine. Cf. Esd. 4[9-10]. *Circumdederunt* (℣. 12). The same thought is repeated a third time with a twofold simile which brings out more strikingly the extent of the peril : *sicut apes...; ignis...* — *Impulsus...* (℣. 13). Heb., Thou didst push me that I might fall, but the Lord helped me. The Jews here proudly address their enemies.

14-18. Israel extols its divine estorer. — *In tabernaculis...* (℣. 15) General expression : the dwellings of the just. — *Dextera...* (℣. 16). Heb. The right hand of the Lord is exalted. The triple repetition emphasizes the thought. — *Non moriar...* (℣. 17). Supported by this powerful arm, Israel is in absolute security about the future, even though the peril has not completely ceased. — *Castigans...* (℣. 18) The Jews acknowledge that God chastised them for their sins; this was however, but a passing trial.

CALIF. PROV.

16 Dextera Domini fecit virtutem :
dextera Domini exaltavit me,
dextera Domini fecit virtutem.
17 Non moriar, sed vivam :
et narrabo opera Domini.
18 Castigans castigavit me Dominus :
et morti non tradidit me.
19 Aperite mihi portas justitiæ,
ingressus in eas confitebor Domino.
20 Hæc porta Domini,
justi intrabunt in eam.
21 Confitebor tibi quoniam exaudisti me :
et factus es mihi in salutem.
22 Lapidem quem reprobaverunt ædificantes,
hic factus est in caput anguli.
23 A Domino factum est istud :
et est mirabile in oculis nostris.
24 Hæc est dies quam fecit Dominus :
exsultemus, et lætemur in ea.
25 O Domine, salvum me fac,
o Domine, bene prosperare.
26 Benedictus qui venit in nomine Domini.
Benediximus vobis de domo Domini.
27 Deus Dominus, et illuxit nobis.
Constituite diem solemnem in condensis,
usque ad cornu altaris.

19-29. Second part : Thanksgiving. This part is still more dramatic than the first. It has been conjectured that a solemn procession making its way towards the temple sang ℣℣. 1-18. Then, reaching the temple, it asks the Levites to open the gates, ℣. 19. The levites' answer, ℣. 20; then, ℣℣. 21-25, the people's sang whilst entering the temple; (℣℣. 26-27), blessings with which the levites greet it; ℣. 28, words of the people, ℣. 29, conclusion of the psalmist.

19-20. *Portas justitiæ* i. e. of holiness. The temple was the abode of the thrice holy God; the just alone had a right to enter it. Cf. Ps. 14^{2ff}; 23^{4}.

21-29. *Lapidem...* Messianic passage, as said above. — *Caput anguli,* i. e. a stone binding two walls together and helping efficaciously to strengthen the foundations, a most important part of the structure. Cf. Is. 28^{16}; Jer. 51^{26}. This stone represents first of all the people of Israel. The builders who flung it aside as useless when building the profane edifice which is the kingdom of this world, represent the heathen. For the latter not only had flung aside Israel, but had even planned to annihilate it; but God had used that rejected

16 The right hand of the Lord hath wrought strength :
the right hand of the Lord hath exalted me,
the right hand of the Lord hath wrought strength.
17 I shall not die, but live,
and shall declare the works of the Lord.
18 The Lord chastising hath chastised me :
but he hath not delivered me over to death.
19 Open ye to me the gates of justice,
I will go into them, and give praise to the Lord.
20 This is the gate of the Lord,
the just shall enter into it.
21 I will give glory to thee, because thou hast heard me :
and art become my salvation.
22 The stone which the builders rejected :
this same is become the head of the corner.
23 This is the Lord's doing :
and it is wonderful in our eyes.
24 This is the day which the Lord hath made :
let us be glad and rejoice therein.
25 O Lord, save me,
O Lord, give good success :
26 Blessed be he that cometh in the name of the Lord.
We have blessed you out of the house of the Lord :
27 The Lord is God, and he hath shone upon us.
Appoint a solemn day, with shady boughs,
even to the horn of the altar.

---

stone as one of His most precious materials. In a more perfect and complete sense, it was the figure of Christ Himself. " This divine Savior, rejected by the Jews, despised by worldlings, has become, in spite of them, the corner stone, the foundation of the edifice of the Church, the bond of Jews and Gentiles in the christian faith and religion. " (Calmet, h. l.). — *Salvum me...* (ỹ. 25). Heb., We beseech Thee, O Lord, do save. An urgent prayer. From the last two words, *hoschia' nâ'*, contracted into one we have the liturgical expression *hosanna*. — *In condensis* (ỹ. 27). St. Jerome, " in frondosis ". The LXX and Vulg. would refer to the green boughs destined to highten the splendor of the feast. The Heb. seems to mean : Bind the victim with cords; (lead it) up to the horns of the altar. That is to say, bring the victims as near as you can so that they will be ready for the moment they are to be sacrificed. The altar of burnt-offerings had at its four angles horns which were sprinkled with the blood of each victim. Cf. Ex. 27^{1ff}.

28 Deus meus es tu, et confitebor tibi :
Deus meus es tu, et exaltabo te.
Confitebor tibi quoniam exaudisti me :
et factus es mihi in salutem.
29 Confitemini Domino, quoniam bonus :
quoniam in sæculum misericordia ejus.

CANTICLE OF THE THREE HOLY CHILDREN. Dan. 3 52-57.

52 Benedictus es, Domine, Deus patrum nostrorum :
et laudabilis, et gloriosus, et superexaltatus in sæcula.

Et benedictum nomen gloriæ tuæ sanctum :
et laudabile, et superexaltatum in omnibus sæculis.

53 Benedictus es in templo sancto gloriæ tuæ :
et superlaudabilis, et supergloriosus in sæcula.

54 Benedictus es in throno regni tui :
et superlaudabilis, et superexaltatus in sæcula.

55 Benedictus es, qui intueris abyssos, et sedes super Che-
[rubim :
et laudabilis, et superexaltatus in sæcula.

56 Benedictus es in firmamento cæli :
et laudabilis, et gloriosus in sæcula.
57 Benedicite, omnia opera Domini, Domino :
laudate et superexaltate eum in sæcula.

Prime.

PSALM 53

3 Deus, in nomine tuo salvum me fac :
et in virtute tua judica me.

CANTICLE OF THE THREE HOLY CHILDREN. Dan. 3[52-57] see pp. 36-37.

52-56. General praise of the God of Israel.

52. *Laudabilis et..., et...* In each verse inadequate human praise uses strong and expressive epithets. — *Nomen gloriæ...* Hebraism : Thy glorious name.— *In templo...* (℣. 53). The temple of Heaven, for that of Jerusalem was then destroyed. — *In throno...* (℣. 54). The heavenly throne from which God governs the world

28 Thou art my God, and I will praise thee :
thou art my God, and I will exalt thee.
I will praise thee because thou hast heard me :
and art become my salvation.
29 O praise ye the Lord, for he is good;
for his mercy endureth forever.

CANTICLE OF THE THREE HOLY CHILDREN. Dan. 3 52-57.

52 Blessed art thou, O Lord the God of our fathers :
and worthy to be praised, and glorified, and exalted
[above all for ever :
and blessed is the holy name of thy glory :
and worthy to be praised, and exalted above all in
[all ages.
53 Blessed art thou in the holy temple of thy glory :
and exceedingly to be praised, and exceeding glorious
[for ever.
54 Blessed art thou on the throne of thy kingdom,
and exceedingly to be praised, and exalted above
[all for ever.
55 Blessed art thou, that beholdest the depths, and
[sittest upon the cherubims :
and worthy to be praised and exalted above all for
[ever,
56 Blessed art thou in the firmament of heaven :
and worthy of praise, and glorious for ever.
57 All ye works of the Lord, bless the Lord :
praise and exalt him above *all* for ever.

Prime.

PSALM 53

3 Save me, O God, by thy name :
and judge me in thy strength.

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1 — *Super Cherubim* (℣. 55). An allusion to the two Cherubim who stretched their wings over the Ark. Ex. 25[18-22].

57. All creatures are called upon to praise the Lord.

PSALM 53

A prayer for prompt help in imminent peril.

A Psalm " of David when the men of Ziph had come and said to Saul : Is not David hidden with us? "

4 Deus, exaudi orationem meam :
auribus percipe verba oris mei.
5 Quoniam alieni insurrexerunt adversum me,
et fortes quæsierunt animam meam :
et non proposuerunt Deum ante conspectum suum.
6 Ecce enim Deus adjuvat me :
et Dominus susceptor est animæ meæ.
7 Averte mala inimicis meis :
et in veritate tua disperde illos.
8 Voluntarie sacrificabo tibi,
et confitebor nomini tuo, Domine : quoniam bonum est.
9 Quoniam ex omni tribulatione eripuisti me :
et super inimicos meos despexit oculus meus.

Psalm 118, 1.

1 Beati immaculati in via :
qui ambulant in lege Domini.

David pursued and on the point of being captured by Saul had fled to the wilderness of Ziph, south of Hebron; but detected and betrayed by the Ziphites he was in imminent danger. Such a betrayal occurred twice. Cf. 1 Kings 23^{19ff}, 26^{1}. Our Psalm refers rather to the first occurrence as it appears from the words of the Ziphites quoted in the title : *Nonne David...?* They are absolutely identical with those found in 1 Kings 23^{19}. — Whilst asking for help, the Psalmist, as usual with him, expresses sentiments of entire confidence in God.

3-5. A plaintive prayer, a cry from the heart, simple and ardent. — *Alieni* (℣. 5). Those who had betrayed David were members of the theocratic nation and of the tribe of Judas as well as David himself : but by their treachery they had made themselves like strangers or heathen. — *Fortes.* Heb., violent men.

6-9. Sentiments of confidence, and holy promises. — *Ecce...* David sees God bringing to him the salvation for which he was praying. The use of the present tense is significant (*adjuvat, susceptor est*). — *Averte...* (℣. 7). In the Heb. it is a prediction. He shall cause to come upon... *Inimicis...* Heb., They that lie in wait for me. — *In veritate.* God's fidelity in keeping His promises. — *Despexit...* (℣. 9). Heb., has seen. The Vulg. expresses the dea of trust in Jehovah. David haughtily looks down on his enemies over whom he will soon triumph.

Psalm 118

Enthusiastic praise of God's Law.

A long alphabetical Psalm of 22 stanzas each consisting of 8 distichs, the first hemistich of which begins with a letter of the hebreu alphabet. The subject treated presents a perfect unity. From the first to

4 O God, hear my prayer :
give ear to the words of my mouth.
5 For strangers have risen up against me,
and the mighty have sought after my soul :
and they have not set God before their eyes.
6 For behold God is my helper :
and the Lord is the protector of my soul.
7 Turn back the evils upon my enemies,
and cut them off in thy truth.
8 I will freely sacrifice to thee,
and will give praise, O God, to thy name : because it [is good :
9 For thou hast delivered me out of all trouble :
and my eye hath looked down upon my enemies.

Psalm 118, 1.

1 Blessed are the undefiled in the way :
who walk in the law of the Lord.

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the last verse, the poet describes with an inexhaustible richness of expressions and images what the word of God is to man and what is man's duty towards the divine word. Now by the word of God he means divine revelation and in particular the theocratic Law. There is thus but one thought expressed in this Psalm, but vested in a great variety of forms, viz. the supreme duty of the pious Israelite consists in the strict fulfilment of the Law; a duty which is now that of every Christian. — The divine word is described under as many as ten various names. Some one of them is to be found in each one of the 173 verses, with the exception of ℣. 122. Here is a summary explanation of these different names : 1° *Tôrah* (Vulg. *lex*), from *yârah* to teach : the " law " is then a teaching which binds us, an instruction coming from God. 2° *Derek* (Vulg. *via*) denotes the course of conduct marked out by God's law and which leads man to his end. 3° *Mischpâtim* (Vulg., *judicia*), from the verb *shâphat*, to judge : the divine laws, in as much as imposed on us by the supreme Judge, who will examine us according to them on the last day. 4° *Eduth* (Vulg., *testimonium*). The tables of the Decalogue were called " the tables of testimony "; for God, by giving the Law on Sinai had given to Himself a striking testimony before His people. 5° *Piqqudim* (Vulg., *mandata*), from *pâqad*, to exact, to require, to impose upon, denotes the Law in as much as it imposes upon the Lord's subjects the exigencies of His almighty will. 6° *Hhuqqim* (Vulg., *justificationes*) : the " limits " placed before our will, or the laws " engraved ", " inscribed " in the theocratic code. 7° *Mitswôth* (Vulg., also *mandata*), the divine statutes, the rules by which Jehovah leads His people. 8° *Emûnah* (Vulg. *veritas*), God's word is always the expression of His essen-

2 Beati, qui scrutantur testimonia ejus :
in toto corde exquirunt eum.
3 Non enim qui operantur iniquitatem,
in viis ejus ambulaverunt.
4 Tu mandasti mandata tua
custodiri nimis.
5 Utinam dirigantur viæ meæ,
ad custodiendas justificationes tuas!
6 Tunc non confundar,
cum perspexero in omnibus mandatis tuis.
7 Confitebor tibi in directione cordis :
in eo quod didici judicia justitiæ tuæ.
8 Justificationes tuas custodiam :
non me derelinquas usquequaque.
9 In quo corrigit adolescentior viam suam?
In custodiendo sermones tuos.
10 In toto corde meo exquisivi te :
ne repellas me a mandatis tuis.
11 In corde meo abscondi eloquia tua :
ut non peccem tibi.
12 Benedictus es, Domine :
doce me justificationes tuas.
13 In labiis meis, pronuntiavi
omnia judicia oris tui.
14 In via testimoniorum tuorum delectatus sum,
sicut in omnibus divitiis.
15 In mandatis tuis exercebor :
et considerabo vias tuas.
16 In justificationibus tuis meditabor :
non obliviscar sermones tuos.

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tial "truth", and contains infallible promises. 9° and 10° *Imrah* "saying" and *Dabar* "word" : two general expressions indifferently translated in the Vulg. by *eloquium, sermones, verbum*. Our Latin version uses also the words *ordinatio* and *justitia* : which brings to twelve the different expressions recurring in this Psalm. — The fact that the poet adopted the alphabetical form shows that the ideas are not logically arranged, and that there is no real connexion or progress of thought to be found in it, though towards the end there is more warmth and movement. — Neither the author nor the time of the composition (perhaps the time of the exile) is known with certainty. The Psalmist, still a young man (v. 141), gives a vivid description of the circumstances in which he lived : he was mocked and persecuted by the enemies of the true religion; his persecutors were princes, despotic kings (vv. 23, 46, 161); but in the

2 Blessed are they that search his testimonies,
that seek him with their whole heart.
3 For they that work iniquity,
have not walked in his ways.
4 Thou hast commanded thy commandments
to be kept most diligently.
5 O! that my ways may be directed
to keep thy justifications.
6 Then shall I not be confounded,
when I shall look into all thy commandments.
7 I will praise thee with uprightness of heart,
when I shall have learned the judgments of thy [justice.
8 I will keep thy justifications :
O! do not thou utterly forsake me.
9 By what doth a young man correct his way?
by observing thy words.
10 With my whole heart have I sought after thee :
let me not stray from thy commandments.
11 Thy words have I hidden in my heart,
that I may not sin against thee.
12 Blessed art thou, O Lord :
teach me thy justifications.
13 With my lips I have pronounced
all the judgments of thy mouth.
14 I have been delighted in the way of thy testimonies,
as in all riches.
15 I will meditate on thy commandments :
and I will consider thy ways.
16 I will think of thy justifications :
I will not forget thy words.

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midst of his sufferings, the word of Jehovah is his mainstay and his consolation; still he eagerly prays for deliverance. The holy Fathers have loved this canticle. St Ambrose calls it "the consummation of Christian perfection".

1-8. First stanza (*aleph*). Happiness of those who faithfully obey the divine law : the Psalmist prays that he may be of their number. — *Immaculati.* Heb., the upright, the perfect. — *Qui scrutantur...* (℣. 2). Heb., they that keep... — *Non enim...* (℣. 3). More clearly in the Heb., (Blessed are they) who do no iniquity and walk...

9-16. Second stanza (*beth*). Those who keep the law of God are secure. — *Corrigit...* (℣. 9). Heb., cleanses his way (keeps it pure and holy). — *Ne repellas...* (℣. 10). Heb., Let me not wander from Thy commandments. — *Pronuntiavi...* (℣. 13). Heb., I have recounted. — *Meditabor* (℣. 16). Heb., I take pleasure.

Psalm. 118, II.

17 Retribue servo tuo, vivifica me :
et custodiam sermones tuos.
18 Revela oculos meos :
et considerabo mirabilia de lege tua.
19 Incola ego sum in terra :
non abscondas a me mandata tua.
20 Concupivit anima mea desiderare
justificationes tuas, in omni tempore.
21 Increpasti superbos :
maledicti qui declinant a mandatis tuis.
22 Aufer a me opprobrium, et contemptum :
quia testimonia tua exquisivi.
23 Etenim sederunt principes, et adversum me loque-
bantur :
servus autem tuus exercebatur in justificationibus
tuis.
24 Nam et testimonia tua meditatio mea est :
et consilium meum justificationes tuæ.
25 Adhæsit pavimento anima mea :
vivifica me secundum verbum tuum.
26 Vias meas enuntiavi, et exaudisti me :
doce me justificationes tuas.
27 Viam justificationum tuarum instrue me :
et exercebor in mirabilibus tuis.
28 Dormitavit anima mea præ tædio :
confirma me in verbis tuis.
29 Viam iniquitatis amove a me;
et de lege tua miserere mei.
30 Viam veritatis elegi :
judicia tua non sum oblitus.
31 Adhæsi testimoniis tuis, Domine,
noli me confundere.
32 Viam mandatorum tuorum cucurri,
cum dilatasti cor meum.

17-24. Third stanza (*ghimel*) : To observe God's law is the aim of the Psalmist's life. He will be faithful to it, in spite of persecutions. — *Concupivit...* (℣. 20). Heb., My soul is crushed with longing for Thy Law. This ardent longing causes suffering. — *Meditatio...* (℣. 24). Heb., my delight.

25-32. Fourth stanza (*daleth*). From his distress, he asks Jehovah to comfort him by His holy Law. — *Adhæsit...* (℣. 25). Heb., My soul cleaveth unto dust. A metaphor

Psalm 118, II.

17 Give bountifully to thy servant, enliven me :
and I shall keep thy words.
18 Open thou my eyes :
and I will consider the wondrous things of thy law.
19 I am a sojourner on the earth :
hide not thy commandments from me.
20 My soul hath coveted to long
for thy justifications, at all times.
21 Thou hast rebuked the proud :
they are cursed who decline from thy commandments.
22 Remove from me reproach and contempt :
because I have sought after thy testimonies.
23 For princes sat, and spoke against me :
but thy servant was employed in thy justifications.
24 For thy testimonies are my meditation :
and thy justifications my counsel.
25 My soul hath cleaved to the pavement :
quicken thou me according to thy word.
26 I have declared my ways, and thou hast heard me :
teach me thy justifications.
27 Make me to understand the way of thy justifications :
and I shall be exercised in thy wondrous works.
28 My soul hath slumbered through heaviness :
strengthen thou me in thy words.
29 Remove from me the way of iniquity :
and out of thy law have mercy on me.
30 I have chosen the way of truth :
thy judgments I have not forgotten.
31 I have stuck to thy testimonies, O Lord :
put me not to shame.
32 I have run the way of thy commandments,
when thou didst enlarge my heart.

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which denotes a state of deep humiliation and suffering. Cf Ps. 43^{26}. — *Exercebor...* (ỿ. 27). Heb., I shall meditate on Thy wonders. — *Dormitavit* (ỿ. 28); benumbed by grief. Heb., My soul weeps for grief. — *Confirma...* Heb., raise me up! He was prostrate according to ỿ. 25.— *De lege... miserere* (ỿ. 29). Heb., Grant me graciously (to keep) thy law. — *Cum dilatasti* (ỿ. 32). A heart troubled and anxious has not the pious energy which makes obedience easy.

Terce.

Psalm 118, iii.

33 Legem pone mihi, Domine, viam justificationum tua-
et exquiram eam semper. [rum
34 Da mihi intellectum, et scrutabor legem tuam :
et custodiam illam in toto corde meo.
35 Deduc me in semitam mandatorum tuorum :
quia ipsam volui.
36 Inclina cor meum in testimonia tua :
et non in avaritiam.
37 Averte oculos meos, ne videant vanitatem :
in via tua vivifica me.
38 Statue servo tuo eloquium tuum,
in timore tuo.
39 Amputa opprobrium meum quod suspicatus sum :
quia judicia tua jucunda.
40 Ecce concupivi mandata tua :
in æquitate tua vivifica me.
41 Et veniat super me misericordia tua, Domine :
salutare tuum secundum eloquium tuum.
42 Et respondebo exprobrantibus mihi verbum :
quia speravi in sermonibus tuis.
43 Et ne auferas de ore meo verbum veritatis usque-
quia in judiciis tuis supersperavi. [quaque :
44 Et custodiam legem tuam semper :
in sæculum et in sæculum sæculi.
45 Et ambulabam in latitudine :
quia mandata tua exquisivi.
46 Et loquebar in testimoniis tuis in conspectu regum :
et non confundebar.
47 Et meditabar in mandatis tuis,
quæ dilexi.
48 Et levavi manus meas ad mandata tua, quæ dilexi :
et exercebar in justificationibus tuis.

33-40. Fifth stanza (*he*) : The Psalmist asks again for knowledge of the law, in order to avoid sin. — *Legem pone* (ỹ. 33). Heb., Teach we the way of Thy statutes. — *Statue...* (ỹ. 38). Heb., Confirm unto thy servant Thy word (viz. the promise Thou didst make) to those who fear thee. — *Amputa...* (ỹ. 39). Heb., turn away my reproach which I fear. The only shame which he dreads is that which would result from his not keeping the divine precepts.

41-48. Sixth stanza (*vau*). He

Terce.

Psalm 118, iii.

33 Set before me for a law the way of thy justifications,
and I will always seek after it. [O Lord :
34 Give me understanding, and I will search thy law;
and I will keep it with my whole heart.
35 Lead me into the path of thy commandments;
for this same I have desired.
36 Incline my heart into thy testimonies
and not to covetousness.
37 Turn away my eyes that they may not behold vanity :
quicken me in thy way.
38 Establish thy word to thy servant,
in thy fear.
39 Turn away my reproach, which I have apprehended :
for thy judgments are delightful.
40 Behold I have longed after thy precepts :
quicken me in thy justice.
41 Let thy mercy also come upon me, O Lord :
thy salvation according to thy word.
42 So shall I answer them that reproach me in any thing;
that I have trusted in thy words.
43 And take not thou the word of truth utterly out of my
for in thy words, I have hoped exceedingly. [mouth :
44 So shall I always keep thy law,
for ever and ever.
45 And I walked at large :
because I have sought after thy commandments.
46 And I spoke of thy testimonies before kings :
and I was not ashamed.
47 I meditated also on thy commandments,
which I loved.
48 And I lifted up my hands to thy commandments, which
and I was exercised in thy justifications. [I loved :

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asks for the grace generously to confess his faith, in spite of all the dangers which he might meet. — *Respondebo* (℣. 42). The substantive *verbum* refers to this verb rather than to the participle *exprobrantibus* : I shall have an answer for him that reproacheth me. — *Ambulabam* (℣. 45). Heb., I will walk at large. — *Levavi manus...* (℣. 48) : As an expression of love and holy desires (*quæ dilexi*), this was the attitude at prayer. Cf. Ps. 27^{2}; 62^{5}, etc.

Psalm 118, iv.

49 Memor esto verbi tui servo tuo.
in quo mihi spem dedisti.
50 Hæc me consolata est in humilitate mea :
quia eloquium tuum vivificavit me.
51 Superbi inique agebant usquequaque :
a lege autem tua non declinavi.
52 Memor fui judiciorum tuorum a sæculo, Domine :
et consolatus sum.
53 Defectio tenuit me,
pro peccatoribus derelinquentibus legem tuam.
54 Cantabiles mihi erant justificationes tuæ,
in loco peregrinationis meæ.
55 Memor fui nocte nominis tui, Domine :
et custodivi legem tuam.
56 Hæc facta est mihi :
quia justificationes tuas exquisivi.
57 Portio mea, Domine,
dixi custodire legem tuam.
58 Deprecatus sum faciem tuam in toto corde meo :
miserere mei secundum eloquium tuum.
59 Cogitavi vias meas :
et converti pedes meos in testimonia tua.
60 Paratus sum, et non sum turbatus :
ut custodiam mandata tua.
61 Funes peccatorum circumplexi sunt me :
et legem tuam non sum oblitus.
62 Media nocte surgebam ad confitendum tibi,
super judicia justificationis tuæ.
63 Particeps ego sum omnium timentium te :
et custodientium mandata tua.
64 Misericordia tua, Domine, plena est terra :
justificationes tuas doce me.

49-56. Seventh stanza (*zaïn*) : the Law of the Lord is his consolation and his strength. — *Hæc* (ỹ. 50) hebraism for hoc, viz. Thy word, Thy promise. — *Humilitate.* Heb., my affliction. — *Inique agebant...* (ỹ. 51) Heb., scorn me exceedingly. — *Defectio* (ỹ. 53). Heb., indignation. — *Hæc* (ỹ. 56) for *hoc* as ỹ. 50.

57-64. Eighth stanza (*Heth*) : The Psalmist's portion is to study and fulfil God's will. — *Portio mea...* ỹ. 57). Heb., Jehovah is my portion, I have said that I will observe Thy

Psalm 118, iv.

49 Be thou mindful of thy word to thy servant,
in which thou hast given me hope.
50 This hath comforted me in my humiliation :
because thy word hath enlivened me.
51 The proud did iniquitously altogether :
but I declined not from thy law.
52 I remembered, O Lord, thy judgments of old :
and I was comforted.
53 A fainting hath taken hold of me,
because of the wicked that forsake thy law.
54 Thy justifications were the subject of my song,
in the place of my pilgrimage.
55 In the night I have remembered thy name, O Lord :
and have kept thy law.
56 This happened to me :
because I sought after thy justifications.
57 O Lord, my portion,
I have said, I would keep thy law.
58 I entreated thy face with all my heart :
have mercy on me according to thy word,
59 I have thought on my ways :
and turned my feet unto thy testimonies.
60 I am ready, and am not troubled :
that I may keep thy commandments.
61 The cords of the wicked have encompassed me :
but I have not forgotten thy law.
62 I rose at midnight to give praise to thee;
for the judgments of thy justification.
63 I am a partaker with all them that fear thee,
and that keep thy commandments.
64 The earth, O Lord, is full of thy mercy :
teach me thy justifications.

Law. — *Deprecatus...* (℣. 58). Heb., I have caressed Thy face. This is a hebraism for : I have entreated Thy favor. Cf. Ps. 44[13], etc. — *Paratus..... et non.....* (℣. 60). Heb., make haste and delay not to keep Thy commandments. Holy readiness, which nothing can keep back. — *Particeps...* (℣. 63). Heb., I am a friend... Only those who are faithful to the Lord are his friends.

Psalm 118, v.

65 Bonitatem fecisti cum servo tuo, Domine,
secundum verbum tuum.
66 Bonitatem, et disciplinam, et scientiam doce me :
quia mandatis tuis credidi.
67 Priusquam humiliarer ego deliqui :
propterea eloquium tuum custodivi.
68 Bonus es tu : et in bonitate tua
doce me justificationes tuas.
69 Multiplicata est super me iniquitas superborum :
ego autem in toto corde meo scrutabor mandata tua.
70 Coagulatum est sicut lac cor eorum :
ego vero legem tuam meditatus sum.
71 Bonum mihi quia humiliasti me :
ut discam justificationes tuas.
72 Bonum mihi lex oris tui,
super millia auri et argenti.
73 Manus tuæ fecerunt me, et plasmaverunt me :
da mihi intellectum, et discam mandata tua.
74 Qui timent te videbunt me, et lætabuntur :
quia in verba tua supersperavi.
75 Cognovi, Domine, quia æquitas judicia tua :
et in veritate tua humiliasti me.
76 Fiat misericordia tua ut consoletur me,
secundum eloquium tuum servo tuo.
77 Veniant mihi miserationes tuæ, et vivam :
quia lex tua meditatio mea est.
78 Confundantur superbi, quia injuste iniquitatem fece-
[runt in me :
ego autem exercebor in mandatis tuis.
79 Convertantur mihi timentes te :
et qui noverunt testimonia tua.
80 Fiat cor meum immaculatum in justificationibus tuis,
ut non confundar.

65-72. Ninth stanza (*teth*) : God's word is the source of all good things. — *Bonitatem, et...* (℣. 66). Heb., Goodness and good sense, and knowledge (to distinguish between right and wrong). — *Priusquam...* (℣. 67). Heb., Before I was afflicted, I went astray Chastisement was useful to him : *propterea...* — *Multiplicata est...* (℣. 69). Heb., The proud have plastered falsehood (calumny) over me. — *Coagulatum est...* (℣. 70). Heb., Their heart is as gross as fat,

Psalm 118, v.

65 Thou hast done well with thy servant, O Lord,
according to thy word.
66 Teach me goodness and discipline and knowledge;
for I have believed thy commandments.
67 Before I was humbled I offended;
therefore have I kept thy word.
68 Thou art good; and in thy goodness
teach me thy justifications.
69 The iniquity of the proud hath been multiplied over [me :
but I will seek thy commandments with my whole
70 Their heart is curdled like milk : [heart.
but I have meditated on thy law.
71 It is good for me that thou hast humbled me,
that I may learn thy justifications.
72 The law of thy mouth is good to me,
above thousands of gold and silver.
73 Thy hands have made me and formed me : [ments.
give me understanding, and I will learn thy command-
74 They that fear thee shall see me, and shall be glad :
because I have greatly hoped in thy words.
75 I know, O Lord, that thy judgments are equity :
and in thy truth thou hast humbled me.
76 O! let thy mercy be for my comfort,
according to thy word unto thy servant.
77 Let thy tender mercies come unto me, and I shall live :
for thy law is my meditation.
78 Let the proud be ashamed, because they have done
[unjustly towards me :
but I will be employed in thy commandments.
79 Let them that fear thee turn to me :
and they that know thy testimonies.
80 Let my heart be undefiled in thy justifications,
that I may not be confounded.

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viz. insensible. Cf. Ps. 16^{10}; 72^{7}, Is. 6^{10}, etc.

73-80. Tenth stanza (*iod*) : After having afflicted and humbled, God uplifts and consoles, according to the promises contained in His Law : he Psalmist asks this comfort for himself so as to be an example to the good and to the wicked. — *Meditatio mea* (℣. 77). Heb., my delight. — *Fiat... immaculatum...* (℣. 80). Heb., Let my heart be perfect As in ℣. 1.

Sext.

Psalm 118, vi.

81 Defecit in salutare tuum anima mea :
et in verbum tuum supersperavi.
82 Defecerunt oculi mei in eloquium tuum,
dicentes : Quando consolaberis me?
83 Quia factus sum sicut uter in pruina :
justificationes tuas non sum oblitus.
84 Quot sunt dies servi tui?
Quando facies de persequentibus me judicium?
85 Narraverunt mihi iniqui fabulationes :
sed non ut lex tua.
86 Omnia mandata tua veritas :
inique persecuti sunt me, adjuva me.
87 Paulo minus consummaverunt me in terra :
ego autem non dereliqui mandata tua.
88 Secundum misericordiam tuam vivifica me :
et custodiam testimonia oris tui.
89 In æternum, Domine,
verbum tuum permanet in cælo.
90 In generationem et generationem veritas tua :
fundasti terram, et permanet.
91 Ordinatione tua perseverat dies :
quoniam omnia serviunt tibi.
92 Nisi quod lex tua meditatio mea est :
tunc forte periissem in humilitate mea.
93 In æternum non obliviscar justificationes tuas :
quia in ipsis vivificasti me.
94 Tuus sum ego, salvum me fac :
quoniam justificationes tuas exquisivi.
95 Me exspectaverunt peccatores ut perderent me.
testimonia tua intellexi.
96 Omnis consummationis vidi finem :
latum mandatum tuum nimis.

81-88. Eleventh stanza (*caph*) : ardent longing for deliverance in one who seems to be on the point of becoming the prey of his enemies. — *Uter in pruina* (℣. 83). Frost parches and cracks skin bottles. But Heb., reads : as a skin-bottle in the smoke. The wine-skins hung up in a chimney so as to mellow the wine would more promptly grow shrivelled and blackened. The figure is about the same. — *Narraverunt...* (℣. 85). The Heb. differs considerably : Proud men dig pits for me ;

Sext.

Psalm 118, vi.

81 My soul hath fainted after thy salvation :
and in thy word I have very much hoped.
82 My eyes have failed for thy word,
saying : When wilt thou comfort me?
83 For I am become like a bottle in the frost :
I have not forgotten thy justifications.
84 How many are the days of thy servant :
when wilt thou execute judgment on them that
85 The wicked have told me fables : [persecute me?
but not as thy law.
86 All thy statutes are truth :
they have persecuted me unjustly, do thou help me.
87 They had almost made an end of me upon earth :
but I have not forsaken thy commandments.
88 Quicken thou me according to thy mercy :
and I shall keep the testimonies of thy mouth.
89 For ever, O Lord,
thy word standeth firm in heaven.
90 Thy truth unto all generations :
thou hast founded the earth, and it continueth.
91 By thy ordinance the day goeth on :
for all things serve thee.
92 Unless thy law had been my meditation :
I had then perhaps perished in my abjection.
93 Thy justifications I will never forget :
for by them thou hast given me life.
94 I am thine, save thou me :
for I have sought thy justifications.
95 The wicked have waited for me to destroy me;
but I have understood thy testimonies.
96 I have seen an end of all perfection :
thy commandment is exceedingly broad.

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they act not according to Thy law.

89-96. Twelfth stanza (*lamed*) : God's word is eternal : it will console the just for ever. — *Meditatio...* (℣. 92). Heb. my delight. — The word *forte* is wanting in the Heb. — *Intellexi* (℣. 95). Heb., I am attentive. — *Omnis consummationis* (℣. 96). All earthly perfection comes to an end; God's law alone is everlasting, because it is unlimited in value (*latum... nimis*).

Psalm 118, vii.

97 Quomodo dilexi legem tuam, Domine?
tota die meditatio mea est.
98 Super inimicos meos prudentem me fecisti mandato [tuo :
quia in æternum mihi est.
99 Super omnes docentes me intellexi :
quia testimonia tua meditatio mea est.
100 Super senes intellexi :
quia mandata tua quæsivi.
101 Ab omni via mala prohibui pedes meos :
ut custodiam verba tua.
102 A judiciis tuis non declinavi :
quia tu legem posuisti mihi.
103 Quam dulcia faucibus meis eloquia tua,
super mel ori meo !
104 A mandatis tuis intellexi :
propterea odivi omnem viam iniquitatis.
105 Lucerna pedibus meis verbum tuum,
et lumen semitis meis.
106 Juravi, et statui
custodire judicia justitiæ tuæ.
107 Humiliatus sum usquequaque, Domine :
vivifica me secundum verbum tuum.
108 Voluntaria oris mei beneplacita fac, Domine :
et judicia tua doce me.
109 Anima mea in manibus meis semper :
et legem tuam non sum oblitus.
110 Posuerunt peccatores laqueum mihi :
et de mandatis tuis non erravi.
111 Hæreditate acquisivi testimonia tua in æternum :
quia exsultatio cordis mei sunt.
112 Inclinavi cor meum ad faciendas justificationes tuas
in æternum, propter retributionem.

Psalm 118, viii.

113 Iniquos odio habui :
et legem tuam dilexi.

97-104. Thirteenth stanza (*mêm*); the divine word imparted to the Psalmist an extraordinary wisdom. — *Quia tu legem...* (℣. 102). Heb., for Thou Thyself hast instructed me. — *Viam iniquitatis* (℣. 104). Heb., the way of falsehood.

105-112. Fourteenth stanza (*nun*) : God's law a light to the Psalmist; he is resolved to take it as a guide

Psalm 118, vii.

97 O how I have loved thy law, O Lord!
it is my meditation all the day.
98 Through thy commandment thou hast made me [wiser than my enemies :
for it is ever with me.
99 I have understood more than all my teachers :
because thy testimonies are my meditation.
100 I have had understanding above ancients :
because I have sought thy commandments.
101 I have restrained my feet from every evil way :
that I may keep thy words.
102 I have not declined from thy judgments :
because thou hast set me a law.
103 How sweet are thy words to my palate,
more than honey to my mouth!
104 By thy commandments I have had understanding :
therefore have I hated every way of iniquity.
105 Thy word is a lamp to my feet,
and a light to my paths.
106 I have sworn and am determined
to keep the judgments of thy justice.
107 I have been humbled, O Lord, exceedingly :
quicken thou me according to thy word.
108 The free offerings of my mouth make acceptable, O [Lord :
and teach me thy judgments.
109 My soul is continually in my hands :
and I have not forgotten thy law.
110 Sinners have laid a snare for me :
but I have not erred from thy precepts.
111 I have purchased thy testimonies for an inheritance [for ever :
because they are the joy of my heart.
112 I have inclined my heart to do thy justifications
for ever for the reward.

Psalm 118, viii.

113 I have hated the unjust :
and have loved thy law.

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for ever. — *Humiliatus sum* (℣. 107). Heb., I am afflicted. — *Anima mea...* (℣. 109), expressive metaphor denoting that his life is constantly able to be snatched away. Cf. Jud. 12^{3}; 1 Kings 19^{5}; 28^{21}; Job, 13^{14}. — *Propter retributionem* (℣. 112). Heb., unto the end.

113-120. Fifteenth stanza (*samech*) : The Psalmist's hope rests in

114 Adjutor et susceptor meus es tu :
et in verbum tuum supersperavi.
115 Declinate a me, maligni :
et scrutabor mandata Dei mei.
116 Suscipe me secundum eloquium tuum, et vivam :
et non confundas me ab exspectatione mea.
117 Adjuva me, et salvus ero :
et meditabor in justificationibus tuis semper.
118 Sprevisti omnes discedentes a judiciis tuis :
quia injusta cogitatio eorum.
119 Prævaricantes reputavi omnes peccatores terræ :
ideo dilexi testimonia tua.
120 Confige timore tuo carnes meas :
a judiciis enim tuis timui.
121 Feci judicium et justitiam :
non tradas me calumniantibus me.
122 Suscipe servum tuum in bonum :
non calumnientur me superbi.
123 Oculi mei defecerunt in salutare tuum :
et in eloquium justitiæ tuæ.
124 Fac cum servo tuo secundum misericordiam tuam :
et justificationes tuas doce me.
125 Servus tuus sum ego : da mihi intellectum,
ut sciam testimonia tua.
126 Tempus faciendi, Domine :
dissipaverunt legem tuam.
127 Ideo dilexi mandata tua
super aurum et topazion.
128 Propterea ad omnia mandata tua dirigebar :
omnem viam iniquam odio habui.

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the Law which he will loyally keep, in spite of sinners. — *Iniquos* (℣. 113). Heb., the sceptics or perhaps wavereres between God and evil. — *Adjutor et...* (℣. 114). Heb., my hiding place and my shield. — *Injusta cogitatio...* (℣. 118). Heb., Their deceit is falsehood (i. e. vain). — *Prævaricantes reputavi...* (℣. 119). The Heb. suggests the metaphor of a refiner of metal who throws away the dross. — *Confige...* (℣. 120). Heb., my flesh trembleth for fear of Thee.

114 Thou art my helper and my protector :
and in thy word I have greatly hoped.
115 Depart from me, ye malignant :
and I will search the commandments of my God.
116 Uphold me according to thy word, and I shall live :
and let me not be confounded in my expectation.
117 Help me, and I shall be saved :
and I will meditate always on thy justifications.
118 Thou hast despised all them that fall off from thy [judgments :
for their thought is unjust.
119 I have accounted all the sinners of the earth prevari- [cators :
therefore have I loved thy testimonies.
120 Pierce thou my flesh with thy fear :
for I am afraid of thy judgments.
121 I have done judgment and justice :
give me not up to them that slander me.
122 Uphold thy servant unto good :
let not the proud calumniate me.
123 My eyes have fainted after thy salvation :
and for the word of thy justice.
124 Deal with thy servant according to thy mercy :
and teach me thy justifications.
125 I am thy servant : give me understanding
that I may know thy testimonies.
126 It is time, O Lord, to do;
they have dissipated thy law.
127 Therefore have I loved thy commandments,
above gold and the topaz.
128 Therefore was I directed to all thy commandments :
I have hated all wicked ways.

121-128. Sixteenth stanza (*ayin*) : Earnest prayer that God would help the Psalmist to keep the law transgressed by so many. — *Calumniantibus...* (℣. 121). Heb., mine oppressors. — *Suscipe... in bonum* (v. 122). Heb., Go surety for Thy servant for good (so that he remain good). Cf. Job, 17[3]; Is. 38[14]. — *Non calumnientur...* Heb., let them not oppress me. — Instead of *topazion* (℣. 127), the Heb. reads : fine gold. Cf. Ps. 18[11]. — *Ad omnia mandata...* Heb., I esteem all Thy precepts to be right.

None.

Psalm 118, ix.

129 Mirabilia testimonia tua :
ideo scrutata est ea anima mea.
130 Declaratio sermonum tuorum illuminat :
et intellectum dat parvulis.
131 Os meum aperui, et attraxi spiritum :
quia mandata tua desiderabam.
132 Aspice in me, et miserere mei,
secundum judicium diligentium nomen tuum.
133 Gressus meos dirige secundum eloquium tuum :
et non dominetur mei omnis injustitia.
134 Redime me a calumniis hominum :
ut custodiam mandata tua.
135 Faciem tuam illumina super servum tuum :
et doce me justificationes tuas.
136 Exitus aquarum deduxerunt oculi mei :
quia non custodierunt legem tuam.
137 Justus es, Domine :
et rectum judicium tuum.
138 Mandasti justitiam testimonia tua :
et veritatem tuam nimis.
139 Tabescere me fecit zelus meus :
quia obliti sunt verba tua inimici mei.
140 Ignitum eloquium tuum vehementer :
et servus tuus dilexit illud.
141 Adolescentulus sum ego et contemptus :
justificationes tuas non sum oblitus.
142 Justitia tua, justitia in æternum :
et lex tua veritas.
143 Tribulatio et angustia invenerunt me :
mandata tua meditatio mea est.
144 Æquitas testimonia tua in æternum :
intellectum da mihi, et vivam.

129-136. Seventeenth stanza (*pê*) : ardent desire to keep the law perfectly. — *Intellectum... parvulis...* (℣. 130). Heb., unto the simple : much more expressive. Cf. Matt. 11[25]. — *Secundum judicium* (℣. 132). Heb., as Thou usest to do towards those who fear Thy name. — *Gressus... dirige...* (℣. 133). Heb., make my footsteps firm in Thy word. — *A calumniis...* (℣. 134). Heb., from the oppression of men. — *Faciem... illumina...* (℣. 135) i. e. look down

None.

PSALM 118, IX.

129 Thy testimonies are wonderful :
therefore my soul hath sought them.
130 The declaration of thy words giveth light :
and giveth understanding to little ones.
131 I opened my mouth and panted :
because I longed for thy commandments.
132 Look thou upon me, and have mercy on me,
according to the judgment of them that love thy [name.
133 Direct my steps according to thy word :
and let no iniquity have dominion over me.
134 Redeem me from the calumnies of men :
that I may keep thy commandments.
135 Make thy face to shine upon thy servant :
and teach me thy justifications.
136 My eyes have sent forth springs of water :
because they have not kept thy law.
137 Thou art just, O Lord :
and thy judgment is right.
138 Thou hast commanded justice thy testimonies :
and thy truth exceedingly.
139 My zeal hath made me pine away :
because my enemies forgot thy words.
140 Thy word is exceedingly refined :
and thy servant hath loved it.
141 I am very young and despised :
but I forget not thy justifications.
142 Thy justice is justice for ever :
and thy law is the truth.
143 Trouble and anguish have found me :
thy commandments are my meditation.
144 Thy testimonies are justice for ever :
give me understanding, and I shall live.

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favorably upon Thy servant. Cf. Num. 6^{25}; Ps. 4^{7}, etc.

137-144. Eighteenth stanza (*tsade*) : in spite of his youth and trials, the poet is inflamed with zeal for the divine word which manifests so well the Lord's infinite justice. — *Ignitum eloquium...* (℣. 140). Heb., refined through fire (like metals). Ps. 11^{7}; 18^{1-10}. — *Adolescentulus...* (℣. 141). Heb., I am small. Cf. ℣℣. 9, 99, 100 from which it may be inferred that the Psalmist was a young man.

Psalm 118, x.

145 Clamavi in toto corde meo, exaudi me, Domine :
justificationes tuas requiram.
146 Clamavi ad te, salvum me fac :
ut custodiam mandata tua.
147 Prævéni in maturitate, et clamavi :
quia in verba tua supersperavi.
148 Prævenerunt oculi mei ad te diluculo :
ut meditarer eloquia tua. [Domine :
149 Vocem meam audi secundum misericordiam tuam,
et secundum judicium tuum vivifica me.
150 Appropinquaverunt persequentes me iniquitati :
a lege autem tua longe facti sunt.
151 Prope es tu, Domine :
et omnes viæ tuæ veritas.
152 Initio cognovi de testimoniis tuis :
quia in æternum fundasti ea.
153 Vide humilitatem meam, et eripe me :
quia legem tuam non sum oblitus.
154 Judica judicium meum, et redime me :
propter eloquium tuum vivifica me.
155 Longe a peccatoribus salus :
quia justificationes tuas non exquisierunt.
156 Misericordiæ tuæ multæ, Domine :
secundum judicium tuum vivifica me.
157 Multi qui persequuntur me, et tribulant me :
a testimoniis tuis non declinavi.
158 Vidi prævaricantes, et tabescebam :
quia eloquia tua non custodierunt.
159 Vide quoniam mandata tua dilexi, Domine :
in misericordia tua vivifica me.
160 Principium verborum tuorum, veritas :
in æternum omnia judicia justitiæ tuæ.

145-152. Nineteenth stanza (*qôph*): unceasing prayer to be kept faithful ior ever to the law. — *Clamavi...* (℣. 145). The tone is getting warmer, and the poet's prayer as well as his descriptions become more and more ntense. — *Prævéni in...* (℣. 147). Heb., I prevent the dawning and cry. Cf. Ps. 87^{14}, etc. — *Prævenerunt...* (℣. 148). Heb., I prevent the night watches; the same thought as in ℣. 147. The Psalmist is awake before the dawn, before the time when he should rise for the night watch, and meditating on God's law. As to the night watches' among the He-

Psalm 118, x.

145 I cried with my whole heart, hear me, O Lord :
I will seek thy justifications.
146 I cried unto thee, save me :
that I may keep thy commandments.
147 I prevented the dawning of the day, and cried;
because in thy words I very much hoped.
148 My eyes to thee have prevented the morning :
that I might meditate on thy words.
149 Hear thou my voice, O Lord, according to thy mercy :
and quicken me according to thy judgment.
150 They that persecute me have drawn nigh to iniquity :
but they are gone far off from thy law.
151 Thou art near, O Lord :
and all thy ways are truth.
152 I have known from the beginning concerning thy
that thou hast founded them for ever. [testimonies:
153 See my humiliation and deliver me :
for I have not forgotten thy law.
154 Judge my judgment and redeem me :
quicken thou me for thy word's sake.
155 Salvation is far from sinners :
because they have not sought thy justifications.
156 Many, O Lord, are thy mercies :
quicken me according to thy judgment.
157 Many are they that persecute me, and afflict me :
but I have not declined from thy testimonies.
158 I beheld the transgressors, and I pined away :
because they kept not thy word.
159 Behold I have loved thy commandments, O Lord :
quicken me thou in thy mercy.
160 The beginning of thy words is truth :
all the judgments of thy justice are for ever.

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brews see p. 35. (Ps. 62^7; 89^4). — *Appropinquaverunt...* (℣. 150). Heb. they who follow after mischief draw nigh (to attack me).

153-160. Twentieth stanza (*resh*) : God could not abandon those who are faithful to His law. — *Humilitatem...* (℣. 153). Heb., my affliction. — The phrase *vivifica me* (℣. 154) so frequent in Ps. 118, recurs three times in this stanza (Cf. ℣℣. 156, 159). — *Principium...* (℣. 160). Heb., the foundation.

Psalm 118, xi.

161 Principes persecuti sunt me gratis :
et a verbis tuis formidavit cor meum.
162 Lætabor ego super eloquia tua :
sicut qui invenit spolia multa.
163 Iniquitatem odio habui, et abominatus sum
legem autem tuam dilexi.
164 Septies in die laudem dixi tibi,
super judicia justitiæ tuæ.
165 Pax multa diligentibus legem tuam :
et non est illis scandalum.
166 Exspectabam salutare tuum, Domine :
et mandata tua dilexi.
167 Custodivit anima mea testimonia tua :
et dilexit ea vehementer.
168 Servavi mandata tua, et testimonia tua :
quia omnes viæ meæ in conspectu tuo :
169 Appropinquet deprecatio mea in conspectu tuo. Do-
juxta eloquium tuum da mihi intellectum. [mine :
170 Intret postulatio mea in conspectu tuo
secundum eloquium tuum eripe me.
171 Eructabunt labia mea hymnum,
cum docueris me justificationes tuas.
172 Pronuntiabit lingua mea eloquium tuum :
quia omnia mandata tua æquitas.
173 Fiat manus tua ut salvet me :
quoniam mandata tua elegi.
174 Concupivi salutare tuum, Domine :
et lex tua meditatio mea est.
175 Vivet anima mea, et laudabit te :
et judicia tua adjuvabunt me.
176 Erravi sicut ovis quæ periit : quære servum, tuum,
quia mandata tua non sum oblitus.

161-168. Twenty first stanza (*schin*) · God's law has been the constant object of the love, joy and hope of the poet in the midst of his tribulations. — *A verbis tuis...* (℣. 161). His supreme fear is to transgress the Lord's law, and not at all to suffer, for justice's sake. — *Septies...* (℣. 161). He does not pray merely morning and night, but seven times' a day i. e. very often. Seven was the figure expressing perfection

Psalm 118, xi.

161 Princes have persecuted me without cause :
and my heart hath been in awe of thy words.
162 I will rejoice at thy words :
as one that hath found great spoil.
163 I have hated and abhorred iniquity :
but I have loved thy law.
164 Seven times a day I have given praise to thee,
for the judgments of thy justice.
165 Much peace have they that love thy law :
and to them there is no stumbling-block.
166 I looked for thy salvation, O Lord :
and I loved thy commandments.
167 My soul hath kept thy testimonies :
and hath loved them exceedingly.
168 I have kept thy commandments and thy testimonies :
because all my ways are in thy sight.
169 Let my supplication, O Lord, come near in thy sight:
give me understanding according to thy word.
170 Let my request come in before thee :
deliver thou me according to thy word.
171 My lips shall utter a hymn,
when thou shalt teach me thy justifications.
172 My tongue shall pronounce thy word :
because all thy commandments are justice.
173 Let thy hand be with me to save me :
for I have chosen thy precepts.
174 I have longed for thy salvation, O Lord :
and thy law is my meditation.
175 My soul shall live, and shall praise thee :
and thy judgments shall help me.
176 I have gone astray like a sheep that is lost : seek thy [servant,
because I have not forgotten thy commandments.

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among the Hebrews. Cf. Ps. 12^7; 78^{12}, etc.

169-176. Twenty-second stanza (*tâv*) : May God hear his petitions save him from distress and keep, him faithful to His law. — *Deprecatio...* ℣. 169). Heb., my cry of anguish. — *Quære servum...* (℣. 176) : to bring him back to the fold. The Psalmist concludes with this humble prayer to the Shepherd of Israel.

Vespers.

Psalm 109

1 Dixit Dominus Domino meo :
Sede a dextris meis :
donec ponam inimicos tuos, scabellum pedum tuorum.
2 Virgam virtutis tuæ emittet Dominus ex Sion :
dominare in medio inimicorum tuorum.
3 Tecum principium in die virtutis tuæ
in splendoribus sanctorum :
ex utero ante luciferum genui te.
4 Juravit Dominus, et non pœnitebit eum : [sedech.
Tu es sacerdos in æternum secundum ordinem Melchi-

Psalm 109

The Messias, King and Priest, victorious over his enemies.

" A Psalm of David ", distinctively prophetic, celebrating in lofty language, the manifold grandeurs of the Messias, especially His everlasting Kingship and His eternal Priesthood. Our Lord used the first verse of this Psalm to prove His divinity to the Pharisees; the inability of the latter to answer showing that the Jews of His day unhesitatingly admitted the premisses from which our divine Savior drew an irresistible conclusion. Cf. Matt., 22^{41f}, Mark, 12^{35f}, Luke, 20^{41-44}. Several other passages from the N. T. clearly imply that, in this Psalm, David directly pointed to the divine Redeemer who, would spring from his family. Cf. Act. 2^{34f}. I Cor., 15^{25}, Heb., 1^{13}, 5^{6}, 7^{17-21}, 10^{13}, etc. In its ensemble as well as in its details, it can refer but to the Messias, having a great deal of analogy with Ps. 2. The language is pregnant, fervid, solemn, dramatic as befits the subject. The two main ideas are uttered in a striking way under the form of a twofold oracle of Jehovah Himself (℣℣. 1, 4). After each oracle, the poet speaks expanding the oracle, showing its application and fulfilment.

1-3. The Messias. God and King.

1. Jehovah makes the Messias sit at His right hand, as sharing in equal power, and gives Him assurance of victory over His enemies. — *Dixit...* Hebr., " The oracle of Jehovah to my *Adôn* (Lord). God Himself is speaking, and though the one whom He addresses is subject to Him in some way, he is nevertheless David' Lord. He is the Incarnate Word addressed by the Father, the Messias who, though son of David according to the flesh, is far above his ancestor by his divine nature. Cf. Matt., 22^{41f}. — *Sede a dextris...* The place of honor. (Cf. III Kings 2^{19}, etc.) This was fulfilled in Christ's glorious Ascension. Cf. Mark, 16^{17}. — *Donec ponam...* After the complete subjugation of the Messias' foes, a new era is to begin, the everlasting era during which His empire will be yet more glorious and absolute. — *Sca-*

Vespers.

Psalm 109

1 The Lord said to my Lord :
Sit thou at my right hand :
Until I make thy enemies thy footstool.
2 The Lord will send forth the sceptre of thy power out of Sion :
rule thou in the midst of thy enemies.
3 With thee is the principality in the day of thy strength :
in the brightness of the saints:
from the womb before the day star I begot thee.
4 The Lord hath sworn, and he will not repent :
Thou art a priest for ever according to the order of Melchisedech.

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bellum... A metaphor derived from ancient Eastern customs : the victors would place their foot on the head or the neck of the conquered, in token of absolute subjugation. Cf. Jos. 10^{24-25}, Ps. 17^{43}, etc.

2-3. The poet addresses the Messias, expanding the divine oracle. — *Emittet... ex Sion.* Out of Sion, or Jerusalem, the capital of the theocratic kingdom, the Lord shall "stretch forth" (Hebr.) the powerful sceptre of His Christ i. e. cause it to be obeyed, all over the world. — *Tecum principium...* This passage as it reads in the LXX followed by the Vulgate is of high dogmatic import, expressing the eternal generation of the Son and His consubtantiality with the Father. See commentators and theologians. The Hebrew text however demands a notably different interpretation. The following is the translation given by our best Hebrew scholars : " Thy people flock to thee on the day of thy muster, vested with holy garments; from the womb of the morning thou hast the dew of thy youth." It means that when the Messias will march forth against his ennemies his young warriors will flock with eagerness to his standard, at the first signal. They will be as numerous as dew drops. Owing to the sacred character of this war they are arrayed in holy adornments as if they were taking part in a religious ceremony.

4-7. The priesthood of the Messias, and His victory over His enemies.

4. The eternal priesthood of the Messias. — *Juravit.* The second oracle of Jehovah is introduced in a solemn manner, as the first (℣. 1). — *Non pœnitebit...* Jehovah's oath s immutable. — *Secundum ordinem...* Heb., after the manner of Melchisedech. See how this verse is dwelt upon in Heb. 5^{1-11}, 7^{1-22}. It might have seemed natural that Christ, born from the Jewish race, and sent to establish a religion intimately connected with Judaism should have been a priest according to the order of Aaron. His priesthood was however, to be entirely distinct from the hereditary priesthood of the family of Aaron, a new priesthood

5 Dominus a dextris tuis,
confregit in die iræ suæ reges.
6 Judicabit in nationibus,
implebit ruinas :
conquassabit capita in terra multorum.
7 De torrente in via bibet :
propterea exaltabit caput.

Psalm 110

1 Confitebor tibi, Domine, in toto corde meo :
in consilio justorum, et congregatione.
2 Magna opera Domini :
exquisita in omnes voluntates ejus.
3 Confessio et magnificentia opus ejus,
et justitia ejus manet in sæculum sæculi.
4 Memoriam fecit mirabilium suorum,
misericors et miserator Dominus :
5 escam dedit timentibus se.
Memor erit in sæculum testamenti sui :
6 virtutem operum suorum annuntiabit populo suo :
7 ut det illis hæreditatem Gentium :
opera manuum ejus veritas et judicium.
8 Fidelia omnia mandata ejus :
confirmata in sæculum sæculi,
facta in veritate et æquitate.
9 Redemptionem misit populo suo :
mandavit in æternum testamentum suum.
Sanctum et terribile nomen ejus :
10 initium sapientiæ timor Domini.
Intellectus bonus omnibus facientibus eum :
laudatio ejus manet in sæculum sæculi.

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as the one divine Victim of our altars was to be new. Zacharias, 6^{12-13}, had also foretold the priesthood of the Messias.

5-7. Christ's final triumph.

— *A dextris...* The Lord (*Adonai*) stands at the right hand of His Son, as His champion in the battle against their common foes. — *Implebit* (℣. 6). Heb., with corpses. The battle field will be strewn with the corpses of the enemy. *Conquassabit...* Heb., He shall crush the heads over a vast land. *De torrente...* (℣. 7). A metaphor which brings out the courage and ardor of the conquering king : The pursuit is so hot that he cannot desist, he cannot halt to quench his thirst thoroughly. Like the soldiers of Gedeon he just hastily drinks from the brook by the way. But, on that account he will be rewarded by the glory of a com-

5 The Lord at thy right hand
hath broken kings in the day of his wrath.
6 He shall judge among nations,
he shall fill ruins :
he shall crush the heads in the land of many.
7 He shall drink of the torrent in the way :
therefore shall he lift up the head.

Psalm 110

1 I will praise thee, O Lord, with my whole heart;
in the council of the just, and in the congregation.
2 Great are the works of the Lord :
sought out according to all his wills.
3 His work is praise and magnificence :
and his justice continueth for ever and ever.
4 He hath made a remembrance of his wonderful works,
being a merciful and gracious Lord :
5 he hath given food to them that fear him.
He will be mindful for ever of his covenant :
6 he will shew forth to his people the power of his works.
7 That he may give them the inheritance of the Gentiles
the works of his hands are truth and judgment.
8 All his commandments are faithful :
confirmed for ever and ever,
made in truth and equity.
9 He hath sent redemption to his people :
he hath commanded his covenant for ever.
Holy and terrible is his name :
10 the fear of the Lord is the beginning of wisdom.
A good understanding to all that do it :
his praise continueth for ever and ever.

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plete triumph and will return lifting high the head, *exaltabit...*

Psalm 110

Praise to the Lord, the benefactor of Israel.

This poem, of joyful tone, contains a fine summary of the history of Israel, setting in relief its culminating points, which are none other than Jehovah's great favors to his people. Its structure is elaborate. It is composed, in the Hebrew, of twenty-two short acrostic lines which begin with the successive letters of the alphabet. There is in it little connexion of thought and no division properly so called.

1-10. Constantly blessed be the Lord who has wrought such wondrous deeds in favor of Israel. — *In consilio... :* in the midst of the religious assemblies of the entire nation. —

Psalm 111

1 Beatus vir qui timet Dominum :
in mandatis ejus volet nimis.
2 Potens in terra erit semen ejus :
generatio rectorum benedicetur.
3 Gloria, et divitiæ in domo ejus :
et justitia ejus manet in sæculum sæculi.
4 Exortum est in tenebris lumen rectis :
misericors, et miserator, et justus.
5 Jucundus homo qui miseretur et commodat,
disponet sermones suos in judicio :
6 quia in æternum non commovebitur.
7 In memoria æterna erit justus :
ab auditione mala non timebit.
Paratum cor ejus sperare in Domino,
8 confirmatum est cor ejus : non commovebitur
donec despiciat inimicos suos.
9 Dispersit, dedit pauperibus :
justitia ejus manet in sæculum sæculi,
cornu ejus exaltabitur in gloria.
10 Peccator videbit, et irascetur,
dentibus suis fremet, et tabescet :
desiderium peccatorum peribit.

Exquisita in... (℣. 2). Heb., sought out by all who delight therein. — *Memoriam* (℣. 4). This word may designate the feasts instituted in Israel, to perpetuate the remembrance of His bounties. But the Heb. may have this other meaning : He has wrought wondrous deeds whose memory will never perish. — *Escam dedit* (℣. 5) : the manna by which God provided for His people for forty years. This heavenly bread being a symbol of the Eucharist, it is natural that Ps. 110 should have been early connected by the Church with this divine mystery. — *Virtutem...* (℣. 6). Heb., He has announced (that is to say, manifested) to His people the power of His works by giving them (*ut det* stands for " dando ") the heritage of the nations, viz. the land of Canaan. — *Fidelia mandata...* (℣. 8). Allusion to the imprescriptable laws of Sinai. — *Redemptionem...* (℣. 9) : deliverance from the yoke of the Egyptians. — *Testamentum :* the theocratic alliance, as in v. 5[b]. — *Initium* (℣. 10). That is to say the source and the root, the essence. By *timor Domini* we are to understand the whole of the divine worship, obedience to the laws of the Lord. — *Intellectus bonus...* They are really intelligent who observe

Psalm 111

1 Blessed is the man that feareth the Lord :
he shall delight exceedingly in his commandments.
2 His seed shall be mighty upon earth :
the generation of the righteous shall be blessed.
3 Glory and wealth *shall be* in his house :
and his justice remaineth for ever and ever.
4 To the righteous a light is risen up in darkness :
he is merciful, and compassionate and just.
5 Acceptable is the man that sheweth mercy and
he shall order his words with judgment : [lendeth :
6 because he shall not be moved for ever.
7 The just shall be in everlasting remembrance :
he shall not fear the evil hearing.
His heart is ready to hope in the Lord :
8 his heart is strengthened, he shall not be moved
until he look over his enemies.
9 He hath distributed, he hath given to the poor :
his justice remaineth for ever and ever :
his horn shall be exalted in glory.
10 The wicked shall see, and shall be angry,
he shall gnash with his teeth and pine away,
the desire of the wicked shall perish.

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the divine commands (the Heb. reads "ea" instead of *eum*).

Psalm 111

The happiness of the righteous.

The title of this Psalm in the LXX and in the Vulgate is, "on the return of Aggeus and Zacharias". This doubtless means that those two prophets caused the Psalm to be frequently sung after the Babylonian captivity, to encourage the Israelites faithfully to accomplish the Law. It proclaims indeed the happiness of the man who fears God, that is to say who faithfully obeys His commands. Like Ps. 110 it is alphabetical.

1-10. Happy even here below is the man who obeys the divine commands. — *Beatus...* This is the theme, expanded in ℣℣. 2-10. — *In mandatis... volet...* Hebraism. — *Gloria et...* (℣. 3). Heb., wealth and riches. — *Exortum est...* (℣. 4). This light which arises for the just in their trials is the Lord Himself. — *Disponet* (℣. 5). The Heb. expresses another thought : He rules His actions according to justice. — *Cornu ejus* (℣. 9) : His strength. Cf. Ps. $74^{5-6,11}$; 88^{18}, etc. — *Peccator...* (℣ 10). Striking contrast as in Ps. 1.

Psalm 112

1 Laudate, pueri, Dominum :
laudate nomen Domini.
2 Sit nomen Domini benedictum,
ex hoc nunc, et usque in sæculum.
3 A solis ortu usque ad occasum,
laudabile nomen Domini.
4 Excelsus super omnes Gentes Dominus,
et super cælos gloria ejus.
5 Quis sicut Dominus Deus noster,
qui in altis habitat,
6 Et humilia respicit in cœlo et in terra?
7 Suscitans a terra inopem,
et de stercore erigens pauperem :
8 ut collocet eum cum principibus,
cum principibus populi sui.
9 Qui habitare facit sterilem in domo,
matrem filiorum lætantem.

Psalm 113

1 In exitu Israel de Ægypto,
domus Jacob de populo barbaro :

Psalm 112

Praise to the Lord of infinite Majesty and gracious condescension.

This graceful canticle extols the exquisite bounty of the Almighty towards man, so puny and miserable. We witness, as it were, the divine condescension which stoops down to uplift the weak and the lowly. Nothing can be affirmed concerning the author or the time of the composition.

1-3. First stanza serving as a prelude : a call to praise the Lord. — *Laudate, pueri...* Heb. slightly different : Praise, ye servants of the Lord, praise the name... The poet wishes that this blessed name be praised for ever (℣. 2), throughout the world (℣. 3).

4-6. Second stanza : Grandeur of the Lord of the universe. — *Quis sicut...?* That God be great and powerful is not wonderful ; but that the Almighty should condescend to look graciously upon the most lowly, this is calculated indeed to cause admiration and love.

7-9. Third stanza. Examples of God's condescension towards the lowly.

7-8. First example : the poor man who is exalted against all possible hope. — *A terra, de stercore.* Heb., out of the dust, from the dunghill.

9. Second example : the barren housewife gladdened with a family. — *Qui habitare...* Heb., He giveth a house (a family) to the barren woman.

Psalm 112

1 Praise the Lord, ye children :
  praise ye the name of the Lord.
2 Blessed be the name of the Lord,
  from henceforth now and for ever.
3 From the rising of the sun unto the going down of the
  the name of the Lord is worthy of praise. [same,
4 The Lord is high above all nations;
  and his glory above the heavens.
5 Who is as the Lord our God,
  who dwelleth on high :
6 and looketh down on the low things in heaven and in
7 Raising up the needy from the earth, [earth?
  and lifting up the poor out of the dunghill :
8 That he may place him with princes,
  with the princes of his people.
9 Who maketh a barren woman to dwell in a house,
  the joyful mother of children.

Psalm 113

1 When Israel went out of Egypt,
  the house of Jacob from a barbarous people :

Psalm 113

Miracles wrought by Jehovah at the Exodus from Egypt.
The true God and the false gods.

This Psalm forms two distinct poems in the Heb., the first consisting of ℣℣. 1-8, the second beginning at *Non nobis...* The LXX, the Syriac, Arabic, Ethiopic versions unite the two in one like the Vulg. But in subject and rhythm the two Psalms are quite distinct, and cannot originally have been one. The first part (Ps. 114 of the Heb). is a historical poem, a graceful and majestic miniature of the miracles wrought by God in favor of Israel, from the going out from Egypt to the entering Palestine. The second part (Ps. 115 of the Heb.) is a supplication to Jehovah for help in a warlike expedition against pagan enemies.

The first part is marked by exquisite concision, dramatic vividness, poetical metaphors, bold personifications.

1-8. First part : the miracles wrought by the Lord, when Israel went forth from Egypt.

1-2. First stanza : The Exodus from Egypt and its aim. This aim was to make Israel Jehovah's holy nation, a theocratic kingdom. — *Populo barbaro.* Heb., a people of strange, viz. unintelligible language. In the same way, Greeks and Romans called barbarians the peoples who did not speak their language, —

2 facta est Judæa sanctificatio ejus,
Israel potestas ejus.
3 Mare vidit, et fugit;
Jordanis conversus est retrorsum.
4 Montes exsultaverunt ut arietes,
et colles sicut agni ovium.
5 Quid est tibi, mare, quod fugisti :
et tu, Jordanis, quia conversus es retrorsum?
6 Montes, exsultastis sicut arietes,
et colles, sicut agni ovium?
7 A facie Domini mota est terra,
a facie Dei Jacob.
8 Qui convertit petram in stagna aquarum,
et rupem in fontes aquarum,
1 Non nobis, Domine, non nobis :
sed nomini tuo da gloriam.
2 Super misericordia tua et veritate tua :
nequando dicant Gentes : Ubi est Deus eorum?
3 Deus autem noster in cælo :
omnia quæcumque voluit, fecit.
4 Simulacra Gentium argentum et aurum,
opera manuum hominum.
5 Os habent, et non loquentur :
oculos habent, et non videbunt.
6 Aures habent, et non audient :
nares habent, et non odorabunt.

Judæa (℣. 2). Heb., Juda. The principal tribe is mentioned to designate the whole nation. — *Sanctificatio... potestas...* Heb., His sanctuary, His dominion, i. e. His holy nation, His own people.

3-4. Second stanza : The wonders which accompanied the Exodus from Egypt. — The poet mentions three, as instances : the initial miracle, at the very moment of the exodus from Egypt, *mare vidit...;* the final miracle when Israel was on the point of entering the Promised Land, *Jordanis...;* one of the intermediary miracles, at Sinai, *montes...* (℣. 4). The whole mountain trembled, Ex. 19^{18} (according to the Heb.)

5-6. Third stanza : Why these prodigies? The poet, in still bolder figures, challenges nature to explain.

7-8. Fourth stanza : Answer to the question asked in preceding stanza. It is the Lord who wrought these wonders in order to manifest His power. — *Qui convertit...* (℣. 8). To bring out more strikingly Jehovah's power, the Psalmist quotes two other miracles of the same kind wrought in the desert of Arabia Petræa. — *Petram :* the rock of Horeb. Ex. 17^{6}. *Rupem,* the rock in Cades. Num. 20^{11}.

1-18. Second part : the true God and the false gods, or Israel's supplication to Jehovah in a grave peril.

2 Judea was made his sanctuary,
Israel his dominion.
3 The sea saw and fled :
Jordan was turned back.
4 The mountains skipped like rams,
and the hills like the lambs of the flock.
5 What ailed thee, O thou sea, that thou didst flee :
and thou, O Jordan, that thou wast turned back?
6 Ye mountains, that ye skipped like rams,
and ye hills, like lambs of the flock?
7 At the presence of the Lord the earth was moved,
at the presence of the God of Jacob :
8 Who turned the rock into pools of water,
and the stony hill into fountains of waters.
1 Not to us, O Lord, not to us :
but to thy name give glory.
2 For thy mercy, and for thy truth's sake :
lest the Gentiles should say : Where is their God?
3 But our God is in heaven :
he hath done all things whatsoever he would.
4 The idols of the Gentiles are silver and gold,
the works of the hands of men.
5 They have mouths and speak not :
they have eyes and see not.
6 They have ears and hear not :
they have noses and smell not.

1-3. Humble and urgent appeal. The suppliants confess they plead not on their own merits; but because God's glory is at stake they implore Him : *nomini tuo da...* — *Ubi est...* (℣. 2). Cf. Ps. 41^4, 70^{10}. Impious sarcasm, extremely insulting to Israel. — Instead of the preterits *voluit, fecit* (℣. 3), read in the present : He doeth whatsoever He pleaseth.

4-8. Nothingness of idols. A sarcastic and vivid description. Comp. Deut. 4^{28}; Is. 38^{19}; 44^{9-20}; Jer. 10^{3-5} etc. — *Similes fiant...* (℣. 8). The Heb. has the future : they shall become.

9-11. Israel's trust in Jehovah. — *Speravit...* The Heb. has the imperative mood, three times in succession, Trust thou... Three distinct categories are addressed : *domus Israel,* Israel as a whole, *domus Aaron,* the priestly and levitical race, *qui timent...* the proselytes converted from paganism to Judaism. *Adjutor... et protector...* Heb., their help and their shield.

12-15. Joyful wishes : the blessings showered by the Lord upon His people in the past are a pledge of His protection in the future. — *Benedixit...* Heb., the future instead of the preterit, four times in succession. — *Pusillis cum...* (℣. 13) i. e. all without any exception. Cf. Jer. 6^{13}; 16^5; Jon. 3^8, etc.

7 Manus habent, et non palpabunt :
pedes habent, et non ambulabunt :
non clamabunt in gutture suo.
8 Similes illis fiant qui faciunt ea :
et omnes qui confidunt in eis.
9 Domus Israel speravit in Domino:
adjutor eorum et protector eorum est.
10 Domus Aaron speravit in Domino :
adjutor eorum et protector eorum est.
11 Qui timent Dominum, speraverunt in Domino :
adjutor eorum et protector eorum est.
12 Dominus memor fuit nostri :
et benedixit nobis.
Benedixit domui Israel :
benedixit domui Aaron.
13 Benedixit omnibus, qui timent Dominum,
pusillis cum majoribus.
14 Adjiciat Dominus super vos :
super vos et super filios vestros.
15 Benedicti vos a Domino,
qui fecit cælum et terram.
16 Cælum cæli Domino :
terram autem dedit filiis hominum.
17 Non mortui laudabunt te, Domine :
neque omnes qui descendunt in infernum.
18 Sed nos qui vivimus, benedicimus Domino,
ex hoc nunc, et usque in sæculum.

Canticle of the B. Virgin Mary. Luke 1 46-55.

46 Magnificat anima mea Dominum :
47 et exsultavit spiritus meus in Deo salutari meo.
48 Quia respexit humilitatem ancillæ suæ;
ecce enim ex hoc beatam me dicent omnes genera-
[tiones.

16-18. Praises offered to the Lord by Israel, for His loving kindness. — *Cælum cæli*, i. e. the highest heavens. Heb., The heaven is Jehovah's heaven. It is His dwelling place, whilst the earth is the abode of men (*terram autem*). — *Non mortui*... (℣. 17). Last motive presented by the Israelites to Jehovah that He may hear their prayers. He takes pleasure in their praises; but He will lose them if He suffers His people to perish. Cf. Ps.

[7] They have hands and feel not :
they have feet and walk not :
neither shall they cry out through their throat.
[8] Let them that make them become like unto them :
and all such as trust in them.
[9] The house of Israel hath hoped in the Lord :
he is their helper and their protector.
[10] The house of Aaron hath hoped in the Lord :
he is their helper and their protector.
[11] They that fear the Lord have hoped in the Lord :
he is their helper and their protector.
[12] The Lord hath been mindful of us :
and hath blessed us :
He hath blessed the house of Israel :
he hath blessed the house of Aaron.
[13] He hath blessed all that fear the Lord,
both little and great.
[14] May the Lord add blessings upon you :
upon you, and upon your children.
[15] Blessed be you of the Lord,
who made heaven and earth.
[16] The heaven of heaven is the Lord's :
but the earth he has given to the children of men.
[17] The dead shall not praise thee, O Lord :
nor any of them that go down to hell.
[18] But we that live, bless the Lord,
from this time now and for ever.

CANTICLE OF THE B. VIRGIN MARY. Luke 1 [46-55].

[46] My soul doth magnify the Lord :
[47] and my spirit hath rejoiced in God my saviour.
[48] Because he hath regarded the humility of his hand-[maid :
for behold from henceforth all generations shall call me blessed.

6[6], etc. — *In infernum* Heb., (place of) silence i. e. the dwelling-place of the dead.

CANTICLE OF THE B. VIRGIN MARY. Luke 1[46-55]

A hymn of thanksgiving, sweet and exquisite as the soul of Mary.

49 Quia fecit mihi magna qui potens est :
et sanctum nomen ejus.
50 Et misericordia ejus a progenie in progenies
timentibus eum.
51 Fecit potentiam in brachio suo :
dispersit superbos mente cordis sui.
52 Deposuit potentes de sede,
et exaltavit humiles.
53 Esurientes implevit bonis :
et divites dimisit inanes.
54 Suscepit Israel, puerum suum,
recordatus misericordiæ suæ.
55 Sicut locutus est ad patres nostros,
Abraham et semini ejus in sæcula.

Compline.

Psalm 4

2 Cum invocarem exaudivit me Deus justitiæ meæ
in tribulatione dilatasti mihi.
Miserere mei, et exaudi orationem meam.
3 Filii hominum, usquequo gravi corde?
ut quid diligitis vanitatem,
et quæritis mendacium?
4 Et scitote quoniam mirificavit Dominus sanctum
[suum :
Dominus exaudiet me cum clamavero ad eum.
5 Irascimini, et nolite peccare :
quæ dicitis in cordibus vestris, in cubilibus vestris
[compungimini.

Several phrases are borrowed from the sacred poems of the O. Test.

46-50. Outpouring of gratitude for the unspeakable grace bestowed by God upon Mary. — *Humilitatem* (℣. 48). Not humility in the Christian sense, but lowliness. — *Et sanctum...* (℣. 49). God's holiness shows forth as prominently His might in the mystery of the Incarnation.

51-53. The Lord has always been pleased to shower His gifts upon the humble and the lowly.

54-55. Mary's privilege of special import to Israel. — *Sicut locutus...* (℣. 55). Allusion to the glorious oracles, Ger. 12^{3}; 22^{18}; 28^{14}; $49^{10,18}$ etc.

Psalm 4

Surrounded by insolent enemies and faint-hearted friends, David express-

49 Because he that is mighty hath done great things to
and holy is his name. [me :
50 And his mercy is from generation unto generations,
to them that fear him.
51 He hath shewed might in his arm :
he hath scattered the proud in the conceit of their
52 He hath put down the mighty from their seat, [heart.
and hath exalted the humble.
53 He hath filled the hungry with good things :
and the rich he hath sent empty away.
54 He hath received Israel his servant,
being mindful of his mercy :
55 As he spoke to our fathers,
to Abraham and to his seed for ever.

Compline.

Psalm 4

2 When I called upon him, the God of my justice heard
when I was in distress, thou hast enlarged me. [me :
Have mercy on me : and hear my prayer.
3 O ye sons of men, how long will you be dull of heart?
why do you love vanity,
and seek after lying?
4 Know ye also that the Lord hath made his holy one
[wonderful :
the Lord will hear me when I shall cry unto him.
5 Be ye angry, and sin not :
the things you say in your hearts, be sorry for them
[upon your beds

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es his absolute confidence in God.

"Psalm of David", and evening prayer (Comp. ¥¥. 5, 9) of one unjustly persecuted but who hopes against hope in his God and securely rests on Him. It is thought to have been composed, like Ps. 3, at the time of Absalom's revolt, but some days later, when the most imminent peril was past. David is less impressed with his isolation, he lifts up his head and singling out the leaders firmly remonstrates with them.

2. First stanza. Appeal to God. Petition recurs in the Psalms at the most varied places, some times at the beginning (Ps. 4, 7, 11, etc.), sometimes in the body of the Ps. (10 Heb. etc.), sometimes at the end (Ps. 3 etc.) Even, at times, it pervades the whole Psalm, but it is

6 Sacrificate sacrificium justitiæ,
et sperate in Domino.
Multi dicunt : Quis ostendit nobis bona?
7 Signatum est super nos lumen vultus tui, Domine :
dedisti lætitiam in corde meo.
8 A fructu frumenti, vini, et olei sui, multiplicati sunt.

9 In pace in idipsum dormiam, et requiescam;
10 quoniam tu, Domine, singulariter in spe consti-
[tuisti me.

Psalm 90

1 Qui habitat in adjutorio Altissimi,
in protectione Dei cæli commorabitur.
2 Dicet Domino : Susceptor meus es tu et refugium
Deus meus, sperabo in eum. [meum :
3 Quoniam, ipse liberavit me de laqueo venantium,
et a verbo aspero.
4 Scapulis suis obumbrabit tibi :
et sub pennis ejus sperabis.
5 Scuto circumdabit te veritas ejus :
non timebis a timore nocturno.

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always very skilfully introduced. — *Cum invocarem...* Heb., Hear me, when I call, God of my justice (i. e. of my just cause). — *Dilatasti...* Heb., set me at large.

3-4. Second stanza. Remonstrance with his enemies. *Filii hominum.* (Heb., filii virorum). This phrase denotes men of high degree, the princes of the kingdom who were the leaders of the rebels. The king strongly expostulates with them in the two following stanzas. — *Usquequo...* Heb., How long will you turn my glory into shame? By his glory, David means his personal honor and his royal dignity that the rebels had insulted. — *Vanitatem.* In the strict sense, vain thing, emptiness. Their revolt had only frivolous causes. — *Mendacium :* false imputations they were spreading against him, to undermine his authority. Cf. 2 Kings 15^{2ff}. — They are doomed to failure, for God loves and protects His elect : *mirificavit...* (℣. 4). — *Sanctum...* Heb., His *châsîd*, His devotee and consequently His faithful friend.

5-6b. Third stanza. David's warning to his enemies. — *Irascimini...*, a mere concession immediately qualified : *Nolite.* — If they wish to criticize his actions, let them do so without being carried away into rebellion. — *Quæ dicitis ...* Heb., speak within your heart upon your, bed and be still; i. e. reflect on your conduct during the calm solitude of night; then, acknowledging your injustice, desist from your criminal attempt. — *Sacrificium...* (℣. 6).

6 Offer up the sacrifice of justice,
and trust in the Lord.
Many say : Who sheweth us good things?
7 The light of thy countenance, O Lord, is signed upon
thou hast given gladness in my heart. [us :
8 By the fruit of their corn, their wine and oil, they are
[multiplied.
9 In peace in the self same I will sleep, and I will rest;
10 For thou, O Lord, singularly hast settled me in hope.

Psalm 90

1 He that dwelleth in the aid of the most High,
shall abide under the protection of the God of Jacob.
2 He shall say to the Lord : Thou art my protector, and
my God, in him will I trust. [my refuge :
3 For he hath delivered me from the snare of the hunters,
and from the sharp word.
4 He will overshadow thee with his shoulders :
and under his wings thou shalt trust.
5 His truth shall compass thee with a shield :
thou shalt not be afraid of the terror of the night.

Sacrifices offered with a pure soul and right dispositions. — Cf. Ps. 50[19].

6c-8. Fourth stanza. David encourages his friends .— *Quis ostendit...*? This question is asked by the discouraged friends of David. — *Bona :* good things, deliverance. — *Signatum est...* (℣. 7). Heb., Lift Thou up the light of Thy countenance upon us; i. e. give us Thy favor. The king thus answers his friends by this trustful prayer. — *A fructu* (℣. 8). In the Heb., this line is intimately connected with the preceding one. Thou hast put gladness into my heart, more than in the time that their corn and their wine increased. The confidence of David in his Lord is such that even though reduced to straits, he experiences by anticipation a greater joy than that which accompanies harvest and vintage. In the Vulg. *multiplicati sunt* refers to the enemies of David, and the earthly joy of these rebels is contrasted with the supernal joy which filled the soul of the holy king.

9-10. Fith stanza. Perfect trust in God. — *In pace in...* Heb., I will both lay me down in peace and sleep. As one who has no anxieties. — *Singulariter...* (℣. 10). Heb., Thou alone.

Psalm 90

The security of those who trust in God.

According to the LXX and the Vulg., " A Canticle of praise of David. " This psalm celebrates in lofty thought and exquisite language the graces of protection and deliverance given amidst dangers and trials

6 A sagitta volante in die,
a negotio perambulante in tenebris :
ab incursu et dæmonio meridiano.
7 Cadent a latere tuo mille,
et decem millia a dextris tuis :
ad te autem non appropinquabit.
8 Verumtamen oculis tuis considerabis :
et retributionem peccatorum videbis.
9 Quoniam tu es, Domine, spes mea :
Altissimum posuisti refugium tuum.
10 Non accedet ad te malum :
et flagellum non appropinquabit tabernaculo tuo.
11 Quoniam Angelis suis mandavit de te :
ut custodiant te in omnibus viis tuis.
12 In manibus portabunt te :
ne forte offendas ad lapidem pedem tuum.
13 Super aspidem et basiliscum ambulabis :
et conculcabis leonem et draconem.
14 Quoniam in me speravit, liberabo eum :
protegam eum, quoniam cognovit nomen meum.
15 Clamabit ad me, et ego exaudiam eum :
cum ipso sum in tribulatione :
eripiam eum, et glorificabo eum.
16 Longitudine dierum replebo eum :
et ostendam illi salutare meum.

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to faithful souls who trust in God.

ome have explained it as a dialogue : this ancient hypothesis of the Targum is accepted by many recent commentators who assign two of its parts to human voices (1^b-13) and one to the divine voice answering them (14-16). The use of the first person followed by the second person suggested this hypothesis : the psalm certainly gives the impression of a dramatic conversation.

1^2-2. The theme of the psalm : God a secure refuge for those who trust in Him.

1^{bc}. The first human voice briefly expresses this consoling and certain fact. — *In adjutorio*. Heb., in the secret place, (literally, under the cover). — *In protectione*... Heb., in the shadow of the Almighty.

2. The second human voice repeats the theme of the canticle under another form. — *Dicet*. Heb., I will say. — *Susceptor*... *et refugium*... Heb., my refuge and my fortress.

3-13. The theme is developed in detail.

3-8. The first voice explains (*quoniam*) the motives of his unshakable

6 Of the arrow that flieth in the day,
of the business that walketh about in the dark :
of invasion, or of the noonday devil.
7 A thousand shall fall at thy side,
and ten thousand at thy right hand :
but *it* shall not come nigh thee.
8 But thou shalt consider with thy eyes :
and shalt see the reward of the wicked.
9 Because thou, O Lord, art my hope :
thou hast made the most High thy refuge.
10 There shall no evil come to thee :
nor shall the scourge come near thy dwelling.
11 For he hath given his angels charge over thee :
to keep thee in all thy ways.
12 In their hands they shall bear thee up :
lest thou dash thy foot against a stone.
13 Thou shalt walk upon the asp and the basilisk :
thou shalt trample under foot the lion and the dragon.
14 Because he hath hoped in me, I will deliver him :
I will protect him because he hath known my name.
15 He shall cry to me and I will hear him :
I am with him in *his* trouble :
I will deliver him, and I will glorify him.
16 I will fill him with length of days :
and I will shew him my salvation.

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confidence. — *Liberavit me...* Heb., He shall deliver thee. *Venantium.* Heb., the fowler. Cf. Ps. 17^5; 123^7; etc. — *A verbo aspero.* — Heb., from the destroying pestilence. — *Scapulis...* (℣. 4). Heb., He shall cover thee with His pinions. — *Sperabis.* Heb., Shalt thou take refuge. — *Scuto...* (℣. 5.) Heb., His truth is a shield and buckler. — *Negotio...* (℣. 6). Heb., the pestilence that walketh in darkness. — *Ab incursu et...* Heb., the sickness that wasteth at noon day.

9^a. The second voice. Just one word, as a refrain, practically a repetition of ℣. 2.

9^b-13. The first voice resumes and expands the theme, whilst speaking to the second (*posuisti*, etc.). — *Aspidem et...* Heb., the lion and the adder.

14-16. Conclusion : God Himself is introduced to promise protection and security to those who hope in Him. — *Quoniam... speravit.* Heb., because he clings to me. — *Longitudinem...* (℣. 16). Heb., with length of days I shall satisfy him.

Psalm 133

1 Ecce nunc benedicite Dominum,
omnes servi Domini :
qui statis in domo Domini,
in atriis domus Dei nostri.
2 In noctibus extollite manus vestras in sancta,
et benedicite Dominum.
3 Benedicat te Dominus ex Sion,
qui fecit cælum et terram.

Canticle of Simeon. Luke 2 29-32.

29 Nunc dimittis servum tuum, Domine,
secundum verbum tuum in pace :
30 quia viderunt oculi mei salutare tuum,
31 quod parasti ante faciem omnium populorum,
32 lumen ad revelationem Gentium,
et gloriam plebis tuæ Israel.

Psalm 133

The sacred ministers are called on to praise Jehovah with all their might.

" Gradual canticle ". On this title see p. 3-1. This is the last of the fifteen " gradual psalms ". It consists of a call addressed by the psalmist in the name of the worshippers to the priests and levites, and of the response of the sacred ministers. " Praise God during the whole night " say the people. " May God bless you ", answer the evites.

1b-2. The call addressed by the worshippers. — *Ecce nunc...* It is evening (Cf. ℣. 2), and the priests and levites whose turn it is to keep the night watch in the courts of the temple (*in domo... in atriis...*) are about to begin their office. They are exhorted not to be satisfied with the material fulfilment of their functions, but to honor God during the whole night by fervent prayers —

Psalm 133

1 Behold now bless ye the Lord,
all ye servants of the Lord :
Who stand in the house of the Lord,
in the courts of the house of our God.
2 In the nights lift up your hands to the holy *places,*
and bless ye the Lord.
3 May the Lord, out of Sion, bless thee,
he that made heaven and earth.

Canticle of Simeon. Luke 2 29-32.

29 Now thou dost dismiss thy servant, O Lord,
according to thy word in peace :
30 Because my eyes have seen thy salvation,
31 which thou hast prepared before the face of all peoples.
32 A light to the revelation of the gentiles,
and the glory of thy people Israel.

Extollite... The gesture of the *orantes* Cf. Ps 27^2, etc.

3. The response of the priests. — *Benedicat.* — The whole congregation is considered as one moral person. — *Ex Sion :* the centre from which divine favors are bestowed. Cf. Ps. 127^5; 132^3, etc.

Canticle of Simeon. Luke 2^{29-32}.

Simeon was holding the divine child in his arms (Luke 2^{28}), when this hymn of pious thanksgiving sprung forth from his heart.

29-30. What the coming of Christ has been to Simeon himself : God has completely fulfilled his hopes.

31-32. What the coming of Christ shall be to the whole world ; salvation to all; to the pagans the light of which they were in such great need; and to His own people a great glory.

OFFICE OF MONDAY

Matins.

FIRST NOCTURN

Psalm 13

1 Dixit insipiens in corde suo : Non est Deus.
Corrupti sunt, et abominabiles facti sunt in studiis [suis :
non est qui faciat bonum,
non est usque ad unum.
2 Dominus de cælo prospexit super filios hominum,
ut videat si est intelligens, aut requirens Deum.

3 Omnes declinaverunt, simul inutiles facti sunt :
non est qui faciat bonum,
non est usque ad unum,
Sepulcrum patens est guttur eorum :
linguis suis dolose agebant,
venenum aspidum sub labiis eorum.
Quorum os maledictione et amaritudine plenum est :
veloces pedes eorum ad effundendum sanguinem.
Contritio et infelicitas in viis eorum,
et viam pacis non cognoverunt :
non est timor Dei ante oculos eorum.

Psalm 13

The awful depravity of mankind : God will punish it and save His people.

"A Psalm of David". The time of the composition is not known : the details would correspond well enough with the circumstances of Absalom's revolt. The descriptions are very graphic, and the pictures dramatic. — The psalmist describes the deep and universal corruption of mankind, and traces it to its source viz. the denial or at least the practical forgetfulness of God. As an illustration of this corruption, he quotes the cruel treatment to which the theocratic nation has been subjected. But the Lord will help Israel

OFFICE OF MONDAY

Matins.

FIRST NOCTURN

Psalm 13

1 The fool hath said in his heart: There is no God.
They are corrupt, and are become abominable in their ways:
there is none that doth good, no not one.

2 The Lord hath looked down from heaven upon the children of men,
to see if there be any that understand and seek God.
3 They are all gone aside, they are become unprofitable together:
there is none that doth good, no not one.
Their throat is an open sepulchre:
with their tongues they acted deceitfully;
the poison of asps *is* under their lips.
Their mouth is full of cursing and bitterness:
their feet are swift to shed blood.
Destruction and unhappiness are in their ways,
and the way of peace they have not known:
there is no fear of God before their eyes.

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and restore to His people peace and happiness.

1-3. The poet complains at the sight of the universal depravity of mankind. — *Insipiens* denotes moral perversity: the sinner is the worst of fools. — *Corrupti sunt...* Not only the godless people, but mankind in general. — *Non est qui...* Poetical exaggeration, for ℣. 6 supposes the existence of a just generation in the midst of this corruption. — *Intelligens* is opposed to *insipiens*. — *Inutiles...* (℣. 3). Heb., perverted (literally sour, filthy). — *Sepulcrum...* What follows of the ℣. 3 is not in the Heb. This addition was interpolated here, owing to the error of a copyist, from Rom. 3^{13-17}.

4-6. The Lord will punish the per-

CALIF. PROV.

4 Nonne cognoscent omnes qui operantur iniquitatem,
qui devorant plebem meam sicut escam panis?
5 Dominum non invocaverunt,
illic trepidaverunt timore, ubi non erat timor.
6 Quoniam Dominus in generatione justa est,
consilium inopis confudistis :
quoniam Dominus spes ejus est.
7 Quis dabit ex Sion salutare Israel?
Cum averterit Dominus captivitatem plebis suæ,
exsultabit Jacob, et lætabitur Israel.

Psalm 14

1 Domine, quis habitabit in tabernaculo tuo?
aut quis requiescet in monte sancto tuo?
2 Qui ingreditur sine macula, et operatur justitiam :
3 qui loquitur veritatem in corde suo,
qui non egit dolum in lingua sua :
nec fecit proximo suo malum,
et opprobrium non accepit adversus proximos suos.
4 Ad nihilum deductus est in conspectu ejus malignus :
timentes autem Dominum glorificat.
Qui jurat proximo suo, et non decipit,
5 qui pecuniam suam non dedit ad usuram,
et munera super innocentem non accepit.
Qui facit hæc, non movebitur in æternum.

---

verse men who dare to insult His people. — *Nonne...?* God Himself speaks, to denounce a special crime : the oppression of His chosen people. — *Cognoscent.* Heb., Have they lost their sense? — The clause *ubi non...* (℣. 5) is an addition of the LXX. and Vulg. — *Generatione justa* (℣. 6). Israel, the holy nation. — *Inopis,* Heb., the afflicted.

7. Conclusion : earnest prayer for the deliverance of Israel. — *Ex Sion;* the holy place from which salvation will come. On account of the word *captivitatem* being taken in a too strictly literal sense, ℣. 7 is frequently regarded as a liturgical addition made during the Babylonian captivity.

Psalm 14

On what conditions can one deserve to enter the house of God.

" A Psalm of David ". — This Psalm is closely related to Ps. 23, from which fact it is quite commonly inferred that they were written at the same time and for the same occasion, viz. the translation of the Ark

4 Shall not all they know that work iniquity,
who devour my people, as they eat bread?
5 They have not called upon the Lord,
there have they trembled for fear, where there was [no fear.
6 For the Lord is in the just generation,
you have confounded the counsel of the poor man :
but the Lord is his hope.
7 Who shall give out of Sion the Salvation of Israel?
when the Lord shall have turned away the captivity [of his people,
Jacob shall rejoice and Israel shall be glad.

Psalm 14

1 Lord who shall dwell in thy tabernacle?
or who shall rest in thy holy hill?
2 He that walketh without blemish, and worketh
3 He that speaketh truth in his heart, [justice :
who hath not used deceit in his tongue.
Nor hath done evil to his neighbor,
nor taken up a reproach against his neighbour.
4 In his sight the malignant is brought to nothing :
but he glorifieth them that fear the Lord :
He that sweareth to his neighbour, and deceiveth not,
5 He that hath not put out his money to usury,
nor taken bribes against the innocent :
He that doth these things shall not be moved for ever.

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to mount Sion. Cf. 2 Kings 12[etc]. — The Psalm consists of a question (℣. 1[bc]) and of an answer (2-5) The answer is stated first in general terms (2-3[a]); then special instances are given illustrating in what consists the perfection necessary to dwell near the divine Majesty, in the sanctuary. The subject is eminently sacerdotal.

1[bc]. The theme of the Psalm. — *Tabernaculo, monte...* The new tabernacle erected by David on mount Sion.

2-5. The theme is developed, first in positive general terms ℣℣. 2-3[a], then in a special way, negative in form, ℣℣. 3[b]-4. — *Ingreditur sine...* He whose conduct is above reproach. — *Justitiam :* the divine will, holiness. — *Opprobrium non...* (℣. 3). Heb., who does not load his neighbor with reproach. — *Super innocentem...* (℣. 5). Allusion to the Jewish Law which strictly forbade judges to accept bribes, especially against the innocent. — *Non movebitur...* as a consequence of God's loving protection, he will enjoy perfect security.

Psalm 16

1 Exaudi, Domine, justitiam meam :
intende deprecationem meam.
Auribus percipe orationem meam,
non in labiis dolosis.
2 De vultu tuo judicium meum prodeat :
oculi tui videant æquitates.
3 Probasti cor meum,
et visitasti nocte :
igne me examinasti,
et non est inventa in me iniquitas.
4 Ut non loquatur os meum opera hominum : [duras.
propter verba labiorum tuorum ego custodivi vias
5 Perfice gressus meos in semitis tuis :
ut non moveantur vestigia mea.
6 Ego clamavi, quoniam exaudisti me, Deus :
inclina aurem tuam mihi, et exaudi verba mea.
7 Mirifica misericordias tuas,
qui salvos facis sperantes in te.
8 A resistentibus dexteræ tuæ
custodi me, ut pupillam oculi.
Sub umbra alarum tuarum protege me,
9 a facie impiorum qui me afflixerunt.
Inimici mei animam meam circumdederunt,
10 adipem suum concluserunt :

Psalm 16

Fervent prayer to obtain the help of God against powerful and threatening enemies.

" Prayer of David ". The psalmist is surrounded by merciless enemies who seek to destroy him; among them one is particularly bent upon the king's ruin (℣. 13). The peril is imminent, the psalmist is in need of immediate help which he urgently asks from Heaven. It would seem then that this psalm was composed during the persecution of Saul, and, more precisely, in the days of anguish described 1 Kings 23^{25}, when David was hiding in the desert of Maon closely pursued by ferocious enemies.

1-5. First part : appeal to the just God who cannot abandon an innocent man. *Exaudi... justitiam...* From the first David alleges his integrity, in order to move the heart of the just judge. — *Deprecationem...* Heb., my (piercing) cry. — *Visitasti nocte* (℣. 3), when men, no longer under the gaze of their fellowmen, appear in their true colors before God and before their own conscience. — *Et non est...* The word *iniquitas* is wanting in the Heb. which reads : Thou findest nothing. — *Ut non loquatur...* (℣. 4). Heb. My thought

Psalm 16

1 Hear, O Lord, my justice :
attend to my supplication.
Give ear unto my prayer,
which proceedeth not from deceitful lips.
2 Let my judgment come forth from thy countenance :
let thy eyes behold the things that are equitable.
3 Thou hast proved my heart,
and visited it by night :
thou hast tried me by fire,
and iniquity hath not been found in me.
4 That my mouth may not speak the works of men :
for the sake of the words of thy lips, I have kept hard [ways.
5 Perfect thou my goings in thy paths,
that my footsteps be not moved.
6 I have cried *to thee* for thou, O God, hast heard me.
O incline thy ear unto me, and hear my words.
7 Shew forth thy wonderful mercies,
thou who savest them that trust in thee.
8 From them that resist thy right hand,
keep me as the apple of thy eye.
Protect me under the shadow of thy wings,
9 From the face of the wicked who have afflicted me.
My enemies have surrounded my soul,
10 They have shut up their fat :

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does not vary from my language, i. e. my words are truthful. Then a new sentence begins with the clause *opera hominum :* At the sight of the actions of men, on account of (i. e. in order to obey) the word of Thy lips, I shun the path of the violent. — *Perfice...* (℣. 5). Heb., My steps have held fast to thy paths; my feet do not slip.

6-12. Second part : A more pressing appeal, on the ground of the imminence of peril. — In the Heb. the clause *a resistentibus* (℣. 8) is attached to ℣. 7 : Thou that savest from thir enemies by Thy right hand those who trust in Thee. Then a new sentence begins : Keep me as the apple of the eye. A symbol of the most jealous care. — *Sub umbra alarum tuarum.* Another very expressive figure, a favorite one in the Bible. Cf. Ps. 37^7; 57^1; 40^4; Matt. 23^{37}, etc. — *Protege me.* Heb., Hide me. — *Inimici... animam...* (℣. 9). Heb., (Keep me) against the enemies of my soul (i. e. of my life, my deadly enemies) who surround me. — ℣℣. 10-12. Portrait of the King's enemies : they are merciless, proud, like beasts of prey. — *Projicientes me* (℣. 11). Heb., they are upon us, they surround us. — *Susceperunt...* (℣. 12). Heb., He (one of the prin-

os eorum locutum est superbiam.
11 Projicientes me nunc circumdederunt me :
oculos suos statuerunt declinare in terram.
12 Susceperunt me sicut leo paratus ad prædam :
et sicut catulus leonis habitans in abditis.
13 Exsurge, Domine, præveni eum, et supplanta eum :
eripe animam meam ab impio,
frameam tuam 14 ab inimicis manus tuæ.
Domine, a paucis de terra divide eos in vita eorum :
de absconditis tuis adimpletus est venter eorum.
Saturati sunt filiis :
et dimiserunt reliquias suas parvulis suis.

15 Ego autem in justitia apparebo conspectui tuo :
satiabor cum apparuerit gloria tua.

SECOND NOCTURN

Psalm 17, 1.

2 Diligam te, Domine, fortitudo mea. [berator meus.
3 Dominus firmamentum meum, et refugium meum, et li-
Deus meus adjutor meus, et sperabo in eum.

---

cipal enemies) is like a lion that is greedy to devour.

13-15. Third part : third appeal, and contrast between the earthly, profane joys of the pursuers and the heavenly desires of their victim. — *Supplanta...* Heb., prostrate him. *Frameam.* — According to the Vulg. this word designates the royal sword that God had left in the hands of Saul. The Heb. has another meaning : Deliver my soul from the wicked, by Thy sword; (deliver it) from men, by Thy hand. — *A paucis...* (℣. 14). According to the Vulg. this small number represents the just men; David asks the Lord to place them out of the reach of the wicked, by taking away the latter (*de terra divide...*) in the prime of their life (*in vita eorum*). The Heb. continues the line of thought begun above : Deliver me from men of the world (i. e. men who seek only gross earthly pleasures); their portion is in this life. — ℣℣. 14b-15 Contrast between the worldly joys of David's enemies and the eternal hopes of the holy King. — *Absconditis :* earthly goods which God hides, as it were, in His treasure stores. — *Adimpletus est...* Heb., Thou fillest their belly. They care only for the satisfaction of their sensual appetites (Cf. Phil. 3[17]); He who maketh the rain to fall on the just and the unjust sometimes gratifies their earthly desires. — *Ego autem...* (℣. 15). With the low desires of those men David contrasts the holy blessings which he expects to enjoy

their mouth hath spoken proudly. [ed me :
11 They have cast me forth and now they have surround-
they have set their eyes bowing down to the earth.
12 They have taken me, as a lion prepared for the prey :
and as a young lion dwelling in secret places.
13 Arise, O Lord, disappoint him and supplant him;
deliver my soul from the wicked one,
thy sword 14 from the enemies of thy hand.
O Lord, divide them from the few of the earth in their
their belly is filled from thy hidden *stores.* [life :
They are full of children :
and they have left to their little ones the rest *of their*
[*substance.*
15 But as for me, I will appear before thy sight in justice :
I shall be satisfied when thy glory shall appear.

SECOND NOCTURN

Psalm 17, 1.

2 I will love thee, O Lord, my strength : [verer.
3 The Lord *is* my firmament, my refuge, and my deli-
My God *is* my helper, and in him will I put my trust.

---

in heaven, with God. — *Apparebo...* Heb., I will behold Thy face. — *Satiabor...* Heb., I shall be satisfied, when I awake, with Thy likeness. To speak of the awaking of the soul after death, which is compared to sleep, is a thoroughly Christian way of referring to the future state.

Psalm 17

A magnificent hymn in which David thanks God for all the favors bestowed upon him, during his life.

A Psalm " of David the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul. " David wrote this lyric song towards the end of his life (Cf. 2 Kings 22), after God had made him victorious over all his enemies. It is a grand Alleluia, a canticle of fervent thanksgiving, the main thought of which is that the Lord Himself made David what he is.

2-4. Prelude summing up the Psalm : praise to the divine deliverer of the King. — *Diligam...* better in the present. I love Thee. — *Firmamentum... et...* Accumulation of metaphors to describe what Jehovah had been to David during his life, so full of dangers. Heb., my rock, my fortress, my deliverer : my God and my rock in whom I take refuge; my buckler and the horn (strength) of my salvation, my high tower.

Protector meus, et cornu salutis meæ, et susceptor
4 Laudans invocabo Dominum : [meus.
et ab inimicis meis salvus ero.
5 Circumdederunt me dolores mortis :
et torrentes iniquitatis conturbaverunt me.
6 Dolores inferni circumdederunt me :
præoccupaverunt me laquei mortis.
7 In tribulatione mea invocavi Dominum,
et ad Deum meum clamavi.
Et exaudivit de templo sancto suo vocem meam :
et clamor meus in conspectu ejus, introivit in aures
8 Commota est, et contremuit terra : [ejus.
fundamenta montium conturbata sunt,
et commota sunt, quoniam iratus est eis.
9 Ascendit fumus in ira ejus :
et ignis a facie ejus exarsit :
carbones succensi sunt ab eo.
10 Inclinavit cælos, et descendit :
et caligo sub pedibus ejus.
11 Et ascendit super cherubim, et volavit :
volavit super pennas ventorum.
12 Et posuit tenebras latibulum suum,
in circuitu ejus tabernaculum ejus :
tenebrosa aqua in nubibus aeris.
13 Præ fulgore in conspectu ejus nubes transierunt,
grando et carbones ignis.
14 Et intonuit de cælo Dominus,
et Altissimus dedit vocem suam :
grando et carbones ignis.
15 Et misit sagittas suas, et dissipavit eos :
fulgura multiplicavit, et conturbavit eos.

5-20. First part : David delivered from his internal enemies, (such as Saul, Absalom, etc.).

5-7. Theme of the first part. David describes (℣℣. 5-6) in forcible figures and personifications the extremity of need to which he had been reduced. — *Dolores mortis.* Heb., the cords (bonds) of death. — *Torrentes iniquitatis,* Heb., the torrents of *Belial* (destruction). — *Dolores inferni* (℣. 6). Heb., the cords of Sheol. — ℣. 7 briefly describes the king's prayer and deliverance.

8-15. God comes down from heaven in earthquake and storm to deliver his servant in danger. A dramatic description of one of those theophanies or divine apparitions (so often mentioned in the Bible). They picture Jehovah descending from heaven under a visible form, most often that of a terrible storm, as in the present case, to deliver His friends

My protector and the horn of my salvation, and my
4 Praising I will call upon the Lord : [support.
and I shall be saved from my enemies.
5 The sorrows of death surrounded me :
and the torrents of iniquity troubled me.
6 The sorrows of hell encompassed me :
and the snares of death prevented me.
7 In my affliction I called upon the Lord,
and I cried to my God :
And he heard my voice from his holy temple :
and my cry before him came into his ears.
8 The earth shook and trembled :
the foundations of the mountains were troubled
and were moved, because he was angry with them.
9 There went up a smoke in his wrath :
and a fire flamed from his face :
coals were kindled by it.
10 He bowed the heavens, and came down :
and darkness *was* under his feet.
11 And he ascended upon the cherubim, and he flew :
he flew upon the wings of the winds.
12 And he made darkness his covert,
his pavilion round about him :
dark waters in the clouds of the air.
13 At the brightness *that was* before him the clouds passed,
hail and coals of fire.
14 And the Lord thundered from heaven,
and the Highest gave his voice :
hail and coals of fire.
15 And he sent forth his arrows, and he scattered them :
he multiplied lightnings and troubled them.

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and destroy His enemies. — 8-9. Distant formation of the storm : the earth shakes and quakes, lightnings flash in the distance. — *Fumus in ira* (℣. 9). Heb., a smoké went up out of his nostrils. — The storm is advancing (10-12) dark and threatening, upon the wings of a violent wind. — *Inclinavit...* God comes down from His dwelling-place, to execute His terrible judgments; the clouds are His foot-stool (*caligo...*), then His tent in which He shrouds His majesty (℣. 12). — *Super Cherubim* (℣. 11) : His chariot and His throne. Cf. Ex. 25^{18ff}; Ps. 79^{1}; Ez. 1^{4ff}. — The final outburst (℣℣. 13-15) in all its fury. *Dedit vocem...* Thunder is often called the voice of God. Cf Ps. 28^{3ff}; Job 37^{2-5}. — *Sagittas.* — Thunder-bolts are as arrows shot by the Almighty. Cf. Ps 76^{17},

16-20. David's salvation miraculously wrought. — *Apparuerunt...* (℣. 16).

16 Et apparuerunt fontes aquarum,
et revelata sunt fundamenta orbis terrarum :
ab increpatione tua, Domine.
ab inspiratione spiritus iræ tuæ.

PSALM 17, II.

17 Misit de summo et accepit me :
et assumpsit me de aquis multis.
18 Eripuit me de inimicis meis fortissimis,
et ab his qui oderunt me :
quoniam confortati sunt super me.
19 Prævenerunt me in die afflictionis meæ :
et factus est Dominus protector meus.
20 Et eduxit me in latitudinem;
salvum me fecit, quoniam voluit me.
21 Et retribuet mihi Dominus secundum justitiam meam,
et secundum puritatem manuum mearum retribuet
22 Quia custodivi vias Domini, [mihi :
nec impie gessi a Deo meo.
23 Quoniam omnia judicia ejus in conspectu meo :
et justitias ejus non repuli a me.
24 Et ero immaculatus cum eo :
et observabo me ab iniquitate mea.
25 Et retribuet mihi Dominus secundum justitiam meam :
et secundum puritatem manuum mearum in cons-
26 Cum sancto sanctus eris, [pectu oculorum ejus.
et cum viro innocente innocens eris :
27 et cum electo electus eris,
et cum perverso perverteris.
28 Quoniam tu populum humilem salvum facies :
et oculos superborum humiliabis.

Other hyperboles to describe the effects of divine wrath. — *Misit* (℣. 17). He stretches out a saving hand to draw David away from his enemies represented by *aquis multis*. — The deliverance of the King is now described without figures (℣℣. 18-20). *De inimicis*... In the singular in the Heb. Allusion to Saul. — *Quoniam, voluit*... (℣. 20). Heb., because he delighted in me.

21-31. Second part : the reasons of the divine protection. The tone is more calm, the language is inspired by serious reflection.

21-25. First reason. David's innocence and devotion. The poet insists on this important point. — *Retribuet*... The verbs of ℣℣. 21, 24, 25 should be translated by the perfect, as those of ℣℣. 22-23. — The general idea is expressed in ℣. 21,

16 Then the fountains of waters appeared,
and the foundations of the world were discovered :
At thy rebuke, O Lord,
at the blast of the spirit of thy wrath.

Psalm 17, ii.

17 He sent from on high, and took me :
and received me out of many waters.
18 He delivered me from my strongest enemies,
and from them that hated me :
for they were too strong for me.
19 They prevented me in the day of my affliction :
and the Lord became my protector.
20 And he brought me forth into a large place :
he saved me, because he was well pleased with me.
21 And the Lord will reward me according to my justice,
and will repay me according to the cleanness of my
22 Because I have kept the ways of the Lord, [hands :
and have not done wickedly against my God.
23 For all his judgments are in my sight :
and his justices I have not put away from me.
24 And I shall be spotless with him :
and shall keep myself from my iniquity.
25 And the Lord will reward me according to my justice :
and according to the cleanness of my hands before
26 With the holy, thou wilt be holy, [his eyes.
and with the innocent man, thou wilt be innocent :
27 And with the elect thou wilt be elect,
and with the perverse thou wilt be perverted.
28 For thou wilt save the humble people :
but wilt bring down the eyes of the proud.

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and expanded in the three following verses positively and negatively. — *Vias, judicia, justitias :* synonyms to express God's commands, as in Ps. 118 p. 54[f].

26-28. Second reason : the principles of God's dealings with men. He treats each one according to his merits. — *Sanctus eris.* This verb and the following should be translated by the present. — *Populum humilem.* Heb., the afflicted people.

29-31. Third reason. God's kindness to those who trust in Him. The psalmist confirms by his own experience what he has said about the law of God's dealings with men. — *Illuminas.* — Heb., Thou dost light my lamp. A burning lamp is a sign of prosperity and happiness; whilst

29 Quoniam tu illuminas lucernam meam, Domine;
Deus meus, illumina tenebras meas.
30 Quoniam in te eripiar a tentatione,
et in Deo meo transgrediar murum.
31 Deus meus, impolluta via ejus :
eloquia Domini igne examinata;
protector est omnium sperantium in se.
32 Quoniam quis Deus præter Dominum?
aut quis Deus præter Deum nostrum?
33 Deus qui præcinxit me virtute :
et posuit immaculatam viam meam.
34 Qui perfecit pedes meos tamquam cervorum,
et super excelsa statuens me.
35 Qui docet manus meas ad prælium :
et posuisti, ut arcum æreum, brachia mea.

Psalm 17, iii.

36 Et dedisti mihi protectionem salutis tuæ :
et dextera tua suscepit me :
et disciplina tua correxit me in finem :
et disciplina tua ipsa me docebit.
37 Dilatasti gressus meos subtus me :
et non sunt infirmata vestigia mea.
38 Persequar inimicos meos, et comprehendam illos :
et non convertar donec deficiant.
39 Confringam illos, nec poterunt stare :
cadent subtus pedes meos.
40 Et præcinxisti me virtute ad bellum :
et supplantasti insurgentes in me subtus me.

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darkness symbolizes adversity. — *Eripiar a...* (℣. 30). Heb., With Thee I run after a troop. — *Murum*, the rampart of a citadel, of a stronghold. — *Igne examinata* (℣. 31) : as pure gold coming out of the crucible without any dross. Cf. Ps. 11^6, 118^{140}. — *Protector*. Heb., the buckler.

32-46. Third part of the canticle : David delivered from his external foes.

32-35. The Lord has endowed His servant with the gifts which make the true warrior and has thus made victory easy for him. — *Immaculatam* (℣. 33). Heb., perfect; as in ℣. 24. — *Super excelsa* (℣. 34). Palestine, a hilly country can be defended with relative ease. — *Posuisti* (℣. 35)... Heb., my arms bend the bow of brass.

36-37. David's successes are not

29 For thou lightest my lamp, O Lord :
O my God enlighten my darkness.
30 For by thee I shall be delivered from temptation;
and through my God I shall go over a wall.
31 As for my God, his way is undefiled :
the words of the Lord are fire tried :
he is the protector of all that trust in him.
32 For who *is* God but the Lord?
or who *is* God but our God?
33 God who hath girt me with strength;
and made my way blameless.
34 Who hath made my feet like the feet of harts :
and who setteth me upon high places.
35 Who teacheth my hands to war :
and thou hast made my arms like a brazen bow.

Psalm 17, iii.

36 And thou hast given me the protection of thy salvation :
and thy right hand hath held me up :
And thy discipline hath corrected me unto the end :
and thy discipline, the same shall teach me.
37 Thou hast enlarged my steps under me;
and my feet are not weakened.
38 I will pursue after my enemies, and overtake them :
and I will not turn again till they are consumed.
39 I will break them, and they shall not be able to stand :
they shall fall under my feet.
40 And thou hast girded me with strength unto battle :
and hast subdued under me them that rose up against me.

---

to be ascribed to his own valor, but only to God who has endowed him so liberally. — *Protectionem salutis.* Heb., the shield of Thy salvation. — *Disciplina... correxit...* Heb., Thy condescension(literally lowliness) has made me great. Indeed, the humble shepherd of Bethlehem had been uplifted and ennobled by God in a remarkable manner.

38-43. David, thus prepared for the struggle, has run against his enemies and overthrown them completely. — *Persequar, comprehendam.* These verbs would be better translated by the preterit. — *Supplantasti...* (v. 40). Heb., Thou has subdued under me. - *Disperdidisti* (v. 41). Heb., I have exterminated them.

44-46. The establishment of David's royal authority at home and abroad. — *Eripies..., constitues.* Pre-

41 Et inimicos meos dedisti mihi dorsum,
et odientes me disperdidisti.
42 Clamaverunt, nec erat qui salvos faceret;
ad Dominum : nec exaudivit eos.
43 Et comminuam eos, ut pulverem ante faciem venti :
ut lutum platearum delebo eos.

44 Eripies me de contradictionibus populi :
constitues me in caput Gentium.
45 Populus, quem non cognovi, servivit mihi :
in auditu auris obedivit mihi.
46 Filii alieni mentiti sunt mihi,
filii alieni inveterati sunt,
et claudicaverunt a semitis suis.
47 Vivit Dominus, et benedictus Deus meus,
et exaltetur Deus salutis meæ.
48 Deus qui das vindictas mihi,
et subdis populos sub me,
liberator meus de inimicis meis iracundis.
49 Et ab insurgentibus in me exaltabis me :
a viro iniquo eripies me.
50 Propterea confitebor tibi in nationibus, Domine :
et nomini tuo psalmum dicam.
51 Magnificans salutes Regis ejus,
et faciens misericordiam Christo suo David,
et semini ejus usque in sæculum.

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terit : Thou hast delivered me, thou hast established me. — *Populus quem non...* (℣. 45); i. e. distant peoples, hardly known in Palestine, such as the allies of the Syrians. (Cf. 2 Kings 8^6, 10^{18}). — *Auditu auris.* Promptness of their submission : as soon as they heard of David's victories, they hastened to submit themselves to his laws. Cf. 2 Kings $8^{9\text{ff}}$. — *Mentiti sunt...* (℣ 46). Their obedience forced, merely external, without much sincerity. Cf. Ps. 65^3, etc. — *Inveterati...* Heb. They faded away (their strength failed). — *A semitis...* Heb., They came trembling out of their forteresses (to surrender).

47-51. Concluding thanksgiving and doxology.

47-49. Blessed be the Lord for all His bounties. — *Benedictus Deus...* Heb., Blessed be my rock ! — *Deus*

41 And thou hast made my enemies *turn their* back upon me,
and hast destroyed them that hated me.
42 They cried, but there was none to save them,
to the Lord : but he heard them not.
43 And I shall beat them as small as the dust before the wind;
I shall bring them to nought, like the dirt in the streets.
44 Thou wilt deliver me from the contradictions of the people :
thou wilt make me head of the Gentiles.
45 A people, which I knew not, hath served me :
at the hearing of the ear they have obeyed me.
46 The children that are strangers have lied to me,
strange children have faded away,
and have halted from their paths.
47 The Lord liveth, and blessed be my God,
and let the God of my salvation be exalted :
48 O God, who avengest me,
and subduest the people under me,
my deliverer from my enemies. against me :
49 And thou wilt lift me up above them that rise up
from the unjust man thou wilt deliver me.
50 Therefore will I give glory to thee, O Lord, among the nations,
and I will sing a psalm to thy name.
51 Giving great deliverance to his king,
and shewing mercy to David his anointed :
and to his seed for ever.

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qui das... The graces granted by God to David are summed up (℣℣. 48-49).

50-51. Glorious promises for the future elicit a new expression of gratitude from David. — *In nationibus,* even outside the limits of the theocratic nation. St Paul, Rom. 15^{5} quotes this passage to prove the call of the heathen to salvation. — *Christo suo :* allusion to the royal anointing that Samuel had conferred on David, — The phrase *semini ejus... in sæculum* is a faithful echo of the famous oracle of 2 Kings 7^{12-16}, and reaches forward to Our Lord Jesus Christ, the true everlasting seed of David in whom alone was fulfilled the divine promise of an everlasting seed and throne for the holy king.

THIRD NOCTURN

Psalm 19

2 Exaudiat te Dominus in die tribulationis :
protegat te nomen Dei Jacob.
3 Mittat tibi auxilium de sancto :
et de Sion tueatur te.
4 Memor sit omnis sacrificii tui :
et holocaustum tuum pingue fiat.
5 Tribuat tibi secundum cor tuum :
et omne consilium tuum confirmet.
6 Lætabimur in salutari tuo :
et in nomine Dei nostri magnificabimur.
7 Impleat Dominus omnes petitiones tuas :
nunc cognovi quoniam salvum fecit Dominus Chris-
Exaudiet illum de cælo sancto suo : [tum suum.
in potentatibus salus dexteræ ejus.
8 Hi in curribus, et hi in equis :
nos autem in nomine Domini Dei nostri invocabimus.
9 Ipsi obligati sunt, et ceciderunt;
nos autem surreximus, et erecti sumus.
10 Domine, salvum fac regem :
et exaudi nos in die qua invocaverimus te.

PSALM 19

Israel's prayer for the king who is about to go to war.

"A Psalm of David". This Psalm and Psalm 20 are closely related n contents. In both the king of Israel is the main figure; in the first, the people intercedes with Jehovah in his favor on the occasion of a dangerous war he is about to undertake against powerful enemies; the second is a thanksgiving after the victory. The war referred to is probably David's war against the Ammonites and the Syrians confederated against him. (Cf. 2 Kings 10-12).

2-6. The wishes of the people for their king's salvation. — *Protegat...* Heb., set thee up on high, i. e. be to thee a sure refuge, inaccessible to the enemy. — *Sacrificii... holocaustum* (℣. 4), sacrifices specially offered be-

THIRD NOCTURN

Psalm 19

2 May the Lord hear thee in the day of tribulation :
may the name of the God of Jacob protect thee.
3 May he send thee help from the sanctuary :
and defend thee out of Sion.
4 May he be mindful of all thy sacrifices :
and may thy whole burnt offering be made fat.
5 May he give thee according to thy own heart;
and confirm all thy counsels.
6 We will rejoice in thy salvation;
and in the name of our God we shall be exalted.
7 The Lord fulfil all thy petitions :
now have I known that the Lord hath saved his [anointed.
He will hear him from his holy heaven :
the salvation of his right hand *is* in powers.
8 Some *trust* in chariots, and some in horses :
but we will call upon the name of the Lord our God.
9 They are bound, and have fallen;
but we are risen, and are set upright.
10 O Lord, save the king :
and hear us in the day that we shall call upon thee.

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fore a war, to move the heart of Jehovah. — *Pingue fiat.* Heb., May He regard as fat, i. e. choice, thy burnt-offering. Fat victims were thought to be more worthy of being offered to the Lord. — *Lætabimur...* Heb., That we may shout for joy (after the victory)! — *Magnificabimur.* Heb., That we may wave our banners! Another token of triumph.

7-10. Trustful prayer to ask God for victory.

7. Faith in the victory of David. — *Christum suum,* as above, Ps. 17[51] (p. 113). — *In potentatibus :* with mighty acts.

8-9. The true cause of Israel's victory, and of his enemies' defeat. The latter (disdainful *hi,*) have recourse only to human means : Israel's defender is Jehovah. — *Obligati sunt...* (ỹ. 9). Heb., bowed down.

10. Fervent prayer.

Psalm 20

2 Domine, in virtute tua lætabitur rex :
et super salutare tuum exsultabit vehementer.
3 Desiderium cordis ejus tribuisti ei :
et voluntate labiorum ejus non fraudasti eum.
4 Quoniam prævenisti eum in benedictionibus dulcedi-
[nis :
posuisti in capite ejus coronam de lapide pretioso.
5 Vitam petiit a te : et tribuisti ei
longitudinem dierum in sæculum, et in sæculum
6 Magna est gloria ejus in salutari tuo : [sæculi.
gloriam et magnum decorem impones super eum.
7 Quoniam dabis eum in benedictionem in sæculum
[sæculi :
lætificabis eum in gaudio cum vultu tuo.
8 Quoniam rex sperat in Domino :
et in misericordia Altissimi non commovebitur.

9 Inveniatur manus tua omnibus inimicis tuis :
dextera tua inveniat omnes, qui te oderunt.
10 Pones eos ut clibanum ignis in tempore vultus tui :

Dominus in ira sua conturbabit eos,
et devorabit eos ignis.
11 Fructum eorum de terra perdes :
et semen eorum a filiis hominum.
12 Quoniam declinaverunt in te mala :
cogitaverunt consilia quæ non potuerunt stabilire.

13 Quoniam pones eos dorsum :
in reliquiis tuis præparabis vultum eorum.

Psalm 20

Thanksgiving for victory.

"A Psalm of David". See p. 114.

2-8. The theocratic nation thanks God for the victory granted to David.

2-3. The theme. — *In virtute...* The recent triumph is due to Jehovah's intervention. — The verbs *lætabitur* and *exsultabit* should be in the present tense. — *Desiderium...* refers to the prayers for the success of the expedition. See Ps. 19[5].

1-6. The principal blessings showered by Jehovah upon the king during this successful war are enumerated. — *Benedictionibus...* Heb., the blessings of Thy goodness. —

Psalm 20

2 In thy strength, O Lord, the king shall joy,
and in thy salvation he shall rejoice exceedingly.
3 Thou hast given him his heart's desire :
and hast not withholden from him the will of his lips.
4 For thou hast prevented him with blessings of [sweetness :
thou hast set on his head a crown of precious stones.
5 He asked life of thee : and thou hast given him
length of days for ever and ever.
6 His glory is great in thy salvation :
glory and great beauty shalt thou lay upon him.
7 For thou shalt give him to be a blessing for ever and [ever :
thou shalt make him joyful in gladness with thy
8 For the king hopeth in the Lord : [countenance.
and through the mercy of the most High he shall [not be moved.
9 Let thy hand be found by all thy enemies :
let thy right hand find out all them that hate thee.
10 Thou shalt make them as an oven of fire, in the time [of thy anger,
the Lord shall trouble them in his wrath,
and fire shall devour them.
11 Their fruit shalt thou destroy from the earth :
and their seed from among the children of men.
12 For they have intended evils against thee,
they have devised counsels which they have not been [able to establish.
13 For thou shalt make them turn their back :
in thy remnants thou shalt prepare their face.

Posuisti... If the Psalms 19 and 20 were really written on the occasion of David's war against the Ammonites, this is a literal account of what took place. Cf. 2 Kings 12^{30}. — *In sæculum sæculi.* According to the Fathers and the best modern exegetes, the eterlasting duration promised here to David's throne (℣℣. 5, 7) was realized in Christ and His eternal kingdom. Cf. 2 Kings 7^{13ff}.

7-8. Other blessings of a higher order. — *Cum vultu...* : casting on him a glance of favor. Cf. Ps. 15^{11}.

9-14. The King is addressed. — May his prosperity be for ever.

9-11. The utter destruction of David's enemies is anticipated. —

14 Exaltare, Domine, in virtute tua :
cantabimus et psallemus virtutes tuas.

PSALM 29

2 Exaltabo te, Domine, quoniam suscepisti me :
nec delectasti inimicos meos super me.
3 Domine Deus meus, clamavi ad te, et sanasti me.

4 Domine, eduxisti ab inferno animam meam :
salvasti me a descendentibus in lacum.
5 Psallite Domino, sancti ejus :
et confitemini memoriæ sanctitatis ejus.
6 Quoniam ira in indignatione ejus :
et vita in voluntate ejus.
Ad vesperum demorabitur fletus :
et ad matutinum lætitia.
7 Ego autem dixi in abundantia mea :
Non movebor in æternum.
8 Domine, in voluntate tua, præstitisti decori meo vir-
Avertisti faciem tuam a me, [tutem.
et factus sum conturbatus.
9 Ad te, Domine, clamabo :
et ad Deum meum deprecabor.
10 Quæ utilitas in sanguine meo,
dum descendo in corruptionem?
Numquid confitebitur tibi pulvis,
aut annuntiabit veritatem tuam?

Inveniatur... Heb., find out, i. e. get them into Thy power... — *Ut clibanum*... (℣. 10). This means : Thou wilt consume them entirely. — *In tempore vultus*... : when Thou appearest in person to punish them. — *Fructum eorum* is synonymous with *semen*...

12-13. Reason for such severe treatment : the King's enemies deserved it by their cruelty. — *Declinaverunt*... Heb., They have prepared (literally unfolded, extended). — *Consilia*, mischievous designs. — *In reliquiis*...(℣.13), obscure in the Vulg.; very clear in Heb., aiming with thy bowstrings against their faces.

14. Concluding fervent prayer. Cf. Ps. 19[10].

PSALM 29

A thanksgiving for recovery from a severe illness.

"A Psalm of David at the dedication of his house", i. e. the inauguration of his palace on mount Sion. (2 Kings 5[11]). — The psalmist who has recently recovered from an almost fatal sickness expresses his gratitude to the Lord by whom health has been restored to him, and brings out some of the lessons which this trial has taught him.

14 Be thou exalted, O Lord, in thy own strength :
we will sing and praise thy powers.

Psalm 29

2 I will extol thee, O Lord, for thou hast upheld me :
and hast not made my enemies to rejoice over me.
3 O Lord, my God, I have cried to thee,
and thou hast healed me.
4 Thou, O Lord, hast brought forth my soul from hell :
thou hast saved me from them that go down into the [pit.
5 Sing to the Lord, O you his Saints,
and give praise to the memory of his holiness.
6 For wrath is in his indignation :
and life in his *good* will.
In the evening weeping shall have place :
and in the morning gladness :
7 And in my abundance I said :
I shall never be moved.
8 O Lord, in thy favor, thou gavest strength to my [beauty.
Thou turnedst away thy face from me,
and I became troubled.
9 To thee O Lord, will I cry :
and I will make supplication to my God.
10 What profit is there in my blood,
whilst I go down to corruption?
Shall dust confess to thee,
or declare thy truth?

2-6. First part. Praise.

2-4. Prelude, special ground for the King's gratitude. — *Ab inferno :* from the dwelling place of the dead. The illness had been desperate.

5-6. David calls all the pious servants of Jehovah to join in his thanksgiving. — *Sancti...* Heb., Thy *chasidim,* thy pious and faithful friends. — *Quoniam ira...* Heb., His anger is but for a moment, His favor is for a lifetime. — *Ad vesperum...* Concrete example to show of how short duration is the Lord's wrath towards His friends.

7-13. Second part : how the royal patient was saved.

7-8. Sickness had been sent to punish his self-confidence. — *Non movebor.* — A proud and presumptuous, thought as if his prosperity had been dependent on himself alone. But now he acknowledges that the security of his happiness came from divine favor : *in voluntate tua...* — *Præstitisti...* Heb., Thou hadst established strength for my mountain (Sion). A metaphor to express the king's strength.

9-10. David's plea that his life may be spared. — *Clamabo, deprecabor.* Rather I cried, I prayed. The psalmist reflects on his recent experience. — *Quæ utilitas...* (℣. 10). A

11 Audivit Dominus, et misertus est mei :
Dominus factus est adjutor meus.
12 Convertisti planctum meum in gaudium mihi :
conscidisti saccum meum,
et circumdedisti me lætitia
13 ut cantet tibi gloria mea, et non compungar :

Domine Deus meus, in æternum confitebor tibi.

Lauds I.

Psalm 46

2 Omnes Gentes, plaudite manibus :
jubilate Deo in voce exsultationis.
3 Quoniam Dominus excelsus, terribilis :
Rex magnus super omnem terram.
4 Subjecit populos nobis :
et Gentes sub pedibus nostris.
5 Elegit nobis hæreditatem suam :
speciem Jacob quam dilexit.
6 Ascendit Deus in jubilo :
et Dominus in voce tubæ.
7 Psallite Deo nostro, psallite :
psallite Regi nostro, psallite.
8 Quoniam Rex omnis terræ Deus :
psallite sapienter.

---

motive for his cure which he had exposed to Jehovah with the familiar tone inspired by faith : God would derive no profit from the king's death; nay, he would lose his servant's beautiful canticles of praise. Cf. Ps. 6^5; Is. 38^{18-19}, etc. — *In corruptionem.* Heb., to the pit.

11-13. David's prayer was answered, his life was prolonged that he might praise the Lord. — *Audivit...* Heb., Hear, o Lord, and have mercy upon me; Lord, be Thou my help. — *Sacrum...* (℣. 12), the mourner's garb. Cf. 2 Kings 6^{14}; Is. 3^{24}, etc. — *Gloria mea* (℣. 13). Hebraism which means : My soul. Cf. Ps. 7^6, etc. — *Non compungar.* Heb., (that my soul) may sing praise to thee, and not be silent; i. e. cease not to sing thy praises.

Psalm 46

Hymn in honor of Jehovah the king of all the earth and of all the nations.

"A Psalm of the sons of Core." The author is therefore a levite of the family of Core. See p. 5. The Psalm celebrates a victory, glorifies Jehovah who has subjected the enemies of his chosen nation, and an-

11 The Lord hath heard, and hath had mercy on me :
the Lord became my helper.
12 Thou hast turned for me my mourning into joy :
thou hast cut my sack-cloth,
and hast compassed me with gladness.
13 To the end that my glory may sing to thee; and I [may not regret :
O Lord my God, I will give praise to thee for ever.

Lauds I.

Psalm 46

2 O clap your hands all ye nations :
shout unto God with the voice of joy.
3 For the Lord is *most* high, *he is* terrible :
he is a great king over all the earth.
4 He hath subdued the peoples under us :
and the nations under our feet.
5 He hath chosen for us his inheritance :
the beauty of Jacob which he hath loved.
6 God is ascended with jubilee :
and the Lord with the sound of trumpet.
7 Sing praises to our God, sing ye :
sing praises to our king, sing ye.
8 For God is the king of all the earth :
sing ye wisely.

---

nounces that the whole earth will some day accept His domination.

2-5. First part : The psalmist summons all nations to praise Jehovah, the God of Israel.

2-3. The theme of the Psalm. — *Quoniam...* (℣. 3). Motive for the summons : the infinite grandeur and the universal power of Jehovah. — *Terribilis.* Fear is not incompatible with a respectful joy. Cf. Ps. 64^{6}; 67^{36}, etc.

4-5. Another motive for praise : Israel is the special nation of this great God who shall subject to it all nations. — *Elegit nobis...* Heb., He hath chosen our inheritance for us, (the Holy Land where God had established His people). — *Speciem :* (an apposition qualifying *hereditatem*)... This inheritance was the splendor and the glory of Israel.

6-10. Second part. The poet foretells the future conversion of the nations.

6-7. God goes back to Heaven after His triumph : let all praise His glory. — *Ascendit...* He had come down, as it were, to defend the holy nation ; he returns to His heavenly mansions, after the victory. Catholic exegetes, after the holy Fathers, see

9 Regnabit Deus super Gentes :
Deus sedet super sedem sanctam suam. [ham :
10 Principes populorum congregati sunt cum Deo Abra-

quoniam dii fortes terræ vehementer elevati sunt.

Psalm 5

2 Verba mea auribus percipe, Domine,
intellige clamorem meum.
3 Intende voci orationis meæ, Rex meus et Deus meus.
4 Quoniam ad te orabo : Domine,
mane exaudies vocem meam.
5 Mane astabo tibi, et videbo :
quoniam non Deus volens iniquitatem tu es.
6 Neque habitabit juxta te malignus :
neque permanebunt injusti ante oculos tuos.
7 Odisti omnes qui operantur iniquitatem :
perdes omnes qui loquuntur mendacium.
Virum sanguinum et dolosum abominabitur Dominus.
8 Ego autem, in multitudine misericordiæ tuæ, introibo
[in domum tuam :
adorabo ad templum sanctum tuum in timore tuo.
9 Domine, deduc me in justitia tua :
propter inimicos meos dirige in conspectu tuo viam
10 Quoniam non est in ore eorum veritas : [meam.
cor eorum vanum est.
11 Sepulcrum patens est guttur eorum;
linguis suis dolose agebant :
judica illos, Deus.

---

in this trait a type of our Lord's glorious Ascension. Cf. Eph. 4^{8-10}, where St Paul applies this passage to Christ.

8-9. The God of Israel is the King of the whole earth. — *Regnabit* (℣. 9). Heb. in the present : reigneth.

10. Glory will accrue to the nations, if they submit to the laws of the Lord. — *Congregati... cum...* Heb., gathered together to the people of the God of Abraham. — The princes of the peoples are meant by the phrase, *Dii fortes terræ*. But the Heb. reads : for the shields of the earth are God's ; He is greatly exalted. " The shields of the earth " is a metaphor designating the princes and the mighty. Cf. Os. 4^{18} in the Heb.

Psalm 5

A prayer against insidious enemies

" A Psalm of David ". The holy king is about to attend the morning

9 God shall reign over the nations :
God sitteth on his holy throne.
10 The princes of the peoples are gathered together
[with the God of Abraham :
for the strong gods of the earth are exceedingly
[exalted.

Psalm 5

2 Give ear, O Lord, to my words,
understand my cry.
3 Hearken to the voice of my prayer : O my King and
4 For to thee will I pray : O Lord [my God.
in the morning thou shalt hear my voice.
5 In the morning I will stand before thee, and will see
that thou art not a God that willest iniquity.
6 Neither shall the wicked dwell near thee :
nor shall the unjust abide before thy eyes.
7 Thou hatest all the workers of iniquity :
thou wilt destroy all that speak a lie. [abhor.
The bloody and the deceitful man the Lord will
8 But *as for me* in the multitude of thy mercy, I will
[come into thy house :
I will worship towards thy holy temple in thy fear.
9 Conduct me, O Lord, in thy justice :
because of my enemies, direct my way in thy sight.
10 For there is no truth in their mouth :
their heart is vain.
11 Their throat is an open sepulchre,
they dealt deceitfully with their tongues,
judge them O God.

---

sacrifice. [Thinking of his numerous enemies bent on his ruin, he begs the Lord to deliver him and thus gladden the heart of the godly.

2-5ª. Introductory petitions. — *Clamorem*... (℣. 2), *voci orationis*... (℣. 3). Heb., my deep meditation, the voice of my cry. — In ℣. 5ª, the Heb. ends the sentence after *videbo* : I look up (for an answer).

5ᵇ-8. The ground of the Psalmist's confident expectation.

5ᵇ-7. God hates iniquity, a thought forcibly expressed in six phrases in succession. David's enemies were great sinners.

8. The suppliant, conscious of his righteousness, hopes that his God will hear his prayer. — The words *domum* and *templum* were used long before the time of Solomon and the building of the temple, to denote the tabernacle which was then in Sion.

9-11. Prayer proper : It consists of two parts : David asks for himself the help of God who will preserve him

Decidant a cogitationibus suis;
secundum multitudinem impietatum eorum expelle eos,
quoniam irritaverunt te, Domine.
12 Et lætentur omnes qui sperant in te,
in æternum exsultabunt : et habitabis in eis.
Et gloriabuntur in te omnes, qui diligunt nomen tuum,
13 quoniam tu benedices justo.
Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

Psalm 28

1 Afferte Domino, filii Dei :
afferte Domino filios arietum.
2 Afferte Domino gloriam et honorem,
afferte Domino gloriam nomini ejus,
adorate Dominum in atrio sancto ejus.
3 Vox Domini super aquas,
Deus majestatis intonuit :
Dominus super aquas multas.
4 Vox Domini in virtute :
vox Domini in magnificentia.
5 Vox Domini confringentis cedros :
et confringet Dominus cedros Libani :
6 et comminuet eas tamquam vitulum Libani :
et dilectus quemadmodum filius unicornium.
7 Vox Domini intercidentis flammam ignis :

---

from every sin (℣. 9); he prays that his enemies be punished according to the extent of their evil deeds (℣℣. 10-11). *In justitia...* in the way of the divine commands. — *Dirige...* Heb., Make thy way plain before my face. — *Cor...vanum...*(℣. 10). Heb., their inmost heart is an abyss (of malice). — *Sepulcrum* (℣. 11), an open grave, always ready to engulf its prey. — *Judica...* Heb., destroy them. — *Irritaverunt...* Heb., they have rebelled against Thee. On these imprecations see p. 9-10.

12-13. Happy results from the punishment of the wicked : the peace of the just and the glory of God will be procured — *Habitabis...* Heb. Thou shelterest them.

Psalm 28

God in the storm.

"A Psalm of David". The power and the majesty of the Creator as manifested by the violent storms of Palestine : such is the subject of this profoundly religious canticle.

1-2. Short prelude calling upon the Angels to give glory to God Almighty : a heavenly scene. — *Afferte.* Heb., Give, (four times in succession). — According to the LXX and the Vulg. the *filii Dei* must be men, since

Let them fall from their devices,
according to the multitude of their wickedness cast
for they have provoked thee O Lord. [them out,
12 But let all them be glad that hope in thee, [them.
they shall rejoice for ever : and thou shalt dwell in
And all they that love thy name shall glory in thee,
13 For thou wilt bless the just.
O Lord thou hast crowned us as with a shield of thy
[good-will.

Psalm 28

1 Bring to the Lord, O ye children of God :
bring to the Lord the offspring of rams.
2 Bring to the Lord glory and honour :
bring to the Lord glory to his name :
adore ye the Lord in his holy court.
3 The voice of the Lord *is* upon the waters;
the God of majesty hath thundered,
The Lord *is* upon many waters.
4 The voice of the Lord *is* in power;
the voice of the Lord in magnificence.
5 The voice of the Lord breaketh the cedars :
yea, the Lord shall break the cedars of Libanus :
6 and shall reduce them to pieces, as a calf of Libanus,
and the beloved as the son of unicorns.
7 The voice of the Lord divideth the flame of fire :

---

they are requested to immolate victims. But the line *afferte... arietum* is wanting in the Heb,, and must have crept into the text of the LXX through the mistake of a scribe. Here as in Ps. 88[8] and elsewhere the locution "Sons of God" means the angels. — *Gloriam et...* (℣. 2). Heb., glory and strength. — *In atrio...* Heb., in holy array.

3-9. Earthy scene : description of the storm in its various phases.

3-4. Beginning of the storm. — *Vox Domini.* Poetic name (repeated seven times in succession) which the Hebrews often gave to thunder whose majestic and terrible pealing represented to their vivid and religious imagination the voice of God Himself.

5-7. Second phase of the storm, It bursts in the North of Palestine. on the highest peaks of Lebanon, breaking in pieces its noble cedars. — *Comminuet eas...* (℣. 6). Heb., He makes them also to skip like a calf. — *Et dilectus.* Striking contrast Whilst the storm shakes and breaks all things, the beloved of Jehovah, Israel, remains calm as a fearless young unicorn. The Heb. reads differently : The voice of the Lord maketh Lebanon and Sirion (skip) like a young wild ox, *Sirion :* the old Sidonian name for Hermon, a

8 vox Domini concutientis desertum :
et commovebit Dominus desertum Cades.
9 Vox Domini præparantis cervos,
et revelabit condensa :
et in templo ejus omnes dicent gloriam.
10 Dominus diluvium inhabitare facit :
et sedebit Dominus rex in æternum.
11 Dominus virtutem populo suo dabit :
Dominus benedicet populo suo in pace.

Canticle of David. I Par. 29 10-13.

10 Benedictus es, Domine Deus Israel patris nostri,
ab æterno in æternum.
11 Tua est, Domine, magnificentia, et potentia,
et gloria, atque victoria, et tibi laus :
cuncta enim quæ in cælo sunt, et in terra, tua sunt :
tuum, Domine, regnum;
et tu es super omnes principes.
12 Tuæ divitiæ, et tua est gloria :
tu dominaris omnium;
in manu tua virtus et potentia :
in manu tua magnitudo et imperium omnium.
13 Nunc igitur, Deus noster, confitemur tibi,
et laudamus nomen tuum inclytum.

Psalm 116

1 Laudate Dominum, omnes Gentes :
laudate eum, omnes populi :

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mountain of North Eastern Palestine — *Intercidentis...* (℣. 7), the forked lightnings darting from the clouds.

8-9. Third phase : the storm blows from the North to South of Palestine. — *Concutientis...* Heb., maketh the wilderness dance. — *Cades* or Kadeshbarne in Arabia Petræa south of Palestine. — *Præparantis...* (℣. 9). Heb., maketh the hinds to calve. Prematurely because frightened by the thunder-storm. — *Revelabit...* Heb., strippeth the forests bare. — *In templo...* i. e. heaven, as in the beginning of the Ps. — *Dicent gloriam.* Rather : All say : Glory ! The chant of the angels.

10-11. The storm passes : Jehovah's immutable calm. Peace to Israel. — *Inhabitare...* Heb., The Lord sat for the flood. This probably refers to the deluge of rain which falls during the storm. — *Virtutem populo...* The people of God has nothing to fear, when everything in nature is shaken. — *In pace...* "This

8 The voice of the Lord shaketh the desert :
and the Lord shall shake the desert of Cades.
9 The voice of the Lord prepareth the stags :
and he will discover the thick *woods* :
and in his temple all shall speak *his* glory.
10 The Lord maketh the flood to dwell :
and the Lord shall sit king for ever.
11 The Lord will give strength to his people :
the Lord will bless his people with peace.

Canticle of David. I Par. 29 10-13.

10 Blessed art thou, O Lord the God of Israel, our father,
from eternity to eternity.
11 Thine, O Lord, is magnificence, and power,
and glory, and victory : and to thee is praise :
for all that is in heaven, and in earth, is thine :
thine is the kingdom, O Lord,
and thou art above all princes.
12 Thine are riches, and thine is glory,
thou hast dominion over all,
in thy hand is power and might :
in thy hand greatness, and the empire of all things.
13 Now therefore our God we give thanks to thee,
and we praise thy glorious name.

Psalm 116

1 O praise the Lord, all ye nations :
praise him, all ye peoples :

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closing word is like a rainbow arch."

CANTICLE OF DAVID. I Par. 29^{10-13}.

Sweet outpouring of praise of the last days of the poet-king. — The occasion was the generous offerings made by David and the highest officers of the kingdom for the building of the temple. Cf. 1 Par. 29^{1-9}. — Everything belongs to God who governs everything and is above everything; such is the summary of this simple little poem. — *Israel* (℣. 10) is to be identified with Jacob.

PSALM 116

Invitation to all nations to praise the God of Israel.

The author is unknown. The Psalm has only four lines, but they contain grand things. St. Paul, Rom. 15^{11}, made of it a *locus classicus* to show that the salvation through the Messias will extend to the pagans.

2 quoniam confirmata est super nos misericordia ejus
et veritas Domini manet in æternum.

Lauds II.

Canticle of Isaias. Is. 12 1-6.

1 Confitebor tibi, Domine, quoniam iratus es mihi :

conversus est furor tuus, et consolatus es me.
2 Ecce Deus salvator meus;
fiducialiter agam, et non timebo :
quia fortitudo mea, et laus mea Dominus,
et factus est mihi in salutem.
3 Haurietis aquas in gaudio
de fontibus Salvatoris.
4 Et dicetis in die illa :
Confitemini Domino, et invocate nomen ejus;
notas facite in populis adinventiones ejus :
mementote quoniam excelsum est nomen ejus.
5 Cantate Domino, quoniam magnifice fecit :
annuntiate hoc in universa terra.
6 Exsulta et lauda, habitatio Sion :
quia magnus in medio tui Sanctus Israel.

Prime.

Psalm 23

1 Domini est terra, et plenitudo ejus :
orbis terrarum, et universi qui habitant in eo.

1-2. Let all pagan nations praise Jehovah! — A strong accent on *omnes*. — Ground for the invitation (℣. 2) : *quoniam*... Revealed first to Israel, the divine goodness and fidelity will be, through Israel manifested to the whole world.

Canticle of Isaias. Is. 12^{1-6}.

Two canticles in one, as shown by the transition phrase at the beginning of ℣. 4. Isaias supposes that the Israelites, delivered from the yoke of the Assyrians, will praise their Deliverer by their songs, as their fathers had done after the Exodus from Egypt.

1-3. First canticle. — *Confitebor*... Blessed be the divine wrath, because it proved a source of conversion and consolations. — *Salvator*... The divine salvation is mentioned three

[2] For his mercy is confirmed upon us :
and the truth of the Lord remaineth for ever.

Lauds II.

Canticle of Isaias. Is. 12 [1-6].

[1] I will give thanks to thee, O Lord, for thou wast [angry with me :
thy wrath is turned away, and thou hast comforted [2] Behold, God is my savior, [me.
I will deal confidently, and will not fear :
because the Lord is my strength, and my praise,
and he is become my salvation.
[3] You shall draw waters with joy
out of the savior's fountains :
[4] And you shall say in that day :
Praise ye the Lord, and call upon his name :
make his works known among the people :
remember that his name is high.
[5] Sing ye to the Lord, for he hath done great things :
shew this forth in all the earth.
[6] Rejoice, and praise, O thou habitation of Sion :
for great is he that is in the midst of thee, the Holy [One of Israel.

Prime.

Psalm 23

[1] The earth is the Lord's and the fulness thereof :
the world, and all they that dwell therein.

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times in ℣℣. 2-3. It is the main idea pervading the whole canticle. — *Haurietis*... (℣. 3). Emblem of abundant and perpetual graces.

4-6. Second canticle : an urgent summons to praise the Savior of Israel. — *Notas... in populis*... The praise of the Lord will be heard afar; for the deliverance of the chosen nation is of special interest to the nations who will share in it some day. — *Habitatio*... (℣. 6). Sion had special ground for rejoicing, having been chosen as the dwelling place of the divine king.

Psalm 23

A triumphal hymn for the installation of the ark on mount Sion.

Such is at least the historical occasion which best explains this

2 Quia ipse super maria fundavit eum :
et super flumina præparavit eum.
3 Quis ascendet in montem Domini?
aut quis stabit in loco sancto ejus?
4 Innocens manibus et mundo corde,
qui non accepit in vano animam suam,
nec juravit in dolo proximo suo.
5 Hic accipiet benedictionem a Domino :
et misericordiam a Deo salutari suo.
6 Hæc est generatio quærentium eum,
quærentium faciem Dei Jacob.
7 Attollite portas, principes, vestras,
et elevamini, portæ æternales :
et introibit Rex gloriæ.
8 Quis est iste Rex gloriæ?
Dominus fortis et potens :
Dominus potens in prælio.
9 Attollite portas, principes, vestras,
et elevamini, portæ æternales,
et introibit Rex gloriæ.
10 Quis est iste Rex gloriæ?
Dominus virtutum ipse est Rex gloriæ.

"psalm of David" : Cf. 2 Kings 6. Since the ark was the symbol of the presence of Jehovah among His people, God was supposed to come up in person with the ark to whe holy mountain. He comes there as a victorious warrior. — The Psalm is in the form of a dialogue. The choir in procession sang, we may suppose, ℣℣. 1-2, a soloist ℣. 3, another soloist ℣. 4, then the choir again, ℣℣. 5-6; after a pause between the first and second part of the psalm, a single voice uttered ℣. 7, a voice from the gater, ℣. 8ª, the choir ℣. 8ᵇ-9; the voice from the gates ℣. 10ª, the choir ℣. 10ᵇ. — The Fathers apply this Psalm to the Ascension and the Resurrection of the Savior.

1-6. First part. The presence of the Lord in Israel demands from them a life of holiness.

1-2. Supreme power of Him who comes to establish His dwelling-place on mount Sion. — *Super maria...* ℣. 2). To a superficial onlooker the earth seems to rise out of the ocean and to rest upon it.

3-4. Conditions required for ac-

2 For he hath founded it upon the seas;
and hath prepared it upon the rivers.
3 Who shall ascend into the mountain of the Lord :
or who shall stand in his holy place?
4 The innocent in hands, and clean of heart,
who hath not taken his soul in vain,
nor sworn deceitfully to his neighbour.
5 He shall receive a blessing from the Lord,
and mercy from God his Savior.
6 This is the generation of them that seek him,
of them that seek the face of the God of Jacob.
7 Lift up your gates, O ye princes,
and be ye lifted up, O eternal gates :
and the King of Glory shall enter in.
8 Who is this King of Glory?
the Lord who is strong and mighty :
the Lord mighty in battle.
9 Lift up your gates, O ye princes,
and be ye lifted up, O eternal gates :
and the King of Glory shall enter in.
10 Who is this King of Glory?
the Lord of hosts, he is the King of Glory.

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cess to so great a God. This passage and Ps. 14 (p. 100) are parallel. — *Quis ascendet...?* i. e. who is worthy of ascending, of standing...? — *Innocens manibus :* he whose actions are holy. — *Non accepit...* Heb., who hath not lifted up (directed) his soul unto vanity (vain earthly objects, or even the idols).

5-6. Advantages derived from such nearness to God. — *Hæc est...* (℣. 6), the whole people of God, but especially those Israelites who accompanied the ark.

7-10. Second part : triumphal entry of the ark into the citadel of Sion.

7-8. Summons to the gates of the fortress to open to admit the king of glory. — *Attollite...* Heb., Lift up your heads, o ye gates. Same ℣. 9. A poetic personification. The gates of Sion must open higher and wider to admit such a great King. — *Æternales.* i. e. very ancient. — *Dominus fortis...* (℣. 8). Heb., Jehovah the mighty, the hero : Jehovah mighty in battle.

9-10. New summons. — *Virtutum* (℣. 10) Heb., *seba'oth*, of hosts.

Psalm 18, i.

2 Cæli enarrant gloriam Dei,
et opera manuum ejus annuntiat firmamentum.
3 Dies diei eructat verbum,
et nox nocti indicat scientiam.
4 Non sunt loquelæ, neque sermones
quorum non audiantur voces eorum.
5 In omnem terram exivit sonus eorum :
et in fines orbis terræ verba eorum.
6 In sole posuit tabernaculum suum :
et ipse tamquam sponsus procedens de thalamo suo :
exsultavit ut gigas ad currendam viam.
7 A summo cælo egressio ejus :
et occursus ejus usque ad summum ejus :
nec est qui se abscondat a calore ejus.

Psalm 18, ii.

8 Lex Domini immaculata, convertens animas :
testimonium Domini fidele, sapientiam præstans parvulis.
9 Justitiæ Domini rectæ, lætificantes corda :
præceptum Domini lucidum, illuminans oculos.
10 Timor Domini sanctus, permanens in sæculum sæculi;
judicia Domini vera, justificata in semetipsa.
11 Desiderabilia super aurum et lapidem pretiosum multum :
et dulciora super mel et favum.

Psalm 18

God manifested in nature and revelation.

"A Psalm of David." This beautiful poem celebrates the testimony borne to God by the physical world and the revealed Law. It consists thus of two parts very different both as to the form and the contents. But there is a real unity in spite of the differences, since the identity of the Lawgiver of Israel with the Creator of the universe was a fundamental principle of O. T. religion. — St. Paul, Rom. 10^{18}, applies ℣. 5 to the universal diffusion of the Gospel, i. e. the Catholicity of the Church. The holy Fathers see in the triumphal march of the sun (℣℣. 6-7), the symbol of the irresistible victories of Our Lord Jesus Christ.

2-7. First part : Wonderful revelation of God in nature.

Psalm 18, I.

2 The heavens shew forth the glory of God,
and the firmament declareth the work of his hands.
3 Day to day uttereth speech,
and night to night sheweth knowledge.
4 There are no speeches nor languages,
where their voices are not heard.
5 Their sound hath gone forth into all the earth :
and their words unto the ends of the world.
6 He hath set his tabernacle in the sun :
and he, as a bridegroom coming out of his bride
hath rejoiced as a giant to run the way : [chamber,
7 His going out is from the end of heaven,
and his circuit even to the end thereof :
and there is no one that can hide himself from his heat.

Psalm 18, II.

8 The law of the Lord is unspotted, converting souls :
the testimony of the Lord is faithful, giving wisdom
[to little ones.
9 The justices of the Lord are right, rejoicing hearts :
the commandment of the Lord is lightsome, enlighten-
[ing the eyes.
10 The fear of the Lord is holy, enduring for ever and
[ever :
the judgments of the Lord are true, justified in them-
[selves.
11 More to be desired than gold and many precious
[stones :
and sweeter than honey and the honeycomb.

2-5. The glory of the Creator is shown forth in the heavens. — *Cœli enarrant...* This proclamation is unceasing (℣. 2) and so loud (℣. 3), that it is heard in the whole universe (℣. 4).

6-7. The sun is singled out as a witness who proclaims the glory of God with an incomparable splendor. — *In sole...* Heb., In them (the heavens) He hath set a tent for the sun. — *Et ipse...* Two comparisons describe the course of the sun through the heavens : *tamquam sponsus... gigas* (Heb. a hero).

8-15. Second part : God's law is not less wonderful a manifestation of His glory.

8-11. The law considered in itself, theoretically. It is described under six synonyms and qualified by twelve epithets of praise, two being affixed to each substantive, the latter of each set appearing to be the effect of the

12 Etenim servus tuus custodit ea,
in custodiendis illis retributio multa.
13 Delicta quis intelligit?
Ab occultis meis munda me :
14 et ab alienis parce servo tuo.
Si mei non fuerint dominati, tunc immaculatus ero :

et emundabor a delicto maximo.
15 Et erunt ut complaceant eloquia oris mei :

et meditatio cordis mei in conspectu tuo semper.
Domine, adjutor meus, et redemptor meus.

Terce.

Psalm 26, 1.

1 Dominus illuminatio mea et salus mea,
quem timebo?
Dominus protector vitæ meæ,
a quo trepidabo?
2 Dum appropiant super me nocentes,
ut edant carnes meas :
qui tribulant me inimici mei,
ipsi infirmati sunt, et ceciderunt.
3 Si consistant adversum me castra,
non timebit cor meum.
Si exsurgat adversum me prælium,
in hoc ego sperabo.

---

former. Five of the substantives, *lex testimonium, justitia, præceptum, judicia* are the same as in Ps. 118, (p. 55) : the last one, *timor,* denotes the Law in as much as its aim is to implant in the hearts of men the fear of God and of His judgments. — *Immaculata, fidele* (℣. 8), *lucidum* (℣. 9). Heb., (the Law is) perfect, trustworthy, pure. — *In semetipsa.* Heb. more clearly : altogether, i. e. one and all are truth. — *Desiderabilia...* (℣. 11). Precious and sweet is the Law

12-15. The Law considered from a subjective and practical point of view. The Psalmist speaks introspectively.— *Custodit...* Heb., is warned by them. — *Delicta* (℣. 13) Heb., errors, i. e. sins committed through ignorance — *Occultis :* faults of inadvertence which often remain hidden to him who commits them. — *Alienis :* the sins of others with which we may have cooperated. Heb., the sins of pride. — *Delicto maximo,* the greatest of all crimes, formal apostasy. — *Parce...* Heb., preserve thy

12 For thy servant keepeth them,
and in keeping them there is a great reward.
13 Who can understand sins?
from my secret ones cleanse me, O Lord :
14 And from those of others spare thy servant.
If they shall have no dominion over me, then shall I be [without spot :
and I shall be cleansed from the greatest sin.
15 And the words of my mouth shall be such as may [please.
and the meditation of my heart always in thy sight.
O Lord, my helper, and my redeemer.

Terce.

Psalm 26, 1.

1 The Lord is my light and my salvation,
whom shall I fear?
The Lord is the protector of my life :
of whom shall I be afraid?
2 Whilst the wicked draw near against me,
to eat my flesh.
My enemies that trouble me,
have themselves been weakened, and have fallen.
3 If armies in camp should stand together against me,
my heart shall not fear.
If a battle should rise up against me,
in this will I be confident.

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servant. — *Et erunt ut...* Blessings resulting from the innocence of the faithful servant of Jehovah. — *Adjutor...* Heb., my rock.

Psalm 26

Sentiments of great confidence in God and anxious supplication in a great danger.

"A Psalm of David." The LXX and the Vulg. add "before he was anointed", i. e. before the second royal anointing, 2 Kings 2[4]. David had then numerous and powerful enemies. The Psalm is well adapted to this new situation, whilst it expresses enthusiastic confidence in Jehovah, it also echoes a cry of anguish and an earnest supplication for divine help.

1-6. First part : the song of jubilant confidence.

1-3. Assured of the powerful protection of his God, the poet has no fear in the midst of his foes. — *Protector...* Heb., the strongold of my life. — *Ut edant...* (V. 2). His foes

4 Unam petii a Domino, hanc requiram,
ut inhabitem in domo Domini omnibus diebus vitæ [meæ :
ut videam voluptatem Domini :
et visitem templum ejus.
5 Quoniam abscondit me in tabernaculo suo :
in die malorum protexit me in abscondito tabernaculi [sui.
6 In petra exaltavit me :
et nunc exaltavit caput meum super inimicos meos.
Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis :
cantabo, et psalmum dicam Domino.

Psalm 26, 11.

7 Exaudi, Domine, vocem meam, qua clamavi ad te :
miserere mei, et exaudi me.
8 Tibi dixit cor meum, exquisivit te facies mea :
faciem tuam, Domine, requiram.
9 Ne avertas faciem tuam a me :
ne declines in ira a servo tuo.
Adjutor meus esto : ne derelinquas me,
neque despicias me, Deus salutaris meus.
10 Quoniam pater meus, et mater mea dereliquerunt me :
Dominus autem assumpsit me.
11 Legem pone mihi, Domine, in via tua :
et dirige me in semitam rectam, propter inimicos
12 Ne tradideris me in animas tribulantium me : [meos.
quoniam insurrexerunt in me testes iniqui,
et mentita est iniquitas sibi.
13 Credo videre bona Domini in terra viventium.
14 Exspecta Dominum, viriliter age :
et confortetur cor tuum, et sustine Dominum.

---

are like wild beasts. Cf. Ps. 37, etc. — *In hoc...* (℣. 3). even then, in spite of the imminent danger.

4-6. Ardent desire to be Jehovah's guest in His tabernacle of Sion, under His protection. — *Unam.* Hebraism for "unam "... — *Voluptatem.* The delightful revelations that Jehovah makes of himself to his friends in his sanctuary. — *Abscondit... protexit...* (℣. 5). Heb. has the future; same in ℣. 6. — *In petra :* out of the reach of my foes. — *Exaltavit caput...* Image of a complete victory : so, the

4 One thing I have asked of the Lord, this will I seek [after;
that I may dwell in the house of the Lord all the days [of my life.
that I may see the delight of the Lord,
and may visit his temple.
5 For he hath hidden me in his tabernacle;
in the day of evils, he hath protected me in the secret [place of his tabernacle.
6 He hath exalted me upon a rock :
and now he hath lifted up my head above my enemies.
I have gone round, and have offered up in his tabernacle a sacrifice of jubilation :
I will sing, and recite a psalm to the Lord.

Psalm 26, 11.

7 Hear, O Lord, my voice, with which I have cried to
have mercy on me and hear me. [thee :
8 My heart hath said to thee : My face hath sought thee :
thy face, O Lord, will I still seek.
9 Turn not away thy face from me;
decline not in thy wrath from thy servant.
Be thou my helper, forsake me not;
do not thou despise me, O God my Savior.
10 For my father and my mother have left me :
but the Lord hath taken me up.
11 Set me, O Lord, a law in thy way,
and guide me in the right path, because of my enemies.
12 Deliver me not over to the will of them that trouble me;
for unjust witnesses have risen up against me;
and iniquity hath lied to itself.
13 I believe to see the good things of the Lord in the land
14 Expect the Lord, do manfully, [of the living.
and let thy heart take courage, and wait thou for the [Lord.

Psalmist promises to God sacrifices of thanksgiving accompanied with joyous shouting (*hostiam*)...

7-14. Second part : Hymn of anxious supplication.

7-9. Plaintive prayer. - *Qua clamavi* — rather in the present " clamo ".' — *Tibi dixit...* (¥. 8). His whole being is suppliant. Heb. has a short dialogue between Jehovah and David. (The Lord) : My heart hath said : Seek ye my face ! (David) : Thy face, Jehovah do I seek. Sweet invitation of Jehovah, touching

Psalm 27

1 Ad te, Domine, clamabo,
Deus meus, ne sileas a me :
ne quando taceas a me,
et assimilabor descendentibus in lacum.
2 Exaudi, Domine, vocem deprecationis meæ, dum oro ad te :
dum extollo manus meas ad templum sanctum tuum.
3 Ne simul trahas me cum peccatoribus :
et cum operantibus iniquitatem ne perdas me.
Qui loquuntur pacem cum proximo suo,
mala autem in cordibus eorum.
4 Da illis secundum opera eorum,
et secundum nequitiam adinventionum ipsorum.
Secundum opera manuum eorum tribue illis :
redde retributionem eorum ipsis.
5 Quoniam non intellexerunt opera Domini,
et in opera manuum ejus,
destrues illos, et non ædificabis eos.
6 Benedictus Dominus :
quoniam exaudivit vocem deprecationis meæ.
7 Dominus adjutor meus, et protector meus :
in ipso speravit cor meum, et adjutus sum.
Et refloruit caro mea :
et ex voluntate mea confitebor ei.
8 Dominus fortitudo plebis suæ :
et protector salvationum christi sui est.

---

response of the king. — *Ne declines...* (℣. 9). Heb., put not thy servant away with anger. — *Adjutor... esto.* Heb., Thou hast been my help.

10-12. The prayer is continued, but with more calm and the same confidence as before. — *Pater... et mater...* A proverbial expression to describe complete isolation in suffering. — *Legem pone...* (℣. 11). Heb., teach me Thy way. — *Propter inimicos...* If God does not protect him, he will sin and his enemies will rejoice malignantly. — *In animas...* (℣. 12). Heb., unto the will, i. e. in the power — *Mentita est...* iniquity hath lied to itself. Heb., such as breathe out cruelty (are risen up against me).

13-14. Conclusion full of faith. — *Videre :* with the connected idea of possession. — *In terra...* our earth in contrast with the empire of the dead. The application to heaven is only indirect and secondary. — *Exspecta...* (℣. 14). The poet encourages himself to patience with the consoling vista that his confidence in the Lord has just opened before his gaze.

Psalm 27

1 Unto thee will I cry, O Lord,
O my God, be not thou silent to me,
lest *if* thou be silent to me,
I become like them that go down into the pit.
2 Hear, O Lord, the voice of my supplication, when I [pray to thee :
when I lift up my hands to thy holy temple.
3 Draw me not away together with the wicked :
and with the workers of iniquity destroy me not :
Who speak peace with their neighbour,
but evils *are* in their hearts.
4 Give them according to their works,
and according to the wickedness of their inventions.
According to the works of their hands give thou to
render to them their reward. [them :
5 Because they have not understood the works of the
and in the operations of his hands, [Lord,
thou shalt destroy them and shalt not build them up.
6 Blessed be the Lord :
for he has heard the voice of my supplication.
7 The Lord is my helper and my protector :
in him hath my heart confided, and I have been
And my flesh hath flourished again : [helped.
and with my will I will give praise to him.
8 The Lord is the strength of his people,
and the protector of the salvation of his anointed.

Psalm 27

An urgent cry in a great danger; anticipated thanksgiving in prevision of the divine help.

"A Psalm of David". It was perhaps written at the time of Absalom's rebellion. The suppliant in bitter anguish utters cries of distress to the Lord, beseeching Him to discriminate him from the wicked about to be punished. Suddenly, as in some other Psalms, he breaks into joyous thanksgiving, for he is sure that his prayer will be heard. The Psalm concludes with intercession for Israel.

1-5. First part : urgent prayer in a situation full of dangers.

1-2. Appeal for a hearing. — *Deus meus,* Heb., my rock. — *Ne sileas.* Heb., be not Thou deaf — *Ne... assimilabor.* — David will die of sadness, if God does not hear him. — *Dum oro* (℣. 2). Heb., when I cry. — *Dum extollo...* The attitude of prayer among the ancient. Cf. Ps. 62[4] 1 Tim. 2[8], etc. — *Ad templum...* the tabernacle of Sion.

3-5. Prayer proper. Twofold supplication : David asks the Lord

9 Salvum fac populum tuum, Domine, et benedic hæredi-
et rege eos, et extolle illos usque in æternum. [tati tuæ :

Sext.

Psalm 30, i.

2 In te, Domine, speravi,
non confundar in æternum :
in justitia tua libera me.
3 Inclina ad me aurem tuam,
accelera ut eruas me.
Esto mihi in Deum protectorem :
et in domum refugii, ut salvum me facias.
4 Quoniam fortitudo mea, et refugium meum es tu :
et propter nomen tuum deduces me, et enutries me.

5 Educes me de laqueo hoc quem absconderunt mihi :
quoniam tu es protector meus.
6 In manus tuas commendo spiritum meum :
redemisti me, Domine, Deus veritatis.
7 Odisti observantes vanitates supervacue.
Ego autem in Domino speravi :
8 exsultabo, et lætabor in misericordia tua.
Quoniam respexisti humilitatem meam,
salvasti de necessitatibus animam meam;
9 nec concluisti me in manibus inimici :
statuisti in loco spatioso pedes meos.

---

that he may be distinguished from the wicked (℣. 3) and that they may be punished according to their criminal conduct (℣℣. 4-5). — *Da illis...* (℣. 4) on this imprecation see p. 9-10. — *Adinventionum.* Heb., their deeds. They deserve punishment.

6-9. Second part : Anticipated thanksgiving. — *Exaudivit,* prophetic preterit. The suppliant is sure that his petition will be granted. — *Adjutor... protector...* (℣. 7). Heb., my strength and my shield. — *Refloruit.* — The health of the king impaired by sorrow shall flourish again. Heb., My heart rejoiceth greatly. — *Ex voluntate...* Heb., I praise Him with my song. — Prayer for Israel ℣℣. 8-9. *Fortitudo... et protector...* Heb., He is their strength and a stronghold of salvation (he infallibly brings salvation). — *Christi sui,* David himself who had been anointed by Samuel. — *Hæreditati...* (℣. 9) Israel the theocratic nation is often designated by this name. — *Rege eos...* Heb., Shepherd them and bear them up.

Psalm 30

Perfect confidence in God in extreme danger.

" A Psalm of David " probably

9 Save, O Lord, thy people, and bless thy inheritance :
and rule them and exalt them for ever.

Sext.

PSALM 30, I.

2 In thee, O Lord, have I hoped,
let me never be confounded :
deliver me in thy justice.
3 Bow down thy ear to me :
make haste to deliver me.
Be thou unto me a God, a protector :
and a house of refuge to save me.
4 For thou art my strength and my refuge :
and for thy name's sake thou wilt lead me and [nourish me.
5 Thou wilt bring me out of this snare, which they have [hid for me :
for thou art my protector.
6 Into thy hands I commend my spirit :
thou hast redeemed me O Lord the God of truth.
7 Thou hast hated them that regard vanities, to no [purpose.
But I have hoped in the Lord :
8 I will be glad and rejoice in thy mercy.
For thou hast regarded my humility,
thou hast saved my soul out of distresses.
9 And thou hast not shut me up in the hands of the [enemy :
thou hast set my feet in a spacious place.

---

written during the persecution of Saul. The poet humiliated, persecuted, exhausted in body and mind, abandons himself into the fatherly hands of God. " Faith upholds him as he recalls past mercies; despondency overwhelms him as he thinks of his present distress ; till the cloud clears and the sunlight of God's goodness floods his soul. "

2-9. First part : Prayer of faith.

2-3. Urgent appeal. — *Esto mihi...* (℣. 3). Heb., Be Thou my stronghold rock, a fortress-house. Expressive metaphors.

4-6. Ground for confidence. — *Fortitudo... et...* Heb., my rock and my fortress. — *Enutries..* Heb., Thou shalt guide me. — *In manus...* (℣. 6). Our dying Lord borrowed His last words from this passage. — *Deus veritatis,* i. e. of fidelity, faithful to His promises.

7-9. Trust that God will hear his prayer. — *Odisti.* Heb., I hate. — *Vanitates supervacue.* Heb., Vanities of nothingness (The idols, the false gods). The Vulg. connects the adverb " supervacue " with the participle " observantes " : the worship of false gods is utterly vain and sterile. — *Respexisti...* Heb., Thou hast

Psalm 30, 11.

10 Miserere mei, Domine, quoniam tribulor :
conturbatus est in ira oculus meus, anima mea, et
11 quoniam defecit in dolore vita mea : [venter meus :
et anni mei in gemitibus.
Infirmata est in paupertate virtus mea :
et ossa mea conturbata sunt.
12 Super omnes inimicos meos factus sum opprobrium,
et vicinis meis valde :
et timor notis meis.
Qui videbant me foras fugerunt a me :
13 oblivioni datus sum, tamquam mortuus a corde :
factus sum tamquam vas perditum :
14 quoniam audivi vituperationem multorum commoran-
[tium in circuitu.
In eo dum convenirent simul adversum me,
accipere animam meam consiliati sunt.
15 Ego autem in te speravi Domine :
dixi : Deus meus es tu :
16 in manibus tuis sortes meæ.
Eripe me de manu inimicorum meorum, et a perse-
[quentibus me.
17 Illustra faciem tuam super servum tuum,
salvum me fac in misericordia tua :
18 Domine, non confundar, quoniam invocavi te.
Erubescant impii, et deducantur in infernum :
19 muta fiant labia dolosa,
quæ loquuntur adversus justum iniquitatem,
in superbia, et in abusione.

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seen my affliction, thou hast known the distress of my soul.

10-14. Second part : description of the actual distress of the suppliant. The tone changes suddenly : " the recollection of past mercies brings present suffering into sharper relief ".

10-11. Innermost sufferings of the poet. — *Conturbatus...* Heb., My eye is wasted away because of sorrow. His whole being is depressed under the weight of his moral sufferings. — *In paupertate* (℣. 11). Heb. because of my iniquity.

12-14. The king abandoned, despised, calumniated. — *Super inimicos...* Heb., because of our enemies. — *Timor notis* because they were afraid of compromising themselves. What the high-priest Achimelech

Psalm 30, 11.

10 Have mercy on me. O Lord, from I am afflicted :
my eye is troubled with wrath, my soul, and my [belly :
11 For my life is wasted with grief,
and my years in sighs.
My strength is weakened through poverty :
and my bones are disturbed.
12 I am become a reproach among all my enemies,
and very much to my neighbours :
and a fear to my acquaintance.
They that saw me, fled without from me :
13 I am forgotten as one dead from the heart.
I am become as a vessel that is destroyed :
14 For I have heard the blame of many that dwell round [about :
While they assembled together against me,
they consulted to take away my life.
15 But I have put my trust in thee, O Lord :
I said : Thou art my God :
16 My lots are in thy hands.
Deliver me out of the hands of my enemies,
and from them that persecute me.
17 Make thy face to shine upon thy servant,
save me in thy mercy. [upon thee.
18 Let me not be confounded, O Lord, for I have called
Let the wicked be ashamed, and be brought down to
19 Let deceitful lips be made dumb [hell :
which speak iniquity against the just, with pride [and abuse.

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had to suffer for having rendered a slight service to David is well known. Cf. 1 Kings 22[21]f. — *Vas perditum* (℣. 13). Heb., a broken vessel. — *Audivi...* (℣. 14). Heb., I hear the slander of many; terror on every side.

15-19. Third part : confident prayer reiterated.

15-17. In his distress, the psalmist piously abandons himself to God whom he implores for help.

18-19. Prayer against his wicked enemies. — *Deducantur...* Heb., let them be silent in the abode of the dead. — *Quæ loquuntur...* Heb., who speak against the just arrogantly, in pride and contempt.

20-25. Fourth part : Anticipated thanksgiving. The suppliant is sure of his future triumph.

Psalm 30, iii.

20 Quam magna multitudo dulcedinis tuæ, Domine,
quam abscondisti timentibus te.
Perfecisti eis qui sperant in te,
in conspectu filiorum hominum.
21 Abscondes eos in abscondito faciei tuæ
a conturbatione hominum.
Proteges eos in tabernaculo tuo
a contradictione linguarum.
22 Benedictus Dominus : [tate munita.
quoniam mirificavit misericordiam suam mihi in civi-
23 Ego autem dixi in excessu mentis meæ :
Projectus sum a facie oculorum tuorum.
Ideo exaudisti vocem orationis meæ,
dum clamarem ad te.
24 Diligite Dominum, omnes sancti ejus :
quoniam veritatem requiret Dominus,
et retribuet abundanter facientibus superbiam.
25 Viriliter agite, et confortetur cor vestrum,
omnes, qui speratis in Domino.

None.

Psalm 31

1 Beati quorum remissæ sunt iniquitates :
et quorum tecta sunt peccata.
2 Beatus vir cui non imputavit Dominus peccatum,
nec est in spiritu ejus dolus.

20-21. God's wonderful goodness to those who fear Him. — *Perfecisti :* (the goodness which) Thou hast shown me. — *A conturbatione...* Heb., from the plottings...

22-23. Sentiments of deep gratitude for deliverance granted. — *In civitate...* Either a simple metaphor, or an allusion to the city of Siceleg, where David found a permanent refuge against Saul. Cf. 1 Kings 27[5ff]. — *Ego autem dixi...* (℣. 23). Heb., as for me, I had said in my haste, i. e. in my perplexity.

24-25. Conclusion : the poet exhorts the faithful to love the Lord and trust in Him. — *Sancti ejus.* Heb., his pious (friends).— *Viriliter...* Be of good courage, counting on the Lord's help which shall come in due time.

PSALM 30, III.

20 O how great is the multitude of thy sweetness, O Lord,
which thou hast hidden for them that fear thee!
Which thou hast wrought for them that hope in thee,
in the sight of the sons of men.
21 Thou shalt hide them in the secret of thy face,
from the disturbance of men.
Thou shalt protect them in thy tabernacle
from the contradiction of tongues.
22 Blessed be the Lord,
for he hath shewed his wonderful mercy to me in a
23 But I said in the excess of my mind : [fortified city.
I am cast away from before thy eyes.
Therefore thou hast heard the voice of my prayer,
when I cried to thee.
24 O love the Lord all ye his saints :
for the Lord will require truth,
and will repay them abundantly that act proudly.
25 Do ye manfully, and let your heart be strengthened,
all ye that hope in the Lord.

None.

PSALM 31

1 Blessed are they whose iniquities are forgiven :
and whose sins are covered.
2 Blessed is the man to whom the Lord hath not imputed
and in whose spirit there is no guile. [sin,

PSALM 31

The blessedness of him whose sins have been forgiven.

A didactic poem of David written very likely on the same occasion as the " Miserere " p. 43, but after the prophet Nathan had announced that he was pardoned. — The subject dealt with in a striking manner, is the blessedness of a pure conscience contrasted with the pangs of remorse.

1-5. First part : the experience.

1-2. Blessed is the man whose sins are entirely forgiven. This thought is repeated four times in succession under different forms. — *Dolus* (℣. 2). In order to be forgiven, the sinner must be sincere with God, confess his faults without any excuse.

3-4. Fearful state of David before he obtained forgiveness. — *Tacui :* refusing, on account of pride born out of his passion, to acknowledge his

3 Quoniam tacui, inveteraverunt ossa mea,
dum clamarem tota die.
4 Quoniam die ac nocte gravata est super me manus tua :
conversus sum in ærumna mea, dum configitur spina.
5 Delictum meum cognitum tibi feci :
et injustitiam meam non abscondi.
Dixi : Confitebor adversum me injustitiam meam Do- [mino :
et tu remisisti impietatem peccati mei.
6 Pro hac orabit ad te omnis sanctus
in tempore opportuno.
Verumtamen in diluvio aquarum multarum,
ad eum non approximabunt.
7 Tu es refugium meum a tribulatione quæ circumdedit [me :
exsultatio mea, erue me a circumdantibus me.
8 Intellectum tibi dabo,
et instruam te in via hac qua gradieris :
firmabo super te oculos meos.
9 Nolite fieri sicut equus et mulus,
quibus non est intellectus.
In camo et fræno maxillas eorum constringe,
qui non approximant ad te.
10 Multa flagella peccatoris,
sperantem autem in Domino misericordia circumda- [bit.
11 Lætamini in Domino, et exsultate, justi,
et gloriamini, omnes recti corde.

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sin. God opened his eyes by chastizing him heavily. — *Inveteraverunt ossa.* — His physical strength, symbolized by the bones, was fading away every day. Cf. Ps. 6^3, 30^{11}. — *Conversus... dum...* (℣. 4). The Heb. uses another very expressive image : my moisture was changed as with the drought of summer. The vital sap of his body was dried up, as a flower is withered under the burning rays of the sun.

5. The remedy : David resolves to confess his sin, to put an end to this moral torture.

6-11. Second part : the application of his experience. He would like to cause all men to profit by his painful experience.

6. The saints, friends of God, need not fear this terrible judgment, which is reserved for sinners. — *Pro hac.* Hebraism, therefore. — *Orabit,* rather : let every just man pray ! *In*

3 Because I was silent, my bones grew old,
whilst I cried out all the day long.
4 For day and night thy hand was heavy upon me :
I am turned in my anguish, whilst the thorn is fasten-
5 I have acknowledged my sin to thee : [ed.
and my injustice I have not concealed. [Lord :
I said I will confess against myself my injustice to the
and thou hast forgiven the wickedness of my sin.
6 For this shall every one that is holy pray to thee,
in a seasonable time.
And yet in a flood of many waters,
they shall not come nigh unto him.
7 Thou art my refuge from the trouble which hath
[encompassed me :
my joy, deliver me from them that surround me.
8 I will give thee understanding,
and I will instruct thee in this way, in which thou
I will fix my eyes upon thee. [shalt go :
9 Do not become like the horse and the mule,
that have no understanding.
With bit and bridle bind fast their jaws,
who come not near unto thee.
10 Many are the scourges of the sinner,
but mercy shall encompass him that hopeth in the
11 Be glad in the Lord, and rejoice ye just, [Lord.
and glory all ye right of heart.

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diluvio... Emblem of the divine punishments. Cf. Ps. 17[16], etc.

7-8. Joy felt by David in being restored to the divine friendship. — *Exsultatio... erue...* Heb., Thou dost compass me about with songs of deliverance. — Response of God to the psalmist's confidence : *Intellectum...* (℣. 8). — *Firmabo...* Heb., I will counsel thee, with my eyes upon thee.

9. The penitent king exhorts sinners not to be hardened in their sin. — *Nolite...* Striking example.

10-11. Contrast of the lot of the just men with that of the wicked. — *Gloriamini* (℣. 11). Heb., shout for joy.

Psalm 32, I.

1 Exsultate, justi, in Domino :
rectos decet collaudatio.
2 Confitemini Domino in cithara :
in psalterio decem chordarum psallite illi.
3 Cantate ei canticum novum :
bene psallite ei in vociferatione.
4 Quia rectum est verbum Domini,
et omnia opera ejus in fide.
5 Diligit misericordiam et judicium :
misericordia Domini plena est terra.
6 Verbo Domini cæli firmati sunt :
et spiritu oris ejus omnis virtus eorum.
7 Congregans sicut in utre aquas maris :
ponens in thesauris abyssos.
8 Timeat Dominum omnis terra :
ab eo autem commoveantur omnes inhabitantes
9 Quoniam ipse dixit, et facta sunt : [orbem
ipse mandavit, et creata sunt.
10 Dominus dissipat consilia Gentium :
reprobat autem cogitationes populorum,
et reprobat consilia principum.
11 Consilium autem Domini in æternum manet :
cogitationes cordis ejus in generatione et generatio-
[nem.

Psalm 32, II.

12 Beata gens cujus est Dominus, Deus ejus :
populus quem elegit in hæreditatem sibi.

Psalm 32

Praise to the Lord Who created the world and protects His people.

"A Psalm of David", according to the LXX and the Vulg. Enthusiastic praise of Jehovah Who, after having manifested His power in a general manner, by creating the universe, gives special and everlasting proofs of His lovingkindness for Israel, His chosen people.

1-3. Prelude : call to praise the Lord. — *Justi :* the true and faithful Israelites. — *Cithara, psalterio* (℣. 2). Heb., the *kinnor* and the *nebel;* two string instruments (a small harp and a lyre).

4-11. The first ground of praise. Jehovah is the omnipotent Creator and the kind Providence of the universe.

4-5. Some moral attributes of Jehovah which render him worthy of praise. — *Misericordiam et...* (℣. 5). Heb., Justice and right.

6-7. The omnipotence of Jehovah

Psalm 32, I.

1 Rejoice in the Lord, O ye just :
praise becometh the upright.
2 Give praise to the Lord on the harp;
sing to him with the psaltery, the instrument of ten strings.
3 Sing to him a new canticle,
sing well unto him with a loud noise.
4 For the word of the Lord is right,
and all his works are *done* with faithfulness.
5 He loveth mercy and judgment;
the earth is full of the mercy of the Lord.
6 By the word of the Lord the heavens were established;
and all the power of them by the spirit of his mouth.
7 Gathering together the waters of the sea, as in a vessel;
laying up the depths in storehouses.
8 Let all the earth fear the Lord,
and let all the inhabitants of the world be in awe of him.
9 For he spoke and they were made :
he commanded and they were created.
10 The Lord bringeth to nought the counsels of nations;
and he rejecteth the devices of people,
and casteth away the counsels of princes.
11 But the counsel of the Lord standeth for ever :
the thoughts of his heart to all generations.

Psalm 32, II.

12 Blessed is the nation whose God is the Lord :
the people whom he hath chosen for his inheritance.

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as Creator. — *Spiritu oris...* is synonymous with *verbo*. Words come from the breath of the mouth. — *Virtus eorum*. Heb., the host of them (the millions of stars in the heavens). Cf. Is. 40^{26}, etc. — *Sicut in utre...* (℣. 7). Heb., He gathereth the waters of the sea together as a heap. — *In thesauris...* the abysses of the ocean stored away as gigantic provisions.

8-9. Awe should be our attitude before such an Almighty Creator. — *Commoveantur*. Heb., Let all the inhabitants of the world stand in awe before Him.

10-11. The sovereign rule of Jehovah in history. His designs are always fulfilled; those of the pagan nations are often brought to nought. The words : *et reprobat...* (℣. 10^{c}) are wanting in the Heb.

12-19. Another ground of praise : Jehovah's lovingkindness towards Israel.

12-13. Blessedness of Israel, object of the Lord's special choice and everlasting attention.

13 De cælo respexit Dominus :
vidit omnes filios hominum.
14 De præparato habitaculo suo
respexit super omnes, qui habitant terram.
15 Qui finxit sigillatim corda eorum :
qui intelligit omnia opera eorum.
16 Non salvatur rex per multam virtutem :
et gigas non salvabitur in multitudine virtutis suæ.
17 Fallax equus ad salutem :
in abundantia autem virtutis suæ non salvabitur.
18 Ecce oculi Domini super metuentes eum :
et in eis, qui sperant super misericordia ejus :
19 ut eruat a morte animas eorum :
et alat eos in fame.
20 Anima nostra sustinet Dominum :
quoniam adjutor et protector noster est.
21 Quia in eo lætabitur cor nostrum :
et in nomine sancto ejus speravimus.
22 Fiat misericordia tua, Domine, super nos,
quemadmodum speravimus in te.

Vespers.

Psalm 114

1 Dilexi, quoniam exaudiet Dominus
vocem orationis meæ.
2 Quia inclinavit aurem suam mihi :
et in diebus meis invocabo.
3 Circumdederunt me dolores mortis :
et pericula inferni invenerunt me.

14-15. God knows thoroughly the human heart since He created it. — *De præparato...* Heb., from the place of His habitation (i. e. heaven).

16-17. Material force futile to procure salvation. — *Gigas,* Heb., the hero. — *Fallax equus...* (℣. 17). Heb. A horse is a lie for safety. Helped by his God, Israel had nothing to fear from the terrible cavalry of the Egyptians, Assyrians, Syrians, etc. — *In abundantia...* Heb., neither can it give escape (to its rider) by the greatness of its power.

18-19. Deliverance comes from God alone who constantly and lovingly looks on His people to help it. — *Metuentes...* Israel especially, as it is clear from the context.

20-22. Conclusion : the theocratic nation professes its perfect confidence in God. — *Protector...* Heb., our shield... — *Fiat...* (℣. 22). Exquisite prayer.

13 The Lord hath looked from heaven :
he hath beheld all the sons of men.
14 From his habitation which he hath prepared,
he hath looked upon all that dwell on the earth.
15 He who hath made the hearts of every one of them :
who understandeth all their works.
16 The king is not saved by a great army :
nor shall the giant be saved by his own great strength.
17 Vain is the horse for safety : [strength.
neither shall he be saved by the abundance of his
18 Behold the eyes of the Lord are on them that fear him :
and on them that hope in his mercy.
19 To deliver their souls from death;
and feed them in famine.
20 Our soul waiteth for the Lord :
for he is our helper and protector.
21 For in him our heart shall rejoice :
and in his holy name we have trusted.
22 Let thy mercy, O Lord, be upon us :
as we have hoped in thee.

Vespers.

Psalm 114

1 I have loved, because the Lord will hear
the voice of my prayer.
2 Because he hath inclined his ear unto me :
and in my days I will call upon him.
3 The sorrows of death have compassed me :
and the perils of hell have found me.

Psalm 114

Thanksgiving to God after deliverance from great danger.

This Psalm and Ps. 115, separated in the LXX and the Vulg., are but two divisions of one Psalm in the Heb.; and everything points to the fact that they were but one originally. The rhythm and the style are the same in both as is the main idea. The poet expresses a sentiment of deep gratitude for a recent deliverance granted by God to an Israelite in imminent danger. The numeration of the verses in the Vulg. itself (℣℣. 1-9 form Ps. 114; ℣℣. 10-19 form Ps. 115) unites the two Psalms. The writer and the occasion are unknown.

1-9. First part : peril, prayer, help.

1-4. First stanza : Anguish out of which the poet had invoked the

Tribulationem et dolorem inveni :
4 et nomen Domini invocavi.
O Domine, libera animam meam :
5 misericors Dominus, et justus,
et Deus noster miseretur.
6 Custodiens parvulos Dominus :
humiliatus sum, et liberavit me.
7 Convertere, anima mea, in requiem tuam :
quia Dominus benefecit tibi.
8 Quia eripuit animam meam de morte :
oculos meos a lacrimis,
pedes meos a lapsu.
9 Placebo Domino
in regione vivorum.

Psalm 115

10 Credidi, propter quod locutus sum :
ego autem humiliatus sum nimis.
11 Ego dixi in excessu meo :
Omnis homo mendax.
12 Quid retribuam Domino
pro omnibus, quæ retribuit mihi?
13 Calicem salutaris accipiam :
et nomen Domini invocabo.
14 Vota mea Domino reddam coram omni populo ejus :
15 pretiosa in conspectu Domini mors sanctorum ejus.
16 O Domine, quia ego servus tuus :
ego servus tuus, et filius ancillæ tuæ.
Dirupisti vincula mea :

Lord. — *Dilexi*... better : I love, because the Lord heareth... — *Dolores... pericula*... (℣. 4). Heb., the cords (nooses) of death, the straitness of the dwelling-place of the dead. Cf. Ps. 17[5-11].

5-9. Second stanza God kindly and promptly helped His servant. — *Parvulos* (℣. 6). Heb., the simple (who, like children, are unable to avoid danger without another's help). — *Humiliatus*... Heb., I was afflicted. — *Convertere*... (℣. 7). He was on point of death; he calls back his soul, as it were, and invites it to enjoy the rest which God is willing to grant it. — *Eripuit* (℣. 8)... Heb., for Thou hast delivered... The poet addresses God directly. — *Placebo*... (℣. 9). Promise to please God by perfect conduct. Heb., I will walk before Jehovah in the land of the living; i. e. in the actual world. I will live but before God and for God.

I met with trouble and sorrow :
4 And I called upon the name of the Lord.
O Lord, deliver my soul :
5 The Lord is merciful and just,
and our God sheweth mercy.
6 The Lord is the keeper of little ones :
I was humbled, and he delivered me.
7 Turn, O my soul, into thy rest :
for the Lord hath been bountiful to thee.
8 For he hath delivered my soul from death :
my ears from tears,
my feet from falling.
9 I will please the Lord
in the land of the living.

Psalm 115

10 I have believed, therefore have I spoken :
but I have been humbled exceedingly.
11 I said in my excess :
Every man is a liar.
12 What shall I render to the Lord,
for all the things that he hath rendered to me?
13 I will take the chalice of salvation :
and I will call upon the name of the Lord.
14 I will pay my vows to the Lord before all his people :
15 Precious in the sight of the Lord is the death of his [saints.
16 O Lord, for I am thy servant :
I am thy servant, and the son of thy hand-maid.
Thou hast broken my bonds :

Psalm 115

As to iis connexion with Ps. 114, see p. 151.

10-19. Second part : sentiments of deep gratitude.

10-14. Third stanza : confidence in God, promise of sacrifices. — Great energy in that first word *credidi* corresponding to the *dilexi* of ℣. 1. — *Propter quod...* The poet's vivid faith it is that prompted him to have recourse to God in his misery. Heb., I had confidence, when I said : I am exceedingly afflicted (*humiliatus*). — Not for one instant did he doubt God : *In excessu...* (℣. 11); when suffering made him beside himself. Cf. Ps. 30^{23}. — *Omnis...* : even the most legitimate hopes are disappointed with men. — *Calicem...* (℣. 15). In the peace offerings, part of the flesh of the victims was the share of the giver, who ate it with his family, his friends and the poor; and, in this religious banquet, the cup of thanks-

17 tibi sacrificabo hostiam laudis,
et nomen Domini invocabo.
18 Vota mea Domino reddam in conspectu omnis populi
19 in atriis domus Domini, [ejus :
in medio tui, Jerusalem.

Psalm 119

1 Ad Dominum cum tribularer clamavi :
et exaudivit me.
2 Domine, libera animam meam a labiis iniquis,
et a lingua dolosa.
3 Quid detur tibi, aut quid apponatur tibi
ad linguam dolosam?
4 Sagittæ potentis acutæ,
cum carbonibus desolatoriis.
5 Heu mihi, quia incolatus meus prolongatus est :
habitavi cum habitantibus Cedar :
6 multum incola fuit anima mea.
7 Cum his qui oderunt pacem eram pacificus :
cum loquebar illis, impugnabant me gratis.

Psalm 120

1 Levavi oculos meos in montes,
unde veniet auxilium mihi.
2 Auxilium meum a Domino,
qui fecit cælum et terram.

---

giving was circulated among the guests.

15-19. Fourth stanza : thanksgiving again and promises. — *Pretiosa...* The just are the object of very special care on the part of God's Providence : their death cannot be a matter of indifference in His eyes, and He does not permit it without serious reasons. — *Dirupisti...* (℣. 16). Under the figure of a prisoner whose bonds are loosed, the servant of God is described as delivered by His Lord. — *In atriis...* (℣. 19). The altar of the burnt-offerings was built in the main court of the Temple.

Psalm 119

Against malignant tongues.

First " gradual " psalm. See Introduction p. 3-4. The author of the Psalm lives as " a sheep in the midst of wolves. " In his distress, he cries to Jehovah Whom he beseeches to deliver him from the enemies who surround him and persecute him ceaselessly.

1-2. Prayer against malignant tongues.

3-4. The psalmist threatens them with divine punishments. — *Quid de-*

17 I will sacrifice to thee the sacrifice of praise,
and I will call upon the name of the Lord.
18 I will pay my vows to the Lord in the sight of all his
19 In the courts of the house of the Lord, [people :
in the midst of thee, O Jerusalem.

Psalm 119

1 In my trouble I cried to the Lord :
and he heard me.
2 O Lord, deliver my soul from wicked lips,
and a deceitful tongue.
3 What shall be given to thee, or what shall be added to
to a deceitful tongue? [thee
4 The sharp arrows of the mighty,
with coals that lay waste.
5 Woe is me, that my sojourning is prolonged!
I have dwelt with the inhabitants of Cedar :
6 My soul hath been long a sojourner.
7 With them that hated peace I was peaceable :
when I spoke to them they fought against me without
[cause.

Psalm 120

1 I have lifted up my eyes to the mountains,
from whence help shall come to me.
2 My help is from the Lord,
who made heaven and earth.

---

tur...? Heb., What should He give thee, and what should He add to thee, thou deceitful tongue? — *Sagittæ...* (℣. 4). Answer to the question. Twofold punishment reserved for the slanderous tongues : they will be pierced und burned. — *Desolatoriis.* Heb., with coals of broom (which makes very hot fire).

5-7. Sorrowful complaint, whilst waiting for deliverance. — *Incolatus...* He is compelled to live among strangers full of bitterness, — according to Heb., in Meshech, a name which designates a barbarous people living between the Black Sea and the Caspian. Cf. Gen. 10^2, Ezech. 27^{13}. — *Cedar.* Tribe of wild nomadic Arabs (Is. 40^7; Ezech. 27^{21}), which represents also merciless enemies. — *Multum...* Heb., (℣℣. 6-7) divides the phrase differently. My soul hath long dwelt with the haters of peace; I am for peace and still when I speak, they are for war.

Psalm 120

Israel's divine Watchman.

Second "gradual Psalm". It was written probably in the time of the exile. — This simple and elegant

3 Non det in commotionem pedem tuum :
neque dormitet qui custodit te.
4 Ecce non dormitabit neque dormiet
qui custodit Israel.
5 Dominus custodit te,
Dominus protectio tua, super manum dexteram tuam.
6 Per diem sol non uret te :
neque luna per noctem.
7 Dominus custodit te ab omni malo :
custodiat animam tuam Dominus.
8 Dominus custodiat introitum tuum, et exitum tuum :
ex hoc nunc et usque in sæculum.

Psalm 121

1 Lætatus sum in his quæ dicta sunt mihi :
In domum Domini ibimus.
2 Stantes erant pedes nostri,
in atriis tuis, Jerusalem.
3 Jerusalem, quæ ædificatur ut civitas :
cujus participatio ejus in idipsum.
4 Illuc enim ascenderunt tribus, tribus Domini :
testimonium Israel,
ad confitendum nomini Domini.
5 Quia illic sederunt sedes in judicio,
sedes super domum David.
6 Rogate quæ ad pacem sunt Jerusalem :
et abudantia diligentibus te :

---

psalm expresses Israel's perfect confidence in his God, in spite of all sorts of tribulations.

1-2. Prelude and theme of the canticle. — *In montes :* the mountains of Palestine and especially those surrounding Jerusalem and the sanctuary where the God of Israel manifested Himself.

3-8. The theme expanded : sentiments of utter confidence in God. — *Non det...* The poet comforts himself by meditating upon his grounds for hope. — *Custodit* (℣. 4). This verb repeated six times carries the main idea of the Psalm. — *Super.. dexteram...* (℣. 5). Heb., thy shade at thy right hand. — *Sol, neque luna...* (℣. 6). Metaphors expressing all sorts of perils. Sunstroke is often dangerous in the East, and even the moon, when one remains exposed to it during the night, produces painful ophtalmia and inflammations of the brain, sometimes fatal. — *Non uret...* Heb., shall not smite thee. — *Introitum... et...* i. e. all his undertakings, for " our life is made up of comings in and goings out " (St. Chrysostom.).

3 May he not suffer thy foot to be moved :
neither let him slumber that keepeth thee.
4 Behold he shall neither slumber nor sleep,
that keepeth Israel.
5 The Lord is thy keeper,
the Lord is thy protection upon thy right hand.
6 The sun shall not burn thee by day :
nor the moon by night.
7 The Lord keepeth thee from all evil :
may the Lord keep thy soul.
8 May the Lord keep thy coming in and thy going out;
from henceforth now and for ever.

Psalm 121

1 I rejoiced at the things that were said to me :
We shall go into the house of the Lord.
2 Our feet were standing
in thy courts, O Jerusalem.
3 Jerusalem, which is built as a city,
which is compact together.
4 For thither did the tribes go up, the tribes of the Lord :
the testimony of Israel,
to praise the name of the Lord.
5 Because their seats have sat in judgment,
seats upon the house of David.
6 Pray for the things that are for the peace of Jerusalem :
and abundance for them that love thee.

Psalm 121

Pilgrims hymn in honor of Jerusalem.

Third "gradual canticle". The Heb. attributes it to David. It is truly a hymn for a pilgrimage to the holy city. It seems to be composed for a caravan of pious pilgrims, who, reaching the gates of Jerusalem, prepare to go up the holy hill in procession in order to present their gifts and offer up their prayers to God, in the holy place.

1-2. Prelude : the joyful departure and the still more joyful arrival. — *In his quæ...* Heb., when they said unto me (before the pilgrimage started).

3-5. Praise of Jerusalem. — *Ædificatur ut...* The first impression produced is that of a large and beautiful city where all is "joined together" as the Heb. reads (*cujus participatio...*). Its houses and palaces in a small space surrounded by walls, formed a compact mass of striking effect. — *Illuc enim...* A higher praise : Jerusalem was the religious center of Israel. The parenthesis *testimonium...* recalls the obligation imposed on all the Hebrews to go up to Jerusalem on the occasion of the three great

7 fiat pax in virtute tua :
et abundantia in turribus tuis.
8 Propter fratres meos, et proximos meos.
loquebar pacem de te.
9 Propter domum Domini Dei nostri,
quæsivi bona tibi.

Compline.

Psalm 6

2 Domine, ne in furore tuo arguas me,
neque in ira tua corripias me.
3 Miserere mei, Domine, quoniam infirmus sum :
sana me, Domine, quoniam conturbata sunt ossa mea.
4 Et anima mea turbata est valde :
sed tu, Domine, usquequo?
5 Convertere, Domine, et eripe animam meam :
salvum me fac propter misericordiam tuam.
6 Quoniam non est in morte qui memor sit tui :
in inferno autem quis confitebitur tibi?
7 Laboravi in gemitu meo :
lavabo per singulas noctes lectum meum :
lacrimis meis stratum meum rigabo.
8 Turbatus est a furore oculus meus :
inveteravi inter omnes inimicos meos.
9 Discedite a me omnes, qui operamini iniquitatem :
quoniam exaudivit Dominus vocem fletus mei.

---

religious festivals. Cf. Ex. 23^{17}, 34^{23}, etc. — *Quia illic...* (℣. 5). Jerusalem was also the political center of the nation. There was the supreme tribunal (*in judicio:* Heb., for judgment); and the king exercised his judicial office assisted by his sons and relatives (*super domum :* Heb., for the house...)

6-9. Prayer for Jerusalem. — *Quæ ad pacem...* i. e. pray for the peace, the welfare of the holy city. — *In turribus* (℣. 7). Heb., within thy palaces.

Psalm 6

Anguish, prayer, triumph.

" A Psalm of David. " This is the first of the penitential psalms (Cf. Ps. 31, 37, 50, 101, 129, 142), and rightly so, for it records the experiences of a sinner who, guilty of grievous sin and heavily chastised, entertains a deep regret for having offended God ; broken down in soul and body, he beseeches the Lord to have mercy on Him and forgive him. It was most likely written in the

7 Let peace be in thy strength :
and abundance in thy towers.
8 For the sake of my brethren, and of my neighbors,
I spoke peace of thee.
9 Because of the house of the Lord our God,
I have sought good things for thee.

Compline.

Psalm 6

2 O Lord rebuke me not in thy indignation,
nor chastise me in thy wrath.
3 Have mercy on me O Lord, for I am weak :
heal me, O Lord, for my bones are troubled.
4 And my soul is troubled exceedingly :
but thou, O Lord, how long?
5 Turn to me, O Lord, and deliver my soul :
O save me for thy mercy's sake.
6 For there is no one in death, that is mindful of thee.
and who shall confess to thee in hell?
7 I have laboured in my groaning,
every night I will wash my bed :
I will water my couch with my tears.
8 My eye is troubled through indignation :
I have grown old amongst all my enemies.
9 Depart from me all ye workers of iniquity :
for the Lord hath heard the voice of my weeping.

---

same circumstances as the " Miserere " (p. 43).

2-4. First stanza. Cry of anguish to appease the divine wrath. — *In furore..., in ira...* The suppliant does not refuse punishment, if only not sent in wrath; he would like to be treated as a repentant sinner whom God has already forgiven. — *Conturbata...* (℣. 3). Heb., my bones are dismayed. His whole being is racked and faint. Cf. Ps. 21^{14}. — *Usquequo* (℣. 4). Bold and striking aposiopesis : How long wilt Thou strike me?

5-8. Second stanza. Another prayer, but more calm, to obtain forgiveness and deliverance. — *Eripe animam...* The suppliant cannot live unless God consents to forgive. But if he dies, God will be the loser, for, he could no longer praise Him and glorify Him by his songs. — *Quoniam...* (℣. 6). Often do we meet this plea in the Psalms. Cf. 29^{10}; $88^{6,11-13}$; 188^{17}; 114^{9}; 145^{4}. — *Non est in morte...* Poetical hyperbole. The abode of the dead (*in inferno*, the Hebrew Sheôl) was thought of as a subterranean, dark place, where souls led, until the resurrection, a

10 Exaudivit Dominus deprecationem meam;
Dominus orationem meam suscepit.
11 Erubescant, et conturbentur vehementer omnes inimici
convertantur, et erubescant valde velociter [mei :

Psalm 7, 1.

2 Domine, Deus meus, in te speravi :
salvum me fac ex omnibus persequentibus me, et
3 Nequando rapiat ut leo animam meam, [libera me.
dum non est qui redimat, neque qui salvum faciat.
4 Domine, Deus meus, si feci istud,
si est iniquitas in manibus meis :
5 si reddidi retribuentibus mihi mala,
decidam merito ab inimicis meis inanis.
6 Persequatur inimicus animam meam, et comprehendat,
et conculcet in terra vitam meam,
et gloriam meam in pulverem deducat.
7 Exsurge, Domine, in ira tua :
et exaltare in finibus inimicorum meorum.
Et exsurge, Domine Deus meus, in præcepto quod
[mandasti :
8 et synagoga populorum circumdabit te.
Et propter hanc in altum regredere :
9 Dominus judicat populos.
Judica me, Domine, secundum justitiam meam,
et secundum innocentiam meam super me.
10 Consumetur nequitia peccatorum, et diriges justum,

scrutans corda et renes, Deus.

---

gloomy, shadowy existence, unable to praise God as on earth. — *Laboravi...* He insists again (vv. 7-8) on his distressing state. — *Turbatus est...* Heb., Mine eye is wasted away because of grief : It is waxed old because of all my oppressors.

9-11. Happy results from his prayer. The psalmist confident of being heard suddenly passes from sadness to joy and boldly challenges his enemies. — *Exaudivit.* Three times, he expresses the assurance that God answers his prayer.

Psalm 7

Appeal to the supreme Judge against the calumnies and the snares of wicked men.

"A Psalm of David which he sung to the Lord, for the words of Chusi, son of Jemini". A truly dithyrambic song, (as the Heb. calls it), with

10 The Lord hath heard my supplication,
the Lord hath received my prayer. [troubled :
11 Let all my enemies be ashamed, and be very much
let them be turned back, and be ashamed very
[speedily.

PSALM 7, 1.

2 O Lord, my God, in thee have I put my trust : [me.
save me from all them that persecute me, and deliver
3 Lest at any time he seize upon my soul, like a lion,
while there is no one to redeem me, nor to save.
4 O Lord, my God, if I have done this thing,
if there be iniquity in my hands :
5 If I have rendered to them that repaid me evils,
let me deservedly fall empty before my enemies.
6 Let the enemy pursue my soul, and take it,
and tread down my life on the earth,
and bring down my glory to the dust.
7 Rise up, O Lord, in thy anger :
and be thou exalted in the borders of my enemies.
And arise, O Lord my God, in the precept which thou
[hast commanded.
8 And a congregation of peoples shall surround thee.
And for their sakes return thou on high.
9 The Lord judgeth the peoples.
Judge me, O Lord, according to my justice,
and according to my innocence in me.
10 The wickedness of sinners shall be brought to naught,
and thou shalt direct the just,
the searcher of hearts and reins *is* God.

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rapid transitions, ardent feelings, oscillating between hope and fear. Chusi was probably one of Saul's partisans and shared in his hatred against David whom he had cowardly calumniated.

2-3. First stanza. Short prelude : appeal to God in a terrible danger. — *Animam meam* (℣. 3). Well known hebraism : my life. — *Dum non est...* Heb., rending it in pieces, whi st there is none to deliver.

4-6. Second stanza. Solemn protestation of innocence. — *Istud :* the crimes of which he was falsely accused by the slanderer. — *Decidam* (℣. 5). Heb., and if I have spoiled my adversary without cause. — *Gloriam...* (℣. 6) is synonymous with *animam* and *vitam*. Life is man's most precious ornament. Cf. Ps. 15^5, 29^{13}, 56^9.

7-10. Third stanza : appeal to the divine judgment. — *In finibus...*

Psalm 7, 11.

11 Justum adjutorium meum a Domino,
qui salvos facit rectos corde.
12 Deus judex justus, fortis, et patiens :
numquid irascitur per singulos dies?
13 Nisi conversi fueritis, gladium suum vibrabit :
arcum suum tetendit, et paravit illum.
14 Et in eo paravit vasa mortis :
sagittas suas ardentibus effecit.
15 Ecce parturiit injustitiam :
concepit dolorem, et peperit iniquitatem.
16 Lacum aperuit, et effodit eum :
et incidit in foveam quam fecit.
17 Convertetur dolor ejus in caput ejus :
et in verticem ipsius iniquitas ejus descendet.
18 Confitebor Domino secundum justitiam ejus :
et psallam nomini Domini altissimi.

Heb., (Arise) against the ragings of my enemies. — *Et exsurge...* Heb., and awake for me; Thou hast commanded judgment. The meaning of both textes seems to be : Arise to defend me, since it is Thy rôle to administer justice. — *Synagoga...* (℣. 8). The psalmist wishes that his cause be judged publicly, and that his innocence be recognised before numerous witnesses. — *In altum...* Let God return to His throne of judgment. According to others : return to heaven, after having pronounced the sentence which exonerates David — *Consumetur* (℣. 10). Probably a mistake for "consummetur". Heb., Let it come to an end! — *Dirige...* Heb., establish the just.

11-14. Fourth stanza : Confident

Psalm 7, II.

11 Just is my help from the Lord,
who saveth the upright of heart.
12 God is a just judge, strong and patient:
is he angry every day?
13 Except you will be converted, he will brandish his sword;
he hath bent his bow, and made it ready.
14 And in it he hath prepared the instruments of death,
he hath made ready his arrows for them that burn.
15 Behold he hath been in labour with injustice:
he hath conceived sorrow, and brought forth iniquity.
16 He hath opened a pit and dug it:
and he is fallen into the hole he made.
17 His sorrow shall be turned on his own head:
and his iniquity shall come down upon his crown.
18 I will give glory to the Lord according to his justice:
and will sing *praise* to the name of the Lord the most high.

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expectation of the divine judgment. — *Justum*... Heb., My shield is with God. — *Deus judex*...(℣. 12. Heb., God is a just judge, and a God that hath indignation all the day long (against sin).— *Nisi*... Strong description (℣℣. 13b-14) of the vengeances of the Lord, represented as a irresistible warrior. — *Vibrabit.* Heb., whet. — *Sagittas ardentibus* is a slavish translation of the Hebrew for "in ardentes" ("fiery").

15-18. Fifth stanza: Moral considerations: the punishment of the wicked: the natural result of their conduct. — Three figures to picture that just destruction (℣℣. 15-17) — *Confitebor*...(℣. 18). Joyful and pious conclusion.

OFFICE OF TUESDAY

Matins.

FIRST NOCTURN

Psalm 34, I.

1 Judica, Domine, nocentes me;
expugna impugnantes me.
2 Apprehende arma et scutum :
et exsurge in adjutorium mihi.
3 Effunde frameam,
et conclude adversus eos qui persequuntur me :
dic animæ meæ : Salus tua ego sum. [meam.
4 Confundantur et revereantur, quærentes animam
Avertantur retrorsum, et confundantur cogitantes
[mihi mala.
5 Fiant tamquam pulvis ante faciem venti :
et Angelus Domini coarctans eos.
6 Fiat via illorum tenebræ et lubricum :
et Angelus Domini persequens eos.
7 Quoniam gratis absconderunt mihi interitum laquei
supervacue exprobraverunt animam meam. [sui :

8 Veniat illi laqueus quem ignorat :
et captio, quam abscondit, apprehendat eum :
et in laqueum cadat in ipsum.

Psalm 34

Appeal to divine justice against unjust and cruel enemies.

A Psalm " of David " probably written during the persecution of Saul. Urgent prayer of one unjustly persecuted by wicked and ungrateful enemies. He beseeches God to help him and to punish his persecutors. — Our Lord applied directly to Himself a passage of this psalm (compare ℣. 19 with John 15^{25}), and the Apostles refer some other verses to His cruel enemies. (Cf. Acts 1^{20}, Rom. 2^{7-10}).

1-10. First part : Prayer for speedy and powerful help.

1-3. Introduction of a lyric tone.

OFFICE OF TUESDAY

Matins.

FIRST NOCTURN

Psalm 34, 1.

1 Judge thou, O Lord, them that wrong me :
overthrow them that fight against me.
2 Take hold of arms and shield :
and rise up to help me.
3 Bring out the sword,
and shut up the way against them that persecute me
say to my soul : I am thy salvation. [my soul.
4 Let them be confounded and ashamed that seek after
Let them be turned back and be confounded that
[devise evil against me.
5 Let them become as dust before the wind :
and let the angel of the Lord straiten them.
6 Let their way become dark and slippery;
and let the angel of the Lord pursue them.
7 For without cause they have hidden their net for me
[unto destruction :
without cause they have upbraided my soul.
8 Let the snare which he knoweth not come upon him :
and let the net which he hath hidden catch him :
and into that very snare let him fall.

— The anthropomorphism *expugna*... is expanded in ℣℣. 2-3. — *Arma et scutum*... Heb., shield and buckler. The latter protected the whole body. — *Effunde*... (℣. 3). Heb., draw out the spear (from the spear-holder). — *Conclude*. Heb., the battle-ax.

4-6. Bold imprecations against the enemies. See p. 9-11. — *Tanquam pulvis* (℣. 5). Heb., as chaff. Cf. Ps. 1[4]. — *Coarctans*. Heb., thrusting them down.

7-8. The psalmist justifies and repeats his imprecations. — *Interitum laquei*... Heb., the pit of their nets, i. e. nets which bring to the grave. — *Exprobraverunt*... Heb., they have dug (a pit) for my soul (to take away my life). — *Illi* (℣. 8). Perhaps Saul, or each one of his ene-

9 Anima autem mea exsultabit in Domino :
et delectabitur super salutari suo.
10 Omnia ossa mea dicent : Domine, quis similis tibi?
Eripiens inopem de manu fortiorum ejus :

egenum et pauperem a diripientibus eum.

PSALM 34, II.

11 Surgentes testes iniqui,
quæ ignorabam interrogabant me.
12 Retribuebant mihi mala pro bonis :
sterilitatem animæ meæ.
13 Ego autem, cum mihi molesti essent, induebar cilicio.

Humiliabam in jejunio animam meam :
et oratio mea in sinu meo convertetur.
14 Quasi proximum, et quasi fratrem nostrum, sic compla-
quasi lugens et contristatus, sic humiliabar. [cebam :
15 Et adversum me lætati sunt, et convenerunt :
congregata sunt super me flagella, et ignoravi.
16 Dissipati sunt, nec compuncti,
tentaverunt me, subsannaverunt me subsannatione :
frenduerunt super me dentibus suis.
17 Domine, quando respicies?
Restitue animam meam a malignitate eorum,
a leonibus unicam meam.

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mies individually. — *Laqueus quem...* Heb., the ruin which he knoweth not, i. e. let the ruin fall on him unawares!

9-10. Joy and thanksgiving of the psalmist after his deliverance. — *Omnia ossa...* (℣. 10). His innermost being. — *Inopem, egenum.* Heb., the afflicted.

11-18. Second part : Ingratitude of David's enemies.

11-12. They return him evil for good. — *Quæ ignorabam...* They charged him with crimes of which he knew nothing; he was, then, perfectly innocent. — *Sterilitatem...* (℣. 12). Expressive metaphor to picture the abandonment and desolation in which David was plunged : he felt as a childless mother.

13-14. Some instances of David's delicate charity towards his enemies. — *Cum... molesti...* Heb., when they were sick. His sympathy was then manifested in the most striking ways; mourning garb (*cilicio*, Heb., sackcloth), fasting (*humiliabam...* Heb., I afflicted...), prayer. — *In sinu...* (the imperfect " convertebatur " would be better than *convertetur*). According to a common interpretation the text would allude to the attitude of afflicted persons in anxious prayer with their head inclined towards the bosom, and thus express

9 But my soul shall rejoice in the Lord;
and shall be delighted in his salvation.
10 All my bones shall say : Lord, who is like to thee?
Who deliverest the poor from the hand of them that [are stronger than he;
the needy and the poor from them that strip him.

PSALM 34, II.

11 Unjust witnesses rising up
have asked me things I knew not.
12 They repaid me evil for good :
sterily to my soul.
13 But as for me, when they were troublesome to me, I [put on haircloth.
I humbled my soul with fasting;
and my prayer shall be turned into my bosom.
14 As a neighbor and as an own brother, so did I please :
as one mourning and sorrowful so was I humbled.
15 But they rejoiced against me, and came together :
scourges were gathered together upon me, and I
16 They were separated, and repented not : [knew not.
they tempted me, they scoffed at me with scorn :
they gnashed upon me with their teeth.
17 Lord, when wilt thou look upon me?
rescue thou my soul from their malice :
my only one from the lions.

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the idea of a humble and fervent prayer. According to others, the idea is this : even though David's prayer brings no profit to his enemies, on account of their malice, still it brings back showers of blessings to its offerer. — *Proximum* (℣. 14). Heb., a friend. — *Quasi lugens...* Heb., I bowed down heavily, as one that mourneth for his mother.

15-16. His affection recompensed with shameful treatment. — *Adversum me...* Heb., In my halting (when misfortune falls on me) they rejoice. — *Congregata* ...The Heb., seems to mean : The abjects whom I knew not gather themselves together against me; or, they gather themselves together against me, smiting me unawares. — *Dissipati... nec..* (℣. 16). Heb., they tear me and cease not. — *Tentaverunt...* Heb., With wicked, mocking parasites, they gnash upon me with their teeth.

17-18. A cry for divine help and a vow of thanksgiving. — *Unicam...* synonymous with " my life ". Cf. Ps. 25^{20}. — *Populo gravi* (℣. 18) : much people.

19-28. Third part : renewed prayer. The same ideas as in the first and second part are presented here with more calm.

19-21. Malice and injustice of

Psalm 34, iii.

18 Confitebor tibi in ecclesia magna,
in populo gravi laudabo te.
19 Non supergaudeant mihi qui adversantur mihi inique :
qui oderunt me gratis et annuunt oculis.
20 Quoniam mihi quidem pacifice loquebantur :
et in iracundia terræ loquentes, dolos cogitabant.
21 Et dilataverunt super me os suum :
dixerunt : Euge, euge, viderunt oculi nostri.
22 Vidisti, Domine, ne sileas :
Domine, ne discedas a me.
23 Exsurge, et intende judicio meo :
Deus meus, et Dominus meus, in causam meam.
24 Judica me secundum justitiam tuam, Domine, Deus
et non supergaudeant mihi. [meus,
25 Non dicant in cordibus suis : Euge, euge, animæ nos-
[træ :
nec dicant : Devoravimus eum.
26 Erubescant et revereantur simul,
qui gratulantur malis meis.
Induantur confusione et reverentia
qui magna loquuntur super me.
27 Exsultent et lætentur
qui volunt justitiam meam :
et dicant semper : Magnificetur Dominus,
qui volunt pacem servi ejus.
28 Et lingua mea meditabitur justitiam tuam,
tota die laudem tuam.

David's enemies. — *In iracundia...* Heb., For they speak not peace; but against them that are quiet in the land they imagine words of guile. — *Euge...* (℣. 21). Sarcastic exclamation. Heb., aha, aha.

22-24. The psalmist asks God to do him justice. — *Exsurge et...* (℣. 23). Heb., arouse thyself and awake.

25-26. Prayer for the destruction of his enemies. — *Euge... animæ...* i. e. What a joy for us! — *Qui magna...* Heb., They that magnify themselves (rise) against me.

Psalm 34, III.

18 I will give thanks to thee in a great church;
I will praise thee in a strong people. [over me :
19 Let not them that are my enemies wrongfully rejoice
who have hated me without cause, and wink with the
20 For they spoke indeed peaceably to me; [eyes.
and speaking in the anger of the earth they devised
21 And they opened their mouth wide against me; [guile
they said : Well done, well done, our eyes have seen it.
22 Thou hast seen, O Lord, be not thou silent :
O Lord, depart not from me.
23 Arise, and be attentive to my judgment :
to my cause, my God, and my Lord.
24 Judge me, O Lord my God according to thy justice,
and let them not rejoice over me.
25 Let them not say in their hearts : It is well, it is
[well, to our mind :
neither let them say : We have swallowed him up.
26 Let them blush : and be ashamed together,
who rejoice at my evils.
Let them be clothed with confusion and shame,
who speak great things against me.
27 Let them rejoice and be glad,
who are well pleased with my justice,
and let them say always : The Lord be magnified,
who delights in the peace of his servant.
28 And my tongue shall meditate thy justice,
thy praise all the day long.

27-28. The just will rejoice in the triumph of David who vows an everlasting thanksgiving. — *Qui volunt...* Hebraism : that delight in... The second time, the verb is in the singular in the original text. Glory to the Lord who delighteth in the peace of His servant !... — *Tota die laudem...* (*v.* 28). " Tota die Deum laudare quis durat? Suggero remedium, unde tota die laudes Deum, si vis. Quidquid egeris, bene age, et laudasti Deum... In innocentia operum tuorum præpara te ad laudandum Deum tota die. " *St. Augustine.*

SECOND NOCTURN

Psalm 36, 1.

1 Noli æmulari in malignantibus :
neque zelaveris facientes iniquitatem.
2 Quoniam tamquam fœnum velociter arescent :
et quemadmodum olera herbarum cito decident.
3 Spera in Domino, et fac bonitatem :
et inhabita terram, et pasceris in divitiis ejus.
4 Delectare in Domino :
et dabit tibi petitiones cordis tui.
5 Revela Domino viam tuam,
et spera in eo : et ipse faciet.
6 Et educet quasi lumen justitiam tuam :
et judicium tuum tamquam meridiem :
7 subditus esto Domino, et ora eum.
Noli æmulari in eo qui prosperatur in via sua :
in homine faciente injustitias.
8 Desine ab ira, et derelinque furorem :
noli æmulari ut maligneris.
9 Quoniam qui malignantur exterminabuntur :
sustinentes autem Dominum, ipsi hæreditabunt ter-
[ram.
10 Et adhuc pusillum, et non erit peccator :
et quæres locum ejus, et non invenies.

Psalm 36

The prosperity of the wicked is only apparent, and of short duration : the happiness of the just is real and lasting.

A Psalm "of David". It is alphabetic. The stanzas begin with the letters of the alphabet in regular succession. They consist sometimes of three lines, sometimes of five : generally of four. — This moral and didactic poem repeats under every possible form in order to develop it better, this very simple thought : We must not be surprised, still less scandalized at the sight of the prosperity of the wicked in this life, which is a source of temptation to the just. Let us wait patiently, with an entire faith in Providence; soon there will be a reversal of situations, the prosperity of the wicked is short-lived, and the just will enjoy a lasting happiness This solution to a moral problem is in harmony with the views and the imperfect revelations of the O. T. which, whilst indeed opening to the afflicted just the sweet and consoling horizons of future life (see ℣℣. 18, 27, 29, 37), kept most of the time his gaze fixed on the temporal felicity which God had in store for him here on earth.

SECOND NOCTURN

Psalm 36, 1.

1 Be not emulous of evil doers :
nor envy them that work iniquity.
2 For they shall shortly wither away as grass :
and as the green herbs shall quickly fall.
3 Trust in the Lord, and do good :
and dwell in the land, and thou shalt be fed with its [riches.
4 Delight in the Lord :
and he will give thee the requests of thy heart.
5 Commit thy way to the Lord,
and trust in him : and he will do it.
6 And he will bring forth thy justice as the light :
and thy judgment as the noon day :
7 Be subject to the Lord and pray to him.
Envy not the man who prospereth in his way :
the man who doth unjust things.
8 Cease from anger, and leave rage :
have no emulation to do evil.
9 For evil doers shall be cut off :
but they that wait upon the Lord, they shall inherit [the land.
10 For yet a little while and the wicked shall not be :
and thou shalt seek his place, and shalt not find it.

1-11. First part : exhortation to avoid murmuring against Providence, and trust entirely in God's bounty.

1-2. Stanza of *Aleph*. Theme of the Psalm : not to envy the prosperity of the wicked which is essentially transitory. — *Noli... neque...* Heb., Be not indignant... neither be envious. — *Fœnum, olera...* (℣. 2). Heb., the grass, the green herb.

3-4. Stanza of *Beth*. The antidote to envy and discontentment, patiently to hope in the Lord, and remain firm in the practice of duty. — *Terram*, the land par excellence for an Israelite, Palestine. — *Pasceris in...* Heb., Feed on truth, i. e. do the will of God. — *Delectare* (℣. 4). To delight in God.

5-6. Stanza of *Gimel*. Precious reward for faith. — *Revela...* Heb., Roll thy way upon Jehovah. To devolve upon God the many anxieties of life.

7. Stanza of *Daleth*. Patience and prayer. — *Subditus...* Heb., Be silent before the Lord, by the confident resignation of faith. — *Ora...* Heb., Wait for him. — *Faciente...* Heb., who doeth wicked devices.

8-9. Stanza of *Hé*. The prudent warning of ℣℣. 1-2 repeated.

10-11. Stanza of *Vâv*. Develops ℣. 9. — *Et non invenies.* — Heb., and it (shall) not (be).

11 Mansueti autem hæreditabunt terram :
et delectabuntur in multitudine pacis.
12 Observabit peccator justum :
et stridebit super eum dentibus suis.
13 Dominus autem irridebit eum :
quoniam prospicit quod veniet dies ejus.
14 Gladium evaginaverunt peccatores :
intenderunt arcum suum.
Ut dejiciant pauperem et inopem :
ut trucident rectos corde.
15 Gladius eorum intret in corda ipsorum :
et arcus eorum confringatur.

Psalm 36, 11.

16 Melius est modicum justo,
super divitias peccatorum multas.
17 Quoniam brachia peccatorum conterentur :
confirmat autem justos Dominus.
18 Novit Dominus dies immaculatorum :
et hæreditas eorum in æternum erit.
19 Non confundentur in tempore malo,
et in diebus famis saturabuntur :
20 quia peccatores peribunt.
Inimici vero Domini mox ut honorificati fuerint et [exaltati :
deficientes quemadmodum fumus deficient.
21 Mutuabitur peccator et non solvet :
justus autem miseretur et tribuet.
22 Quia benedicentes ei hereditabunt terram :
maledicentes autem ei disperibunt.
23 Apud Dominum gressus hominis dirigentur :
et viam ejus volet.

12-20. Second part : the prosperity and the triumph of the wicked will be shortlived.

12-13. Stanza of *Zayin*. — The impotent rage of the wicked, when God punishes them. — *Observabit*... with a glance full of hatred. Heb., The wicked plotteth against the just.

14-15. Stanza of *Cheth*. The machinations of the wicked will recoil upon themselves. — *Pauperem*. Heb. the afflicted. — *Rectos corde*. Heb. those whose way (conduct) is upright.

16-17. Stanza of *Teth*. The nature of true wealth. — *Super divitias*... Heb., better than the abundance of many wicked. — *Brachia*... Symbol of their power.

18-19. Stanza of *Yôd*. God's care for the just. — *Novit* : efficaciously.

11 But the meek shall inherit the land,
and shall delight in abundance of peace.
12 The sinner shall watch the just man :
and shall gnash upon him with his teeth.
13 But the Lord shall laugh at him :
for he foreseeth that his day shall come.
14 The wicked have drawn out the sword :
they have bent their bow,
To cast down the poor and needy :
to kill the upright of heart.
15 Let their sword enter into their own hearts :
and let their bow be broken.

PSALM 36, II.

16 Better is a little to the just,
than the great riches of the wicked.
17 For the arms of the wicked shall be broken in pieces :
but the Lord strengtheneth the just.
18 The Lord knoweth the days of the undefiled :
and their inheritance shall be for ever.
19 They shall not be confounded in the evil time,
and in the days of famine they shall be filled :
20 because the wicked shall perish.
And the enemies of the Lord, presently after they shall [be honoured and exalted,
shall come to nothing and vanish like smoke.
21 The sinner shall borrow, and not pay again :
but the just sheweth mercy and shall give.
22 For such as bless him shall inherit the land,
but such as curse him shall perish.
23 With the Lord shall the steps of a man be directed :
and he shall like well his way.

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lovingly, attentively. Cf. Ps. 1^6, 30^8, etc. — *Immaculatorum.* Heb., of the perfect (men). God knows the smallest details of their existence.

20. Stanza of *Kaph.* The miserable end of the wicked. — *Mox ut...* Heb., The enemies of the Lord (shall be) as splendid pastures, i. e. fresh, green to-day, and to-morrow parched and burned. Cf. ℣. 2.

21-31. Third part : The reward of the just is sure and lasting.

21-22. Stanza of *Lamed.* The wicked are impoverished, whilst the just are enriched. — *Benedicentes... maledicentes...* (℣. 22). Those whom He blesseth, those whom He curseth.

23-24. Stanza of *Mem.* God's solicitude for man, i. e. the just man, as clearly shown by the context. —

24 Cum ceciderit, non collidetur :
quia Dominus supponit manum suam.
25 Junior fui, etenim senui :
et non vidi justum derelictum,
nec semen ejus quærens panem.
26 Tota die miseretur et commodat :
et semen illius in benedictione erit.
27 Declina a malo, et fac bonum :
et inhabita in sæculum sæculi.
28 quia Dominus amat judicium,
et non derelinquet sanctos suos :
in æternum conservabuntur.
Injusti punientur :
et semen impiorum peribit.
29 Justi autem hæreditabunt terram :
et inhabitabunt in sæculum sæculi super eam.

Psalm 36, iii.

30 Os justi meditabitur sapientiam,
et lingua ejus loquetur judicium.
31 Lex Dei ejus in corde ipsius :
et non supplantabuntur gressus ejus.
32 Considerat peccator justum,
et quærit mortificare eum.
33 Dominus autem non derelinquet eum in manibus ejus :
nec damnabit eum cum judicabitur illi.
34 Exspecta Dominum, et custodi viam ejus :
et exaltabit te, ut hæreditate capias terram :
cum perierint peccatores, videbis.
35 Vidi impium superexaltatum,
et elevatum sicut cedros Libani.

Dirigentur : are confirmed. — *Supponit*... (℣. 24). Heb., upholdeth his hand; i. e. takes hold of his hand to help him to rise.

25-26. Stanza of *Nûn*. The psalmist appeals to his long experience, to confirm the truth of his statements. — *Non vidi*... He may have seen, and he often supposes it in this psalm, the just temporarily afflicted; but he never saw him plunged in lasting distress and as it were abandoned of God.

27-28ᵃ. Stanza of *Samech*. On what conditions the just shall be blessed by God. — *Inhabita*. The Holy Land will be his happy dwelling-place. Cf. ℣. 29.

28ᵈ-29. Stanza of *Ayin*. The race of the wicked will be extirpated, that of the just will be providentially maintained on the sacred soil of Palestine.

24 When he shall fall, he shall not be bruised :
for the Lord putteth his hand under him.
25 I have been young, and now am old :
and I have not seen the just forsaken,
nor his seed seeking bread.
26 He sheweth mercy and lendeth all the day long :
and his seed shall be in blessing.
27 Decline from evil and do good :
and dwell for ever and ever.
28 For the Lord loveth judgment,
and will not forsake his Saints :
they shall be preserved for ever.
The unjust shall be punished :
and the seed of the wicked shall perish.
29 But the just shall inherit the land :
and shall dwell therein for evermore.

Psalm 36, iii.

30 The mouth of the just shall meditate wisdom,
and his tongue shall speak judgment.
31 The law of his God is in his heart :
and his steps shall not be supplanted.
32 The wicked watcheth the just man :
and seeketh to put him to death.
33 But the Lord will not leave him in his hands :
nor condemn him when he shall be judged.
34 Expect the Lord and keep his way;
and he will exalt thee to inherit the land :
when the sinners shall perish thou shalt see.
35 I have seen the wicked highly exalted,
and lifted up like the cedars of Libanus.

30-31. Stanza of *Pé*. The just shall make himself worthy of his happiness by his fidelity to God's law.

32-40. Fourth part. Final contrast between the just and the wicked.

32-33. Stanza of *Tsade*. The malice of the wicked against the just will be defeated by God Himself. — *Considerat*. As in ℣. 12, he spies.

34. Stanza of *Qoph*. Let the just be patient in trial.

35-36. Stanza of *Resh*. The prosperity of the wicked is but transitory. These lines are well-known. — *Superexaltatum*. Heb., in great power.— *Sicut cedros*... Heb., (spreading) like a green tree. — *Transivi*... (℣. 36). Heb., one passed by, and lo it was not : I sought it but it could not be found.

36 Et transivi, et ecce non erat :
et quæsivi eum, et non est inventus locus ejus.
37 Custodi innocentiam, et vide æquitatem :
quoniam sunt reliquiæ homini pacifico.
38 Injusti autem disperibunt simul :
reliquiæ impiorum interibunt.
39 Salus autem justorum a Domino :
et protector eorum in tempore tribulationis.
40 Et adjuvabit eos Dominus et liberabit eos :
et eruet eos a peccatoribus, et salvabit eos :
quia speraverunt in eo.

THIRD NOCTURN

Psalm 37, 1.

2 Domine, ne in furore tuo arguas me,
neque in ira tua corripias me.
3 Quoniam sagittæ tuæ infixæ sunt mihi :
et confirmasti super me manum tuam.
4 Non est sanitas in carne mea, a facie iræ tuæ :
non est pax ossibus meis a facie peccatorum meorum.
5 Quoniam iniquitates meæ supergressæ sunt caput
et sicut onus grave gravatæ sunt super me. [meum :
6 Putruerunt et corruptæ sunt cicatrices meæ,
a facie insipientiæ meæ.
7 Miser factus sum, et curvatus sum usque in finem :
tota die contristatus ingrediebar.
8 Quoniam lumbi mei impleti sunt illusionibus :
et non est sanitas in carne mea.

37-38. Stanza of *Shin*. The future of the wicked contrasted with that of the just. — *Custodi*... Heb., Mark the perfect man and behold the upright : i. e. consider his career, and you will see that, in the end, he is blessed with the favors of God. — *Reliquiæ*, in the sense of posterity.

39-40. Stanza of *Tav*. Jehovah's faithfulness to the just, His friends. Consoling and comforting conclusion of this exquisite Psalm.

Psalm 37.

Prayer to obtain forgiveness of grievous sins, and help against powerful enemies.

" A Psalm of David ", the third of the Penitential psalms. It is thought that the poet-king composed it after his great crimes, during Absalom's revolt. — The subject is about the same as that of Ps. 6 (p. 158), but the ideas here are more developed. The psalmist experien-

36 And I passed by, and lo he was not :
and I sought him and his place was not found.
37 Keep innocence, and behold justice :
for there are remnants for the peaceable man.
38 But the unjust shall be destroyed together :
the remnants of the wicked shall perish.
39 But the salvation of the just is from the Lord :
and he is their protector in the time of trouble.
40 And the Lord will help them and deliver them :
and he will rescue them from the wicked, and save
because they have hoped in him. [them :

THIRD NOCTURN

Psalm 37, 1.

2 Rebuke me not, O Lord, in thy indignation,
nor chastise me in thy wrath.
3 For thy arrows are fastened in me :
and thy hand hath been strong upon me.
4 There is no health in my flesh, because of thy wrath :
there is no peace for my bones because of my sins.
5 For my iniquities are gone over my head :
and as a heavy burden are become heavy upon me.
6 My sores are putrified and corrupted,
because of my foolishness.
7 I am become miserable, and am bowed down even to
I walked sorrowful all the day long. [the end :
8 For my loins are filled with illusions;
and there is no health in my flesh.

---

ces terrible pains in body and soul; his friends have abandoned him, his enemies insult and threaten him; but he humbly acknowledges in his sufferings the merited punishment of his sins, and he patiently submits to more sufferings. Still, he cries to God with his usual confidence, beseeching him to have mercy on him.

2-9. First part : description of the violent sufferings by which the Lord punished David's crime.

2-3. May God deign not to punish His servant in His wrath. — *Ne in furore... neque...* The words are almost identical with those of Ps. 6[1].

4-5. His sufferings come from his sins. — *Supergressæ...* (℣. 5). He compares his sins to a flood which overwhelms him (Cf. Ps. 123[4-5]).

6-9. Sorrowful picture of his sufferings. — *Miser... et...* (℣. 7). Heb., I am troubled, I am bowed down greatly. — *Contristatus.* Heb., mourning. — *Lumbi mei...* (℣. 8).

These words according to the Vulg.

9 Afflictus sum, et humiliatus sum nimis :
rugiebam a gemitu cordis mei.
10 Domine, ante te omne desiderium meum :
et gemitus meus a te non est absconditus.
11 Cor meum conturbatum est, dereliquit me virtus mea :
et lumen oculorum meorum, et ipsum non est mecum.

Psalm 37, 11.

12 Amici mei, et proximi mei adversum me appropinquaverunt, et steterunt.
Et qui juxta me erant, de longe steterunt :
13 et vim faciebant qui quærebant animam meam.
Et qui inquirebant mala mihi, locuti sunt vanitates :
et dolos tota die meditabantur.
14 Ego autem, tamquam surdus, non audiebam :
et sicut mutus non aperiens os suum.
15 Et factus sum sicut homo non audiens :
et non habens in ore suo redargutiones.
16 Quoniam in te, Domine, speravi :
tu exaudies me, Domine Deus meus.
17 Quia dixi : Nequando supergaudeant mihi inimici mei :
et dum commoventur pedes mei, super me magna
18 Quoniam ego in flagella paratus sum : [locuti sunt.
et dolor meus in conspectu meo semper.
19 Quoniam iniquitatem meam annuntiabo :
et cogitabo pro peccato meo.
20 Inimici autem mei vivunt, et confirmati sunt super me :
et multiplicati sunt qui oderunt me inique.
21 Qui retribuunt mala pro bonis detrahebant mihi :
quoniam sequebar bonitatem.

---

would mean the motions of concupiscence, unruly and humiliating. But the Heb. gives another meaning : My loins are filled with inflammation. The poet means that he was burning with fever.

10-15. Second part : Neglect of friends, threatening scorn of enemies.

10-11. Appeal to God in this critical situation. — *Cor meum...* (℣. 11). Heb., throbbeth. — *Lumen oculorum...* His eyes are dim with tears and grief. Cf. Ps. 6^7, 12^3, 30^9.

12-13. How he is treated by his friends (℣. 12) and his enemies (℣. 13). *Steterunt :* as Job's friends struck with horror at the sight of his affliction. Cf. Job 2^{13}. — *Qui juxta me...* His nearest relatives. Heb., My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off. — *Vim faciebant* (℣. 13). Heb. lay

9 I am afflicted and humbled exceedingly :
I roared with the groaning of my heart.
10 Lord, all my desire is before thee,
and my groaning is not hidden from thee.
11 My heart is troubled, my strength hath left me,
and the light of my eyes itself is not with me.

PSALM 37, II.

12 My friends and my neighbours have drawn near, and [stood against me.
And they that were near me stood afar off :
13 And they that sought my soul used violence.
And they that sought evils to me spoke vain things,
and studied deceits all the day long.
14 But I, as a deaf man, heard not :
and as a dumb man not opening his mouth.
15 And I became as a man that heareth not :
and that hath no reproofs in his mouth.
16 For in thee, O Lord, have I hoped :
thou wilt hear me, O Lord my God. [me :
17 For I said : Lest at any time my enemies rejoice over
and whilst my feet are moved, they speak great things
18 For I am ready for scourges : [against me.
and my sorrow is continually before me.
19 For I will declare my iniquity :
and I will think for my sin.
20 But my enemies live, and are stronger than I :
and they that hate me wrongfully are multiplied.
21 They that render evil for good, have detracted me,
because I followed goodness.

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snares for me. — *Vanitates.* Heb., destruction.

14-15. His patient resignation.

16-23. Third part : Prayer to obtain deliverance.

16-17. The motive of silence and resignation : David's perfect confidence in his God.

18-19. A further argument for a speedy hearing. — *In flagella...* Heb., I am ready to halt. He is lost, if God does not hasten to help him. — *Cogitabo...* Heb., I am troubled for my sins.

20-21. The power and injustice of his enemies.

22-23. Urgent prayer. — *Intende.* Heb., make haste.

22 Ne derelinquas me, Domine Deus meus :
ne discesseris a me.
23 Intende in adjutorium meum,
Domine, Deus salutis meæ.

Psalm 38

2 Dixi : Custodiam vias meas :
ut non delinquam in lingua mea.
Posui ori meo custodiam,
cum consisteret peccator adversum me.
3 Obmutui, et humiliatus sum,
et silui a bonis :
et dolor meus renovatus est.
4 Concaluit cor meum intra me :
et in meditatione mea exardescet ignis.
5 Locutus sum in lingua mea :
Notum fac mihi, Domine, finem meum.
Et numerum dierum meorum quis est :
ut sciam quid desit mihi.
6 Ecce mensurabiles posuisti dies meos :
et substantia mea tamquam nihilum ante te.
Verumtamen universa vanitas, omnis homo vivens.
7 Verumtamen in imagine pertransit homo :
sed et frustra conturbatur.
Thesaurizat : et ignorat cui congregabit ea.
8 Et nunc quæ est exspectatio mea?

Psalm 38

Humble prayer of a soul in anguish; reflections on the nothingness of human life.

"A Psalm of David". Admirable elegy, perhaps the most beautiful of all the élegies in the Psalter. — It is closely related with Ps. 37 : same sentiments of confidence in God, same prolonged suffering, same triumphant enemies; but here the dominant thought consists of striking reflections on the nothingness and emptiness of human things. Cf. Ps. 61.

2-5a. First stanza : The Psalmist is tempted to murmur, but resolves to meet the temptation by silence. — *Posui...* Heb., I will keep a guard (lit. a muzzle) for my mouth. — *Adversum me.* Not against me, but before me, i. e. whilst he had before his eyes the sight of the prosperity of the wicked, a source of temptation to him. Cf. Ps. 36[1]. — *Obmutui et...* (℣. 3). Heb., I was dumb with silence. — *Concaluit...* (℣. 4). The effort to overcome and suppress his emotion made it more violent. — The verb *exardescet* ought to be in the preterit. The fire of anger burst

22 Forsake me not, O Lord my God :
do not thou depart from me.
23 Attend unto my help,
O Lord, the God of my salvation.

Psalm 38

2 I said : I will take heed to my ways :
that I sin not with my tongue.
I have set a guard to my mouth,
when the sinner stood against me.
3 I was dumb, and was humbled,
and kept silence from good things :
and my sorrow was renewed.
4 My heart grew hot within me :
and in my meditation a fire shall flame out.
5 I spoke with my tongue :
O Lord make me know my end.
And what is the number of my days :
that I may know what is wanting to me.
6 Behold thou hast made my days measurable :
and my substance is as nothing before thee.
And indeed all things are vanity, every man living.
7 Surely man passeth as an image :
yea and he is disquieted in vain.
He storeth up : and he knoweth not for whom he
8 And now what is my hope? [shall gather these things.

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into a flame, whilst he reflected on the lot of the wicked. — This flame bursts into words : *locutus sum...* (℣. 5ª). Words of murmur, according to the context.

5ᵇ-7. Second stanza. Prayer that he may be taught to realize the frailty of life and of its deceiving promises, and to rest in God, without being troubled by the prosperity of the wicked. — *Finem meum :* how brief his life, as the context shows. — *Quid desit...* Heb., how frail I am. — *Ecce mensurabiles...* (℣. 6). Heb., Behold Thou hast made my days as a handbreadth. The handbreadth = four fingers; nine made a yard. — *Substantia...* Heb., the space of my life. — *Verumtamen...* Here and in ℣℣. 7, 12, means yes indeed! — *Frustra conturbatur* (℣. 7). Heb. Indeed, in vain do they turmoil.. — *Ignorat cui...* A sad thought to the wise man. Cf. Eccl. 4⁷⁻⁸, etc.

8-12. Third stanza : David understands that God is his one sure stay in this deceitful and fleeting world, and he turns to him with trustful resignation. — *Et nunc...* Since such is the state of affairs. — *Quæ est...?* Heb., what can I wait for, O Lord? — *Substantia...* Heb.,

Nonne Dominus?
Et substantia mea apud te est.
9 Ab omnibus iniquitatibus meis erue me :
opprobrium insipienti dedisti me.
10 Obmutui, et non aperui os meum,
quoniam tu fecisti :
11 amove a me plagas tuas.
12 A fortitudine manus tuæ ego defeci, in increpationibus :
propter iniquitatem corripuisti hominem.
Et tabescere fecisti sicut araneam animam ejus :
verumtamen vane conturbatur omnis homo.
13 Exaudi orationem meam, Domine, et deprecationem
auribus percipe lacrimas meas. [meam :
Ne sileas : quoniam advena ego sum apud te,
et peregrinus, sicut omnes patres mei.
14 Remitte mihi, ut refrigerer
priusquam abeam, et amplius non ero.

Lauds I.

Psalm 95

1 Cantate Domino canticum novum :
cantate Domino, omnis terra.
2 Cantate Domino, et benedicite nomini ejus
annuntiate de die in diem salutare ejus.

My hope is in Thee. — *Opprobrium...* (℣. 9). Heb., Make me not the reproach of the fool (the wicked). It is a continuation of the prayer begun in the preceding line. — *Obmutui...* (℣. 10). This silence here is the expression of resignation : *quoniam tu...* Admirable sentiment. Still, David asks for a little respite : *amove.* — *Tabescere... sicut...* (℣. 12). According to the LXX. and the Vulg.; the figure is borrowed from the spider which, according to the opinion of the ancients, wore itself out little by little by weaving its cobwebs from its own substance. Heb., Thou wastest like a moth his (man's)precious things. The moth destroys precious garments, furs, etc.

13-14. Fourth stanza. The poet asks Jehovah to put an end to his misery on the ground that he has but a short time to spend on earth. — *Ne sileas.* Heb., Be not deaf. — *Advena ego...* strangers are treated with special mercy. — *Sicut... patres...* the patriarchs Abraham, Isaac and Jacob who were for a long while sojourners in the Promised Land. Cf. Gen. 23^{4}, 47^{9}, etc. — *Remitte.* (℣. 14). Heb., Avert from me thy look (of anger), — *Abeam :* to the

Is it not the Lord?
And my substance is with thee.
9 Deliver thou me from all my iniquities :
thou hast made me a reproach to the fool.
10 I was dumb, and I opened not my mouth,
because thou hast done it;
11 remove thy scourges from me.
12 The strength of thy hand hath made me faint with
Thou hast corrected man for iniquity. [*thy* rebukes :
And thou hast made his soul to waste away like a
surely in vain is any man disquieted. [spider :
13 Hear my prayer, O Lord, and my supplication :
give ear to my tears.
Be not silent : for I am a stranger with thee,
and a sojourner as all my fathers were.
14 O forgive me, that I may be refreshed,
before I go hence, and be no more.

Lauds I.

Psalm 95

1 Sing ye to the Lord a new canticle :
sing to the Lord, all the earth.
2 Sing ye to the Lord and bless his name :
shew forth his salvation from day to day.

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dwelling-place of the dead. — *Amplius non...* He will not be seen any longer on the earth.

Psalm 95

A call to all creatures to praise the Lord.

A " Psalm of David ", according to the LXX and the Vulg. This Psalm is found indeed in 1 Par. 16^{23ff}, and we are told explicitly by the sacred writer that it was composed by David and sung on the day when the Ark was solemnly transferred from the house of Obededom to the tent built on Mt. Sion. It is a call to Israel, to the nations, even to inanimate creatures to praise and bless for ever the only true God, so great and mighty.

1-6. First part. Let the theocratic people proclaim over the whole earth the infinite grandeur and majesty of their God.

1-4. A new song. The theme of the Psalm is expressed in ℣. 1. — *Canticum...* A new song, to celebrate a new order of things. Cf. Ps. 32^3, 39^4. Let it be sung every day (℣. 2), in every place (℣. 3).

3 Annuntiate inter Gentes gloriam ejus,
in omnibus populis mirabilia ejus.
4 Quoniam magnus Dominus, et laudabilis nimis :
terribilis est super omnes deos.
5 Quoniam omnes dii Gentium dæmonia :
Dominus autem cælos fecit.
6 Confessio, et pulchritudo in conspectu ejus :
sanctimonia et magnificentia in sanctificatione ejus.
7 Afferte Domino, patriæ Gentium,
afferte Domino gloriam et honorem :
8 afferte Domino gloriam nomini ejus.
Tollite hostias, et introite in atria ejus :
9 adorate Dominum in atrio sancto ejus.
Commoveatur a facie ejus universa terra :
10 dicite in Gentibus, quia Dominus regnavit.
Etenim correxit orbem terræ qui non commovebitur :
judicabit populos in æquitate.
11 Lætentur cæli, et exsultet terra :
commoveatur mare, et plenitudo ejus :
12 Gaudebunt campi, et omnia quæ in eis sunt.
Tunc exsultabunt omnia ligna silvarum
13 a facie Domini, quia venit :
quoniam venit judicare terram.
Judicabit orbem terræ in æquitate,
et populos in veritate sua.

Psalm 42

1 Judica me, Deus, et discerne causam meam de gente [non sancta,
ab homine iniquo, et doloso erue me.

4-6. Ground for this universal praise : the grandeur and infinite majesty of the true God. — *Dæmonia* (℣. 5). Heb., things of nought. — *Confessio...* (℣. 6). Heb., glory and splendor, strength and beauty.

7-10. Second part. Pagan nations are called on to praise the true God in every possible way. The ℣℣. 7-9ª are almost identical with Ps. 28¹⁻². — *In atria...* (℣. 8) : into the courts of the Temple of Jerusalem. A splendid prophecy of the future conversion of the heathen. — *Adorate...* (℣. 9). Heb., Worship the Lord in holy array. Cf. Ps. 28². — *Commoveatur...* Heb., tremble before him (with a respectful fear blending with love). — *Etenim correxit* (℣. 10). When the kingdom of God shall be established everywhere, peace and justice will also reign.

11-13. Third part. Inanimate creatures themselves are called on to praise Jehovah. — *Lætentur, exsultet...* Thrilling of universal joy, in

3 Declare his glory among the Gentiles,
his wonders among all people.
4 For the Lord is great, and exceedingly to be praised :
he is to be feared above all gods.
5 For all the gods of the Gentiles are devils :
but the Lord made the heavens.
6 Praise and beauty are before him :
holiness and majesty in his sanctuary.
7 Bring ye to the Lord, O ye kindreds of the Gentiles.
bring ye to the Lord glory and honour :
8 bring to the Lord glory unto his name.
Bring up sacrifices, and come into his courts :
9 adore ye the Lord in his holy court.
Let all the earth be moved at his presence.
10 Say ye among the Gentiles, the Lord hath reigned.
For he hath corrected the world, which shall not be
he will judge the people with justice. [moved :
11 Let the heavens rejoice, and let the earth be glad,
let the sea be moved, and the fulness thereof :
12 the fields and all things that are in them shall be joyful.
Then shall all the trees of the woods rejoice.
13 before the face of the Lord, because he cometh :
because he cometh to judge the earth.
He shall judge the world with justice,
and the people with his truth.

Psalm 42

1 Judge me, O God, and distinguish my cause from the
[nation that is not holy,
deliver me from the unjust and deceitful man.

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honor of the Divine King and just judge.

Psalm 42

This Psalm and Ps. 41 form but one poem. The verses of Ps. 42 form its third part. See p. 206-207.

1-4 Plaintive but confident prayer. — *Judica me...* The psalmist longs for the divine judgment which will show forth his innocence. — *Discerne..* Heb., plead my cause against an infidel nation : i. e. against my many enemies. — *Ab homine...* The leader of his enemies unless the word is to be understood collectively. — *Quia tu es...* (℣. 2). A repetition almost word for word of Ps. 61^{10}. Heb., since Thou art the God of my strength, why?... Conscious of loving God and being loved by Him, the poet wonders that he is treated by Him as an enemy. — *Lucem... et veritatem...* (℣. 3). Two " angel-wings ", to bring him back to the sanctuary of Sion from which

2 Quia tu es, Deus, fortitudo mea : quare me repulisti?

et quare tristis incedo, dum affligit me inimicus?
3 Emitte lucem tuam et veritatem tuam :
ipsa me deduxerunt, et adduxerunt
in montem sanctum tuum, et in tabernacula tua.
4 Et introibo ad altare Dei :
ad Deum qui lætificat juventutem meam.
Confitebor tibi in cithara, Deus, Deus meus.
5 Quare tristis es, anima mea?
et quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi :
salutare vultus mei, et Deus meus.

Psalm 66

2 Deus misereatur nostri, et benedicat nobis :
illuminet vultum suum super nos, et misereatur nostri,

3 ut cognoscamus in terra viam tuam :
in omnibus Gentibus salutare tuum.
4 Confiteantur tibi populi, Deus :
confiteantur tibi populi omnes.
5 Lætentur et exsultent Gentes :
quoniam judicas populos in æquitate,
et Gentes in terra dirigis.
6 Confiteantur tibi populi, Deus,
confiteantur tibi populi omnes :
7 terra dedit fructum suum.
Benedicat nos Deus, Deus noster :
8 benedicat nos Deus,
et metuant eum omnes fines terræ.

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he is exiled. — *Deduxerunt, et adduxerunt.* The Heb. has the future. — *Et introibo...* (℣. 4). Joyful hope. — *Ad Deum qui...* Heb., the God of my gladsome rejoicing : i. e. the one and inexhaustible source of my happiness.

5. Conclusion : the suppliant dwells on a refrain of sweet confidence. Cf. Ps. 41[6-12].

Psalm 66

May God protect Israel and be adored by the Gentiles.

A Psalm " a canticle " attributed to David by the LXX and the Vulg. The main idea pervading the whole Psalm is an ardent desire for the world's conversion, as a result of the particular manifestation of God's kindness towards Israel : when God's countenance will shine completely upon His people, all the nations will

2 For thou art God my strength : why hast thou cast [me off?
and why do I go sorrowful whilst the enemy afflicteth
3 Send forth thy light and thy truth : [me?
they have conducted me, and brought me
unto thy holy hill, and into thy tabernacles.
4 And I will go in to the altar of God :
to God who giveth joy to my youth.
To thee, O God my God, I will give praise upon the
5 Why art thou sad, O my soul; [harp;
and why dost thou disquiet me?
Hope in God, for I will still give praise to him :
the salvation of my countenance and my God.

Psalm 66

2 May God have mercy on us, and bless us :
may he cause the light of his countenance to shine [upon us, and may he have mercy on us,
3 that we may know thy way upon earth,
thy salvation in all nations.
4 Let peoples glorify thee, O God :
let all peoples give praise to thee.
5 Let the nations be glad and rejoice :
for thou judgest the peoples with justice,
and directest the nations upon earth.
6 Let the peoples, O God, glorify thee :
let all the peoples give praise to thee :
7 The earth hath yielded her fruit.
May God, our own God, bless us.
8 May God bless us : and all the ends of the earth fear [him.

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be drawn and conquered, and the reign of justice will be established. — Three stanzas : the second and the third begin with the same refrain (℣℣. 4, 6).

2-3. First stanza : a prayer to God to obtain more and more abundant blessings upon Israel. — *Illuminet...* A favorite metaphor in the Psalter. Cf. Ps. 4^7, etc. — *Ut cognoscamus...* Better : that men may know; viz. all men, Israelites as well as Gentiles. The Hebrew poets often dwell on this thought : the favors granted by the Lord to His people will bring about the salvation of the whole world. Cf. Ps. 97^3, 116^{12}. — *Viam tuam :* the providential conduct of God towards men.

4-5. Second stanza. The psalmist earnestly prays that all may acknowledge the God of Israel as the true God, and thereby be made happy.

6-8. Third stanza : Recapitulation. — *Terra dedit* (prophetic fu-

Canticle of Tobias. Tob. 13 [1-10].

1 Magnus es, Domine, in æternum,
et in omnia sæcula regnum tuum :
2 quoniam tu flagellas, et salvas :
deducis ad inferos, et reducis :
et non est qui effugiat manum tuam.
3 Confitemini Domino, filii Israel,
et in conspectu Gentium laudate eum :
4 quoniam ideo dispersit vos inter Gentes, quæ ignorant [eum,
ut vos enarretis mirabilia ejus.
Et faciatis scire eos,
quia non est alius Deus omnipotens præter eum.
5 Ipse castigavit nos propter iniquitates nostras :
et ipse salvabit nos propter misericordiam suam.
6 Aspicite ergo quæ fecit nobiscum,
et cum timore et tremore confitemini illi :
Regemque sæculorum exaltate in operibus vestris.
7 Ego autem in terra captivitatis meæ confitebor illi :
quoniam ostendit majestatem suam in gentem pec- [catricem.
8 Convertimini itaque, peccatores,
et facite justitiam coram Deo,
credentes quod faciat vobiscum misericordiam suam :
9 ego autem, et anima mea in eo lætabimur.
10 Benedicite Dominum, omnes electi ejus :
agite dies lætitiæ, et confitemini illi.

Psalm 134

1 Laudate nomen Domini,
laudate, servi, Dominum,

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ture)... (℣. 7). Responding faithfully to the blessings showered upon it by God, (℣℣. 2-3) the earth, viz. mankind (℣. 3[b]), will bring forth abundant fruits of holiness.

Canticle of Tobias. Tob. 13 [1-10].

In the book of Tobias this canticle consists of 23 verses. We have here only the first part, thanksgiving for divine favors; the second is a prophecy of the glorious future of Jerusalem. Tobias extemporised this poem after the revelations and the disappearance of the Archangel Raphael.

1-2. First stanza : praise of the Lord's majesty and omnipotence. — *Flagellas, salvas.* Tobias experienced both in succession. — *Ad inferos :* the dwelling-place of the dead. — *Reducis :* by restoring to health those about to die.

3-4. Second stanza : captive Israelites are invited to praise their

Canticle of Tobias. Tob. 13 1-10.

1 Thou art great, O Lord, for ever,
and thy kingdom is unto all ages :
2 For thou scourgest, and thou savest :
thou leadest down to hell, and bringest up again :
and there is none that can escape thy hand.
3 Give glory to the Lord, ye children of Israel,
and praise him in the sight of the Gentiles :
4 Because he hath therefore scattered you among the [Gentiles, who know not him,
that you may declare his wonderful works,
and make them know
that there is no other almighty God besides him.
5 He hath chastised us for our iniquities :
and he will save us for his own mercy.
6 See then what he hath done with us,
and with fear and trembling give ye glory to him :
and extol the eternal King of worlds in your works.
7 As for me, I will praise him in the land of my captivity :
because he hath shewn his majesty toward a sinful [nation.
8 Be converted therefore, ye sinners,
and do justice before God,
believing that he will shew his mercy to you.
9 And I and my soul rejoice in him.
10 Bless ye the Lord, all his elect,
keep days of joy, and give glory to him.

Psalm 134

1 Praise ye the name of the Lord,
O you *his* servants praise the Lord.

God who had dispersed them among the Gentiles, so as to spread everywhere the knowledge of His name.

5-7. Third stanza : ground for Israel's punishment, and promise of merciful salvation. — *Quæ fecit* (℣. 6). The acts of His strict justice as well as those of His kindness, since everything was for the interests of His people. — *Ego autem...* (℣. 7). Tobias pledges himself to fulfil his pressing exhortation.

8-10. Fourth stanza : Exhortation to conversion which will be a source of salvation and happiness. — *Omnes electi...* (℣. 10) : all Israel who was the "chosen people" of the Lord.

Psalm 134

Call to praise Jehovah, Israel's benefactor and the only true God.

A liturgical Psalm, anonymous. It

2 Qui statis in domo Domini,
in atriis domus Dei nostri.
3 Laudate Dominum, quia bonus Dominus :
psallite nomini ejus, quoniam suave.
4 Quoniam Jacob elegit sibi Dominus,
Israel in possessionem sibi.
5 Quia ego cognovi quod magnus est Dominus,
et Deus noster præ omnibus diis.
6 Omnia quæcumque voluit Dominus fecit
in cælo, et in terra,
in mari, et in omnibus abyssis.
7 Educens nubes ab extremo terræ :
fulgura in pluviam fecit;
qui producit ventos de thesauris suis.
8 Qui percussit primogenita Ægypti,
ab homine usque ad pecus.
9 Et misit signa, et prodigia in medio tui, Ægypte :
in Pharaonem, et in omnes servos ejus.
10 Qui percussit gentes multas :
et occidit reges fortes :
11 Sehon, regem Amorrhæorum,
et Og, regem Basan,
et omnia regna Chanaan.
12 Et dedit terram eorum hæreditatem,
hæreditatem Israel populo suo.
13 Domine, nomen tuum in æternum : [tionem.
Domine, memoriale tuum in generationem et genera-
14 Quia judicabit Dominus populum suum :
et in servis suis deprecabitur.
15 Simulacra gentium argentum et aurum,
opera manuum hominum.
16 Os habent, et non loquentur :
oculos habent, and non videbunt.

---

invites the ministers of the Temple to praise Jehovah for the wonders wrought by Him, in nature (6-7), in history (4, 8ff). These wonders bring up the thought of the nothingness and powerlessness of false gods (℣℣. 15ff). It is rightly styled a "mosaic"; for it is composed mostly of excerpts from other psalms and from the writings of the Prophets. Compare ℣℣. 1-2 with Ps. 133[1]; ℣. 7 with Jer. 10[13], 51[16], ℣. 11 with Deut. 32[36]; ℣℣. 16-20 with Ps. 115[12ff], etc. It was composed probably during the Babylonian exile.

1-4. Exordium. A call to praise the Lord — *Servi*, first of all the ministers of the Temple, according to ℣. 2.

5-14. Grounds for praising Jehovah.

2 You that stand in the house of the Lord,
in the courts of the house of our God.
3 Praise ye the Lord, for the Lord is good :
sing ye to his name, for it is sweet.
4 For the Lord hath chosen Jacob unto himself :
Israel for his own possession.
5 For I have known that the Lord is great,
and our God is above all gods.
6 Whatsoever the Lord pleased he hath done,
in heaven, in earth,
in the sea, and in all the deeps.
7 He bringeth up clouds from the end of the earth :
he hath made lightnings for the rain.
He bringeth forth winds out of his stores.
8 He slew the first born of Egypt
from man even unto beast. [O Egypt :
9 He sent forth signs and wonders in the midst of thee,
upon Pharao, and upon all his servants.
10 He smote many nations :
and slew mighty kings :
11 Sehon king of the Amorrhites,
and Og king of Basan,
and all the kingdoms of Chanaan.
12 And gave their land for an inheritance,
for an inheritance to his people Israel.
13 Thy name, O Lord, is for ever :
thy memorial, O Lord, unto all generations.
14 For the Lord will judge his people,
and will be entreated in favour of his servants.
15 The idols of the Gentiles are silver and gold,
the works of men's hands.
16 They have a mouth, but they speak not :
they have eyes, but they see not.

5-7. Jehovah's wonders in nature. — *Magnus... præ...* A thought frequently met with in the Psalter. Cf. Ps. 94^3, 95^4, etc. — The words *omnibus abyssis* (℣. 6) are synonymous with *in mari*. — *Ventos de thesauris...* (℣. 7). Cf. Ps. 32^7, Job, 38^{22}.

8-9. He delivered the Hebrews from the tyranny of the Egyptians. — *Signa et...* (℣. 9) : the many miracles which preceded and accompanied the Exodus from Egypt.

10-12. He conquered the Promised Land, and gave it to His people. — *Sehon... Og* (℣. 11) : two famous Amorrhite kings of Eastern Palestine. Cf. Num. $21^{20-23, 33-34}$; Deut. 2^{30}; Jos. 12^{2-4}. — *Basan* : a fertile province, in North Eastern Palestine. *Regna Chanaan* : Western Palestine.

17 Aures habent, et non audient :
neque enim est spiritus in ore ipsorum.
18 Similes illis fiant qui faciunt ea :
et omnes qui confidunt in eis.
19 Domus Israel, benedicite Domino :
domus Aaron, benedicite Domino.
20 Domus Levi, benedicite Domino :
qui timetis Dominum, benedicite Domino.
21 Benedictus Dominus ex Sion,
qui habitat in Jerusalem.

Lauds II.

CANTICLE OF EZECHIAS. Is. 38 10-20.

10 Ego dixi : In dimidio dierum meorum vadam ad portas
Quæsivi residuum annorum meorum. [inferi.
11 Dixi : Non videbo Dominum Deum in terra viventium.

Non aspiciam hominem ultra, et habitatorem quietis,
12 Generatio mea ablata est,
et convoluta est a me, quasi tabernaculum pastorum.
Præcisa est velut a texente vita mea :
dum adhuc ordirer, succidit me :
de mane usque ad vesperam finies me.

13 Sperabam usque ad mane;
quasi leo sic contrivit omnia ossa mea :
de mane usque ad vesperam finies me.

13-14. This God so worthy of praise lives for ever and he will always save His people. — *Deprecabitur* (℣. 14) stands for "deprecabilis erit".

15-18. Utter vanity and powerlessness of idols. Taken almost verbatim from Ps. 113$^{4-8}$ (p. 86-87).

19-21. Conclusion : Fresh call to praise. — Verses 19-20 reproduce almost verbatim Ps. 113$^{9-11}$. — *Benedictus...* (℣. 21). The people's answer to the psalmist's call.

CANTICLE OF EZECHIAS. Is. 38$^{10-20}$.

It is introduced by the following words Is. 38^{1} : "The writing of Ezechias King of Juda, when he had been sick, and was recovered of his sickness."

It is not without some obscurity.

10-14. First part : the royal poet describes the painful sentiments that his illness had produced in him.

10-12. First stanza. - *In dimidio...* Heb., in the rest of my days, i. e. in prime of life. — *Inferi : sheol*

17 They have ears, but they hear not :
neither is there any breath in their mouths.
18 Let them that make them be like to them :
and every one that trusteth in them.
19 Bless the Lord, O house of Israel :
bless the Lord, O house of Aaron.
20 Bless the Lord, O house of Levi :
you that fear the Lord, bless the Lord.
21 Blessed be the Lord out of Sion,
who dwelleth in Jerusalem.

Lauds II.

CANTICLE OF EZECHIAS. Is. 38 10-20.

10 I said : In the midst of my days I shall go to the gates
I sought for the residue of my years. [of hell :
11 I said : I shall not see the Lord God in the land of the
[living.
I shall behold man no more, nor the inhabitant of rest.
12 My generation is at an end,
and it is rolled away from me, as a shepherd's tent.
My life is cut off, as by a weaver :
whilst I was yet but beginning, he cut me off :
from morning even to night thou wilt make an end
[of me.
13 I hoped till morning,
as a lion so hath he broken all my bones : [of me.
from morning even to night thou wilt make an end

---

or the dwelling-place of the dead. — *Quæsivi...* Heb., I am deprived of the rest of my years .— *Dixi...* (℣℣. 11-12). A number of synonyms to express that he is about to die. — *Non videbo. ...* Here on earth, the holy king beheld his God, as it were, in the Temple. — *Et habitatorem...* Heb., among the inhabitants of rest (the grave) — *Convoluta est...* (℣. 12); as a tent folded at the time of departure. Heb., It (the space of my life) has been carried far away from me. — *Præcisa est.* Heb., As a weaver I have rolled up my life. The weaver rolls up the cloth which he is weaving. — *Dum adhuc...* Without waiting for the end of my work. Cf. Job., 4^{20}, 7^{6}, etc. — *De mane...* He did not expect to live the whole day.

13-14. Second stanza : the King's anguish expressed by other figures. — *Sperabam...* Heb., I he'd my peace until morning. He tried, during the night, to repress his anguish. — *De mane...* Sorrowful repetition. — *Sicut pullus...* (℣. 14). Heb as

14 Sicut pullus hirundinis, sic clamabo;
meditabor ut columba :
attenuati sunt oculi mei, suspicientes in excelsum.
Domine, vim patior, responde pro me.
15 Quid dicam, aut quid respondebit mihi,
cum ipse fecerit?
Recogitabo tibi omnes annos meos
in amaritudine animæ meæ.
16 Domine, si sic vivitur,
et in talibus vita spiritus mei,
corripies me, et vivificabis me.
17 Ecce in pace amaritudo mea amarissima.
Tu autem eruisti animam meam, ut non periret;
projecisti post tergum tuum omnia peccata mea.
18 Quia non infernus confitebitur tibi,
neque mors laudabit te : [tuam.
non expectabunt qui descendunt in lacum veritatem
19 Vivens, vivens ipse confitebitur tibi, sicut et ego hodie;

pater filiis notam faciet veritatem tuam.
20 Domine, salvum me fac,
et psalmos nostros cantabimus
cunctis diebus vitæ nostræ in domo Domini.

Prime.

Psalm 24, 1.

1 Ad te, Domine, levavi animam meam :

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a swallow, as a crane. The cry of the swallow is shrill, that of the crane raucous and sonorous. *Meditabor :* Heb., I sigh. — *Attenuati...* He became tired looking up towards Heaven, beseeching God. — *Vim patior.* A cry of anguish, followed by a cry of utmost confidence *: responde...* (go security for me).

15-20. Second part : the psalmist expresses his joy and gratitude after his cure.

15-17. Third stanza : the Lord has delivered him and changed his bitterness into joy. Here the Vulg. differs considerably from the Heb. — *Quid... aut quid...?* Heb., What shall I say? He spoke to me and fulfilled (his promise). Allusion to the response of life that the prophet Isaias had brought to the sick man. Cf. Is. 38^{5-8}. — *Recogitabo...* According to the Vulg., Ezechias can only sigh before God Who allowed his sufferings. Heb., I shall walk in peace, all my years, after this bitterness of my soul. — *Si sic...* (℣. 16). More complaining, according to the Vulg. Heb., So do we live, and in all this is the life of my soul. The

14 I will cry like a young swallow,
I will meditate like a dove :
my eyes are weakened looking upward :
Lord, I suffer violence, answer thou for me.
15 What shall I say, or what shall he answer for me,
whereas he himself hath done it?
I will recount to thee all my years
in the bitterness of my soul.
16 O Lord, if man's life be such,
and the life of my spirit be in such things as these,
thou shalt correct me, and make me to live.
17 Behold in peace is my bitterness most bitter :
but thou hast delivered my soul that it should not [perish,
thou hast cast all my sins behind thy back.
18 For hell shall not confess to thee,
neither shall death praise thee : [thy truth.
nor shall they that go down into the pit, look for
19 The living, the living, he shall give praise to thee, as I [do this day :
the father shall make thy truth known to the children.
20 O Lord, save me,
and we will sing our psalms
all the days of our life in the house of the Lord.

Prime.

Psalm 24, 1.

1 To thee, O Lord, have I lifted up my soul.

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words "so", "in all this" designate again the divine promise and its accomplishment. — *Corripies... et...* Heb., Thou restorest me and givest me life. — *Ecce in pace...* (℣. 17). Heb., In view of peace (i. e. happiness), it hath been to me bitter, bitter. According to God's intention, the king's sufferings were meant to make him happier. — *Eruisti...* Heb., Thou hast loved my soul. — *Projecisti...* Ezechias considered his sins as the cause of his illness.

18-20. Fourth stanza : the king vows everlasting praise to his divine benefactor. — *Quia non...* In the dwelling-place of the dead (*infernus*), no one writes holy songs (Cf. Ps. 6[6], p. 159), or experiences divine fidelity (*veritatem...*), in the same way as here on earth. — *Domine...* (℣. 20). Final prayer and promise of an everlasting gratitude.

Psalm 24

Prayer for mercy and protection.

A Psalm "of David", alphabetic as Ps. 9, 36, 118, etc., but with some irregularities. — Prayer alternates

2 Deus meus, in te confido, non erubescam.
3 Neque irrideant me inimici mei :
etenim universi, qui sustinent te, non confundentur.

4 Confundantur omnes iniqua agentes supervacue.
Vias tuas, Domine, demonstra mihi :
et semitas tuas edoce me.
5 Dirige me in veritate tua, et doce me :
quia tu es Deus salvator meus,
et te sustinui tota die.
6 Reminiscere miserationum tuarum, Domine,
et misericordiarum tuarum quæ a sæculo sunt.

7 Delicta juventutis meæ, et ignorantias meas ne memi-
[neris.
Secundum misericordiam tuam memento mei tu,
propter bonitatem tuam, Domine.

PSALM 24, II.

8 Dulcis et rectus Dominus :
propter hoc legem dabit delinquentibus in via.
9 Diriget mansuetos in judicio :
docebit mites vias suas.
10 Universæ viæ Domini misericordia et veritas,
requirentibus testamentum ejus et testimonia ejus.
11 Propter nomen tuum, Domine, propitiaberis peccato
multum est enim. [meo :
12 Quis est homo qui timet Dominum?
legem statuit ei in via, quam elegit.
13 Anima ejus in bonis demorabitur :
et semen ejus hæreditabit terram.
14 Firmamentum est Dominus timentibus eum :
et testamentum ipsius ut manifestetur illis.

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with meditation; sentiments of confidence in God with a sense of deep humility inspired by the remembrance of past sins. Prayer is predominant : ℣℣. 1-7, 11, 16-22. The rest of the psalm is devoted to pious reflections by which the psalmist kindles his faith. As in the other alphabetic songs, the sequence of ideas is not strictly logical.

1-7. First part : Petition for protection and pardon. — *Non erubescam.* If the psalmist's prayer were not heard, he would be deeply humiliated before his enemies; but he is sure that they shall be confounded : *confundantur...* (℣. 4). — *Tota die* (℣. 5), the whole day and every day, constantly. — *Delicta...* (℣. 7) lapses of frailty, thoughtless offences of

2 In thee, O my God, I put my trust, let me not be a-
3 Neither let my enemies laugh at me : [shamed.
for none of them that wait on thee shall be confound-
[ed.
4 Let all them be confounded that do unjust things
Shew, O Lord, thy ways to me, [without cause.
and teach me thy paths.
5 Direct me in thy truth, and teach me :
for thou art God my Saviour,
and on thee have I waited all the day long.
6 Remember, O Lord thy *bowels of* compassion;
and thy mercies that are from the beginning of the
[world.
7 The sins of my youth and my ignorances do not
[remember.
According to thy mercy remember thou me :
for thy goodness' sake, O Lord.

Psalm 24, ii.

8 The Lord is sweet and righteous :
therefore he will give a law to sinners in the way.
9 He will guide the mild in judgment :
he will teach the meek his ways.
10 All the ways of the Lord are mercy and truth, [nies.
to them that seek after his covenant and his testimo-
11 For thy name's sake, O Lord, thou wilt pardon my sin :
for it is great.
12 Who is the man that feareth the Lord?
He hath appointed him a law in the way that he
13 His soul shall dwell in good things : [hath chosen.
and his seed shall inherit the land.
14 The Lord is a firm support to them that fear him :
and his covenant shall he made manifest to them.

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youth. — *Ignorantias...* Heb., *rebellions* : the deliberate sins of riper years. — *Memento...* " Remember me ", wrote St. Augustine on this verse, " not according to the wrath which I deserve, but according to Thy mercy, which is worthy of Thee. "

8-14. Second part : reflections of the psalmist on the character of God and on His dealings with those who fear Him. This meditation is calculated to enkindle his confidence in praying. — *Legem dabit...* God will make known their way to sinners who went astray. — *Requirentibus...* (*℣.* 10). Heb., to those who keep His covenant and His testimonies (His commands). — *Legem statuit...* Heb., He shall teach him in the way that

Psalm 24, III.

15 Oculi mei semper ad Dominum :
quoniam ipse evellet de laqueo pedes meos.
16 Respice in me, et miserere mei :
quia unicus et pauper sum ego.
17 Tribulationes cordis mei multiplicatæ sunt :
de necessitatibus meis erue me.
18 Vide humilitatem meam et laborem meum :
et dimitte universa delicta mea.
19 Respice inimicos meos, quoniam multiplicati sunt,
et odio iniquo oderunt me.
20 Custodi animam meam, et erue me :
non erubescam quoniam speravi in te.
21 Innocentes et recti adhæserunt mihi :
quia sustinui te.
22 Libera, Deus, Israel,
ex omnibus tribulationibus suis.

Terce.

Psalm 39, I.

2 Exspectans exspectavi Dominum,
et intendit mihi.
3 Et exaudivit preces meas :
et eduxit me de lacu miseriæ, et de luto fæcis.

---

he should choose. — *In bonis...* (℣. 13), An abundance of temporal blessings. — *Terram :* the land par excellence, the Promised Land. The N. T. doctrine lifts up our hopes to Heaven, the true land of the living. Cf. Matt. 5[4]. — *Firmamentum.* — (℣. 14). Heb., The secret (hence the friendship) of the Lord is to those who fear Him, and His covenant instructs them.

15-22. Third part : renewed prayer, more urgent petition to obtain mercy and deliverance. — *De laqueo :* the many perplexities of life compared to an entangling net. — *Unicus et pauper* (℣. 16). Heb., solitary (abandoned) and afflicted. — *Innocentes...* (℣. 21). Heb., Let integrity (innocence) and uprightness guard me. — *Libera...* (℣. 22). The Psalm is concluded with a prayer for the nation.

Psalm 39

Thanksgiving to God for past favors; plea for speedy help in the midst of distress.

" A Psalm of David ", belonging perhaps to the last years of Saul's persecution. It consists of two parts

PSALM 24, III.

15 My eyes are ever towards the Lord :
for he shall pluck my feet out of the snare.
16 Look thou upon me, and have mercy on me :
for I am alone and poor.
17 The troubles of my heart are multiplied :
deliver me from my necessities.
18 See my abjection and my labor :
and forgive me all my sins.
19 Consider my enemies for they are multiplied,
and have hated me.
20 Keep thou my soul, and deliver me :
I shall not be ashamed, for I have hoped in thee.
21 The innocent and the upright have adhered to me :
because I have waited on thee.
22 Deliver Israel, O God,
from all his tribulations.

Terce.

PSALM 39, I.

2 With expectation I have waited for the Lord,
and he was attentive to me.
3 And he heard my prayers : [of dregs.
and brought me out of the pit of misery and the mire

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sharply distinct : The first part (℣℣. 2-11) is a heartfelt thanksgiving to Jehovah for his past favors and generous promise of obedience to His divine will; the second (℣℣. 12-18) is a prayer for divine help against cruel and dangerous enemies. The Epistle to the Hebrews 10 [5-10] places ℣℣. 7-9 on the lips of Christ, entering into the world through His Incarnation : they contain, in fact, in a typical manner, the programme of the Messias, the summary of which was perfect obedience.

2-11. First part.

2-4. First stanza : David, after patient waiting and urgent prayers, was delivered from grave perils : this prompts him to sing a fresh canticle to His deliverer. — *Preces...* (℣. 3). Heb., my cry. — *De lacu...* Heb., out of the pit of destruction, and the miry slough. Metaphors denoting extreme danger. — *Super petram :* on solid ground. Cf. Ps. 26[6]. — *Direxit...* Heb., made firm my steps.

5-6. Second stanza : Blessed is the man who places his hope in the Lord Whose mercies are both wonderful and countless. — *Cujus nomen...* Heb., that maketh Jehovah his trust. — *Vanitates...* the empty

Et statuit super petram pedes meos :
et direxit gressus meos.
4 Et immisit in os meum canticum novum
carmen Deo nostro.
Videbunt multi, et timebunt :
et sperabunt in Domino.
5 Beatus vir cujus est nomen Domini spes ejus
et non respexit in vanitates et insanias falsas.

6 Multa fecisti tu, Domine, Deus meus, mirabilia tua :
et cogitationibus tuis non est qui similis sit tibi.
Annuntiavi et locutus sum :
multiplicati sunt super numerum.
7 Sacrificium et oblationem noluisti :
aures autem perfecisti mihi.
Holocaustum et pro peccato non postulasti.
8 tunc dixi : Ecce venio.
In capite libri scriptum est de me
9 ut facerem voluntatem tuam :
Deus meus, volui,
et legem tuam in medio cordis mei.

Psalm 39, 11.

10 Annuntiavi justitiam tuam in ecclesia magna,
ecce labia mea non prohibebo :
Domine, tu scisti.

---

dols and their foolish worship. Heb., the proud and false apostates. — *Multa fecisti...* (℣. 6). The Heb. has a different punctuation : Thou hast multiplied... Thy wonders and Thy designs; there is none to be compared unto Thee. — *Annuntiavi...* Rather : I would like to publish these wonders and speak about them. An impossible task : for they are so many : *multiplicati...* (should be " multiplicata ")

7-9. Third stanza. By obedience much more than by material sacrifices does God wish to be thanked for His favors, — The psalmist classifies the various kinds of sacrifices of the Mosaic religion into two categories, according to their material (sacrifices of slain animals and offerings of the fruits of the earth, clearly distinct according to the Heb.), and according to their purpose (burnt-offering for adoration and thanksgiving; sin-offering, for the remission of sins), and he contrasts them with obedience which he holds far superior to them all. — *Noluisti, non postulasti.* Energetic way of expressing that material offerings have no value of their own, and that God rejects them with horror, if presented with

And he set my feet upon a rock :
and directed my steps.
4 And he put a new canticle into my mouth,
a song to our God.
Many shall see *this,* and shall fear :
and they shall hope in the Lord. [Lord;
5 Blessed is the man whose trust is in the name of the
and who hath not had regard to vanities, and lying
[follies.
6 Thou hast multiplied thy wonderful works, O Lord my
and in thy thoughts there is no one like to thee. [God :
I have declared and I have spoken :
they are multiplied above number.
7 Sacrifice and oblation thou didst not desire;
but thou hast made ears for me.
Burnt offering and sin offering thou didst not require :
8 then said I, Behold I come.
In the head of the book it is written of me
9 that I should do thy will :
O my God, I have desired *it,*
and thy law in the midst of my heart.

Psalm 39, ii.

10 I have declared thy justice in a great church,
lo, I will not restrain my lips :
O Lord, thou knowest it.

---

imperfect dispositions of heart. Cf. 1 Kings 15^{22}; Ps. 49^{7ff}; Is. 1^{11}; Os. 6^{6}, etc. God demanded, indeed, all these sacrifices; but in His eyes the best and the highest of all offerings was always the immolation of the will through obedience. — *Aures autem...* Heb., Mine ears Thou hast dug, i. e. Thou hast given me the faculty of obeying, since ears transmit divine commands to the faithful man. — *Ecce venio...* (℣. 8), the servant's response to his master's summons. — *In capite...* Heb., in the roll of the book, i. e. in the book; books among the Hebrews then had the form of a roll of parchment. The book referred to here, is the book of the Law, which constantly prescribed obedience. — *In medio cordis...* Heb., in the midst of my body.

10-11. Fourth stanza : Whilst offering himself to the Lord as an obedient victim, the psalmist has not failed publicly to praise His divine attributes.

12-18. Second part : Humble supplication.

12-14. Fifth stanza : the psalmist asks for pardon and speedy help. — *Ne longe...* Heb., Do not restrain Thy tender mercies. — *Susceperunt.*

11 Justitiam tuam non abscondi in corde meo :
veritatem tuam et salutare tuum dixi.
Non abscondi misericordiam tuam,
et veritatem tuam a concilio multo. [me :
12 Tu autem, Domine, ne longe facias miserationes tuas a
misericordia tua et veritas tua semper susceperunt me.
13 Quoniam circumdederunt me mala, quorum non est nu-
comprehenderunt me iniquitates meæ, [merus :
et non potui ut viderem.
Multiplicatæ sunt super capillos capitis mei :
et cor meum dereliquit me.
14 Complaceat tibi, Domine, ut eruas me :
Domine, ad adjuvandum me respice.

Psalm 39, iii.

15 Confundantur et revereantur simul,
qui quærunt animam meam, ut auferant eam.
Convertantur retrorsum et revereantur
qui volunt mihi mala.
16 Ferant confestim confusionem suam,
qui dicunt mihi : Euge, euge.
17 Exsultent et lætentur super te omnes quærentes te :
et dicant semper : Magnificetur Dominus :
qui diligunt salutare tuum.
18 Ego autem mendicus sum et pauper :
Dominus sollicitus est mei.
Adjutor meus et protector meus tu es :
Deus meus, ne tardaveris.

Better with the optative : May Thy mercy and Thy truth guard me!... — *Super capillos*... Cf. Ps. 68[5]. They are, it is said, as many as 140,000. — *Respice* (℣. 14). Heb., make haste to help me.

15-16. Sixth stanza : Another object of David's prayer : confusion and ruin of his enemies. This and the following verses reproduce almost

11 I have not hid thy justice within my heart :
I have declared thy truth and thy salvation.
I have not concealed thy mercy
and thy truth from a great council. [me :
12 Withhold not thou, O Lord, thy tender mercies from
thy mercy and thy truth have always upheld me.
13 For evils without number have surrounded me;
my iniquities have overtaken me,
and I was not able to see.
They are multiplied above the hairs of my head :
and my heart hath forsaken me.
14 Be pleased, O Lord, to deliver me :
look down, Lord, to help me.

Psalm 39, iii.

15 Let them be confounded and ashamed together,
that seek after my soul to take it away.
Let them be turned backward and be ashamed
that desire evils to me.
16 Let them immediately bear their confusion,
that say to me, Tis well, 'tis well.
17 Let all that seek thee rejoice and be glad in thee :
and let such as love thy salvation,
say always : The Lord be magnified.
18 But I am a beggar and poor :
the Lord is careful for me.
Thou art my helper and my protector :
O my God, make no tarrying.

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verbatim Ps. $34^{4-21, 25-27}$. — *Ferant* (℣. 16). Heb., Let them be astonished as an effect of their shame.

17-18. Seventh stanza : Third object of his prayer : the happiness and deliverance of the psalmist and all the just. — *Ego autem...* (℣. 18). — Noble sentiment of humility and confidence.

Sext.

Psalm 40

2 Beatus qui intelligit super egenum et pauperem :
in die mala liberabit eum Dominus.
3 Dominus conservet eum, et vivificet eum,
et beatum faciat eum in terra :
et non tradat eum in animam inimicorum ejus.
4 Dominus opem ferat illi super lectum doloris ejus :
universum stratum ejus versasti in infirmitate ejus.
5 Ego dixi : Domine, miserere mei :
sana animam meam, quia peccavi tibi.
6 Inimici mei dixerunt mala mihi :
Quando morietur, et peribit nomen ejus?
7 Et si ingrediebatur ut videret, vana loquebatur :
cor ejus congregavit iniquitatem sibi.
Egrediebatur foras, et loquebatur in idipsum.
8 Adversum me susurrabant omnes inimici mei :
adversum me cogitabant mala mihi.
9 Verbum iniquum constituerunt adversum me :
Numquid qui dormit non adjiciet ut resurgat?
10 Etenim homo pacis meæ, in quo speravi :
qui edebat panes meos,
magnificavit super me supplantationem.
11 Tu autem, Domine, miserere mei, et resuscita me :
et retribuam eis.

Psalm 40

"Blessed are the merciful, for they shall obtain mercy."

"A Psalm of David." The occasion must have been the base treachery of Achitophel, before the outbreak of Absalom's rebellion. Cf. 2 Kings 16^{23}. — The psalmist is ill and in terrible anguish. His enemies eagerly desire his death and one of them, formerly his intimate friend, is conspicuous by the particular violence of his hatred. David, however remains unmoved in his trust in Jehovah; and his prayer, a plea for help, breathes the most touching calmness. — The false friend of whom the psalmist complains is here the type of Judas, the traitor to whom Our Lord Himself, St. Peter, and St. John explicitly applied ℣. 10. Cf. John 13^{18}, 17^{12}, Acts 1^{16}.

1-4. First part. The blessings God has in store for the compassionate man. — *Qui intelligit*, i. e. takes an intelligent care. — *Conservet...* All the verbs of ℣℣. 3-4 would be better rendered by the future, except the last one *versasti*, which directly ad-

Sext.

Psalm 40

2 Blessed is he that understandeth concerning the needy
[and the poor :
the Lord will deliver him in the evil day.
3 The Lord preserve him and give him life,
and make him blessed upon the earth :
and deliver him not up to the will of his enemies.
4 The Lord help him on his bed of sorrow :
thou hast turned all his couch in his sickness.
5 I said : O Lord, be thou merciful to me :
heal my soul, for I have sinned against thee.
6 My enemies have spoken evils against me :
when shall he die and his name perish?
7 And if he came in to see *me,* he spoke vain things :
his heart gathered together iniquity to itself.
He went out and spoke to the same purpose.
8 All my enemies whispered together against me :
they devised evils to me.
9 They determined against me an unjust word :
shall he that sleepeth rise again no more?
10 For even the man of my peace, in whom I trusted,
who ate my bread, hath greatly supplanted me.

11 But thou, O Lord, have mercy on me, and raise me
and I will requite them. [up again :

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dresses God and expresses a very delicate thought : the Lord has bestowed upon his sick servant the most tender care.

5-10. Second part : David describes in plaintive words the hatred of his enemies and the perfidy of his friends.

5-9. His cruel enemies. — *Sana animam...* Hebraism for : Heal me. — *Peccavi.* Humble confession : his sins are the cause of his sufferings. — *Si ingrediebatur...* (℣. 7) : to visit him, during his sickness. — *Vana...* Hypocritical professions of sympathy, though all the time their hearts were gathering hatred. Hardly out of the house they passed their malignant remarks. — *Verbum...* (℣. 9). Heb. quotes the summary of their malevolent conversation : " A thing of Belial (i. e. a great catastrophe) is about to fall on him; now that he lieth down (better than *dormit*) he will not get up again; i. e. the illness is fatal; he will surely die. "

10. The treacherous friend. — *Homo pacis...* Hebraism designating a very intimate friend. — *Qui edebat...* In the East especially, ties of

12 In hoc cognovi quoniam voluisti me :
quoniam non gaudebit inimicus meus super me.
13 Me autem propter innocentiam suscepisti :
et confirmasti me in conspectu tuo in æternum.
14 Benedictus Dominus, Deus Israel,
a sæculo, et usque in sæculum : fiat, fiat.

Psalm 41, i.

2 Quemadmodum desiderat cervus ad fontes aquarum :
ita desiderat anima mea ad te, Deus.
3 Sitivit anima mea ad Deum fortem vivum :
quando veniam, et apparebo ante faciem Dei?
4 Fuerunt mihi lacrimæ meæ panes die ac nocte :
dum dicitur mihi quotidie : Ubi est Deus tuus?
5 Hæc recordatus sum,
et effudi in me animam meam :
quoniam transibo in locum tabernaculi admirabilis,
usque ad domum Dei,
in voce exsultationis et confessionis :
sonus epulantis.
6 Quare tristis es, anima mea?
et quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi :
salutare vultus mei, 7 et Deus meus.

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hospitality bind very strongly the guest to his host. — *Magnificavit...* Heb., He made great the heel against me; a very energetic metaphor for : he tried to strike me with brutal violence.

11-13. Third part : Confident prayer. — *Tu autem...* Transition and contrast. — *Resuscita...* Heb., raise me up (from my bed of sickness). — *Retribuam...* Usually David leaves vengeance to God. But as theocratic king and representative of the Lord, he might well pray for their punishment. (See p. 10). — *Cognovi* (℣. 12) is a prophetic preterit. — *Suscepisti* (℣. 13). Heb., Thou hast upheld me.

14. Conclusion. This doxology is no part of Ps. 40; but was added here when the Psalter was formed, to mark the close of Book I. (Ps. 1-40). Similar doxologies are to be found at the close of the second, third and fourth Books. (Ps. 71^{19}; 88^{53}; 105^{48}). — *Fiat...* Heb., *Amen. Amen.*

Psalm 41

A pious servant of Jehovah exiled from Sion and the tabernacle, yearns for the grace of returning thither.

A didactic poem of the sons of Core, i. e. of one of the members of the levitical family which had acquired a special importance under the reign of David. Cf. 1 Par. 6^{16ff}, 9^{19-26}, etc. As stated above

12 By this I know, that thou hast had a good will for me :
because my enemy shall not rejoice over me.
13 But thou hast upheld me by reason of my innocence :
and hast established me in thy sight for ever.
14 Blessed be the Lord the God of Israel
from eternity to eternity. So be it. So be it.

Psalm 41, 1.

2 As the hart panteth after the fountains of water;
so my soul panteth after thee, O God.
3 My soul hath thirsted after the strong living God;
when shall I come and appear before the face of God?
4 My tears have been my bread day and night,
whilst it is said to me daily : Where is thy God?
5 These things I remembered,
and poured out my soul in me :
for I shall go over into the place of the wonderful tabernacle,
even to the house of God :
With the voice of joy and praise;
the noise of one feasting.
6 Why art thou sad, O my soul?
and why dost thou trouble me?
Hope in God, for I will still give praise to him :
the salvation of my countenance, 7 and my God.

(p. 185), Ps. 41 and Ps. 42 are but one Psalm. In both the circumstances and the subject seem to be identical. As to the form, we have a strong argument in the refrain *Quare tristis es, anima mea... Deus meus* (41^{6-12}, 42^{5}), which connects Ps. 41 with Ps. 42, whilst it divides the whole poem into three equal stanzas. Besides, these three stanzas are connected and interwoven by repetitions which, in their own way, testify to the unity of the poem (comp. 41^{4b} with 41^{10d}; 41^{11d} with 42^{2b}; 41^{3b} with 42^{3b}). The author is far away from Jerusalem from which he has been expelled by triumphant enemies. In his exile, what pains him most is the sad fact that he is debarred from worshipping God before the tabernacle; hence he eagerly beseeches the Lord to bring him back to Sion. The sense of a keen sorrow alternates with that of a firm confidence; but, according to the laws of nature, it is specially the former that is described : sorrow is poured out at length until, towards the end, hope triumphs over despair. — This beautiful canticle was probably composed during Absalom's rebellion, and the author may have accompanied David in his flight over the Jordan, as several details seem to indicate.

2-6. First part : Yearning for God and the sanctuary of Sion. — *Quemadmodum...* graceful and forcible comparison. — *Deum fortem...* Heb.,

Psalm 41, ii.

Ad meipsum anima mea conturbata est :
propterea memor ero tui de terra Jordanis,
et Hermoniim a monte modico. [rum.
8 Abyssus abyssum invocat, in voce cataractarum tua-
Omnia excelsa tua et fluctus tui super me transierunt.
9 In die mandavit Dominus misericordiam suam :
et nocte canticum ejus.
Apud me oratio Deo vitæ meæ;
10 dicam Deo : Susceptor meus es.
Quare oblitus es mei?
et quare contristatus incedo, dum affligit me inimicus?
11 Dum confringuntur ossa mea,
exprobraverunt mihi qui tribulant me inimici mei.
Dum dicunt mihi per singulos dies : Ubi est Deus tuus?
12 Quare tristis es, anima mea?
et quare conturbas me?
Spera in Deo, quoniam adhuc confitebor illi :
salutare vultus mei, et Deus meus.

None.

Psalm 43, i.

2 Deus, auribus nostris audivimus :
patres nostri annuntiaverunt nobis [antiquis.
opus, quod operatus es in diebus eorum, et in diebus

God, the living God. — *Ante faciem...* (℣. 3). In Jerusalem, in the sanctuary of Sion. — *Fuerunt... panes* (℣. 4). Grief prevents him from eating; tears take the place of his daily food. — *Dum dicitur...* The language of his triumphant enemies or faint-hearted friends. — *Hæc recordatus...* (℣. 5). According to the Heb. the verbs of this verse should be translated by the present and the imperfect : I remember and I pour out my soul upon me, how I was wont to pass on with a great throng leading them to the house of God, amidst shouts of joy and praise of the multitude keeping holiday. The psalmist in his actual distress finds his solace in remembering those holy and glorious ceremonies. According to the Vulg. this is a ground of hope for the future. — *Quare...* (℣. 6). A touching refrain full of confidence in God. — *Salutare vultus...* God will show salvation to His servant.

7-12. Second part : Loving expostulation and hope in God. — *Propterea...* Exquisite sentiment. The more his feelings overwhelm him, the more he turns to God as to his only source of consolation. — *De terra...* From the context it would

PSALM 41, II.

My soul is troubled within myself :
therefore will I remember thee from the land of Jordan
and Hermoniim, from the little hill.
8 Deep calleth on deep, at the noise of thy flood-gates.
All thy heights and thy billows have passed over me.
9 In the daytime the Lord hath commanded his mercy;
and a canticle to him in the night.
With me *is* prayer to the God of my life.
10 I will say to God : Thou art my support.
Why hast thou forgotten me?
and why go I mourning, whilst my enemy afflicteth
11 Whilst my bones are broken, [me?
my enemies who trouble me have reproached me;
Whilst they say to me day by day : Where is thy God?
12 Why art thou cast down, O my soul?
and why dost thou disquiet me?
Hope thou in God, for I will still give praise to him :
the salvation of my countenance, and my God.

None.

PSALM 43, I.

2 We have heard, O God, with our ears :
our fathers have declared to us, [days of old.
The work thou hast wrought in their days and in the

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seem that these words designate that country East and North East of the Jordan which is overshadowed by the towering mass of Mt. Hermon. — *Monte modico...* Heb., *Mt. Mitsar*, not yet identified. — *Abyssus...* (℣. 8). As the waves of the Ocean, and the roaring cataracts, so a flood of misfortune was overwhelming the psalmist. In the biblical style, the mighty waters represent great calamities. — *In voce...* Cascades are not wanting in the Hermon district. — *Excelsa...* Heb., thy waves. — *In die...* (℣. 9). He finds his solace in the thought of future restoration (" mandabit " rather than *mandavit*), and he shall sing a hymn of thanksgiving on the night when God will save him (*nocte*)... — *Susceptor...* (℣. 10). Heb., my rock. — The metaphor *confringuntur...* denotes an extreme grief. — *Quare...* The refrain (℣. 12).

PSALM 43

Israel remembering the ancient deeds of Jehovah in favor of His people, appeals for help in extreme peril.

" A didactic Psalm of the sons of Core ", as the preceding Psalm (p. 206). A national as well as a

3 Manus tua Gentes disperdidit, et plantasti eos :

afflixisti populos, et expulisti eos.
4 Nec enim in gladio suo possederunt terram,
et brachium eorum non salvavit eos :
sed dextera tua et brachium tuum,
et illuminatio vultus tui : quoniam complacuisti in eis.

5 Tu es ipse Rex meus et Deus meus :
qui mandas salutes Jacob.
6 In te inimicos nostros ventilabimus cornu :
et in nomine tuo spernemus insurgentes in nobis.
7 Non enim in arcu meo sperabo :
et gladius meus non salvabit me.
8 Salvasti enim nos de affligentibus nos :
et odientes nos confudisti.
9 In Deo laudabimur tota die :
et in nomine tuo confitebimur in sæculum.

Psalm 43, ii.

10 Nunc autem repulisti et confudisti nos
et non egredieris, Deus, in virtutibus nostris.
11 Avertisti nos retrorsum post inimicos nostros :
et qui oderunt nos, diripiebant sibi.
12 Dedisti nos tamquam oves escarum :
et in Gentibus dispersisti nos.
13 Vendidisti populum tuum sine pretio,
et non fuit multitudo in commutationibus eorum.

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religious poem. The psalmist speaks in the name of Israel. An unmerited disaster caused by the enemy humiliates the nation. To appeal to the heart of the Lord Whom they implore, the present suffering with which God afflicts His people is contrasted with His favors in the days of old. The date of the Psalm cannot be determined with certainty. It is generally admitted that it is rather early.

2-9. First part : remembering the prodigies wrought in their favor by Jehovah, the Israelites express the most firm confidence in Him.

2-4. The wonderful establishment of Israel in the Promised Land. — *Deus, auribus...* Solemn exordium. — *Manus tua...* (℣. 3). Heb., Thou, with thy hand, didst drive out. — *Gentes :* the numerous tribes which occupied Palestine. — *Plantasti.* Metaphor brilliantly expanded in Ps. 79[9-13]. — *Nec enim...* (℣. 4). The thought expressed by the words "Thou, with Thy hand", is further emphasised. — *Illuminatio...* Image

3 Thy hand destroyed the Gentiles, and thou plántedst [them :
thou didst afflict the peoples and cast them out.
4 For they got not the possession of the land by their [own sword,
neither did their own arm save them :
But thy right hand and thy arm,
and the light of thy countenance : because thou wast [pleased with them.
5 Thou art thyself my king and my God :
who commandest the saving of Jacob. [horn,
6 Through thee we will push down our enemies with the
and through thy name we will despise them that rise
7 For I will not trust in my bow : [up against us.
neither shall my sword save me.
8 But thou hast saved us from them that afflict us :
and hast put them to shame that hate us.
9 In God shall we glory all the day *long* :
and in thy name we will give praise for ever.

Psalm 43, 11.

10 But now thou hast cast us off, and put us to shame :
and thou O God wilt not go out with our armies.
11 Thou hast made us turn our back to our enemies :
and they that hated us, plundered for themselves.
12 Thou hast given us up like sheep to be eaten :
and hast scattered us among the nations.
13 Thou hast sold thy people for no pricé :
and there was no reckoning in the exchange of them.

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of the divine favor. Cf. Ps. 4[7]; 15[11], etc.

5-9. God's past favors give confidence for the present. — *Qui mandas...* Heb., Command deliverances... *Jacob* here means Israel. — *Ventilabimus...* (℣. 6). Figure borrowed from the fighting of such animals as bulls or wild oxen which catch their enemy on their horns and throw them up in the air. — *Spernemus.* Heb., we shall trample down under foot. A feature which completes the metaphor.

10-22. Second part: Israel, though faithful to His God, is now plunged into the depths of humiliation and distress.

10-17. Jehovah having abandoned His people, Israel is the scorn and the prey of its foe. — *Nunc autem...* Abrupt and striking contrast. — *Avertisti...* Heb., Thou makest us to turn back from the enemy. — *Dispersisti...* (℣. 12). Many Israelites had been made prisoners of war and sold as slaves in foreign countries. — *Sine pretio* (℣. 13): as a vile mer-

14 Posuisti nos opprobrium vicinis nostris,
subsannationem et derisum his, qui sunt in circuitu
15 Posuisti nos in similitudinem Gentibus : [nostro.
commotionem capitis in populis.
16 Tota die verecundia mea contra me est,
et confusio faciei meæ cooperuit me,
17 a voce exprobrantis et obloquentis :
a facie inimici et persequentis.
18 Hæc omnia venerunt super nos, nec obliti sumus te

et inique non egimus in testamento tuo.
19 Et non recessit retro cor nostrum :
et declinasti semitas nostras a via tua :
20 quoniam humiliasti nos in loco afflictionis,
et cooperuit nos umbra mortis.

Psalm 43, iii.

21 Si obliti sumus nomen Dei nostri,
et si expandimus manus nostras ad deum alienum :
22 nonne Deus requiret ista?
ipse enim novit abscondita cordis.
Quoniam propter te mortificamur tota die :
æstimati sumus sicut oves occisionis.
23 Exsurge, quare obdormis, Domine?
Exsurge, et ne repellas in finem.
24 Quare faciem tuam avertis,
oblivisceris inopiæ nostræ, et tribulationis nostræ?
25 Quoniam humiliata est in pulvere anima nostra :
conglutinatus est in terra venter noster.
26 Exsurge, Domine, adjuva nos :
et redime nos propter nomen tuum.

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chandise which must be gotten rid of. — Very few buyers came (*non fuit*) when the Lord sold His people. The Heb. says simply : Thou didst not increase their price. — *In commutationibus.* In ancient times sales consisted mostly of exchanges. — *Posuisti...* ℣℣. 14-17 emphasise a special woe of Israel during this fearful crisis : the deep humiliation to which it was reduced.

18-22. Still Israel is conscious of no unfaithfulness which might have provoked the wrath of its God and deserved such a punishment. — *In testamento...* the covenant made on Sinai. — *Non recessit...* (℣. 19) to go to false gods. The negation affects also the second stich *et declinasti...* Heb., neither, have our steps declined. — *Quoniam* (℣. 20) means here "that thou shouldst." — *In loco...* Heb., into a haunt of jackals, i. e. in the wilderness tenanted by these

14 Thou hast made us a reproach to our neighbours,
a scoff and derision to them that are round about us.
15 Thou hast made us a by-word, among the Gentiles :
a shaking of the head among the peoples.
16 All the day long my shame is before me :
and the confusion of my face hath covered me.
17 For the voice of him that reproacheth and detracteth
by reason of the enemy and persecutor. [me :
18 All these things have come upon us, yet we have not
[forgotten thee :
and we have not done wickedly in thy covenant.
19 And our heart hath not turned back :
neither hast thou turned aside our steps from thy way :
20 For thou hast humbled us in the place of affliction,
and the shadow of death hath covered us.

Psalm 43, III.

21 If we have forgotten the name of our God,
and if we have spread forth our hand to a strange god :
22 Shall not God search out these things?
for he knoweth the secrets of the heart.
Because for thy sake we are killed all the day *long* :
we are counted as sheep for the slaughter.
23 Arise, why sleepest thou, O Lord?
arise, and cast us not off to the end.
24 Why turnest thou thy face away,
and forgettest our want and our trouble.
25 For our soul is humbled down to the dust :
our belly cleaveth to the earth.
26 Arise, O Lord, help us :
and redeem us for thy name's *sake*.

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wild beasts. — *Et cooperuit...* Image of supreme distress. Heb., Thou hast covered us. — *Si expandimus...*(℣. 21). The gesture of prayer and adoration in antiquity. — *Ipse.... novit...* Conscious of their innocence, the Israelites do not dread the scrutinizing look of their God. — *Propter te...* Not only they did not forget the Lord, but in order to defend His cause, they have suffered martyrdom.

23-26. Third part : an urgent appeal for immediate help. — *Exsurge.* Heb., awake. — *Quare obdormis.* Very bold expostulation. — *Humiliata... conglutinatus...* (℣. 25). Forcible images to describe a profound distress. Cf. Ps. 118[25], etc. — *Propter nomen...* (℣. 26) i. e. for Thy honor's sake. Heb., for Thy mercy's sake.

Vespers.

Psalm 122

1 Ad te levavi oculos meos,
qui habitas in cælis.
2 Ecce sicut oculi servorum,
in manibus dominorum suorum :
sicut oculi ancillæ
in manibus dominæ suæ :
ita oculi nostri ad Dominum Deum nostrum,
donec misereatur nostri.
3 Miserere nostri, Domine, miserere nostri :
quia multum repleti sumus despectione :
4 quia multum repleta est anima nostra :
opprobrium abundantibus, et despectio superbis.

Psalm 123

1 Nisi quia Dominus erat in nobis,
dicat nunc Israel,
2 nisi quia Dominus erat in nobis,
cum exsurgerent homines in nos,
3 forte vivos deglutissent nos :
cum irasceretur furor eorum in nos,
4 forsitan aqua absorbuisset nos.
5 Torrentem pertransivit anima nostra : [bilem.
forsitan pertransisset anima nostra aquam intolera-

Psalm 122

Suffering Israel invokes its God, with a sense of utter confidence.

" Gradual Psalm " (the fourth one). An ancient writer called this Psalm " oculus sperans ", the eye of hope. This eye is upturned to the Lord, at a time of intense suffering under a tyrant's yoke. The circumstances of the composition are unknown.

1-2. First stanza : an attitude of confidence. — *Levavi oculos...* A loving look, full of holy desires and of the sense of humble dependence. — *Sicut oculi...* (℣. 2). A twofold simile is used to bring out the fact more forcibly. — *In manibus...* in order to obey the slightest command.

3-4. Second stanza : Confident prayer.— A twofold " Kyrie eleison " with motives for mercy presented in ascending gradation : *miserere..... quia...* — *Opprobrium... despectio...* rather the ablative; " opprobrio, despectione ". Heb., With the scorn of the arrogant and the contempt of despots.

Vespers.

Psalm 122

1 To thee have I lifted up my eyes,
who dwellest in heaven.
2 Behold as the eyes of servants,
are on the hands of their masters;
as the eyes of the hand maid
are on the hands of her mistress :
so are our eyes unto the Lord our God,
until he have mercy on us.
3 Have mercy on us, O Lord, have mercy on us :
for we are greatly filled with contempt;
4 For our soul is greatly filled : [proud.
we are a reproach to the rich, and contempt to the

Psalm 123

1 If it had not been that the Lord was with us,
let Israel now say :
2 If it had not been that the Lord was with us,
when men rose up against us,
3 perhaps they had swallowed us up alive.
When their fury was enkindled against us,
4 perhaps the waters had swallowed us up.
5 Our soul hath passed through a torrent : [portable.
perhaps our soul had passed through a water insup-

Psalm 123

Praise to God our Savior.

"Gradual Psalm" (the fifth one). Heb., adds "of David". This Psalm pictures with lively images and dramatic language the wonderful way in which the Lord snatched His people out of the hands of the mighty and cruel enemies who threatened them with imminent destruction.

1-5. First stanza. If not for the help of the Lord, Israel should have been destroyed. — *In nobis.* Heb., for us. — *Dicat nunc...* A kind of parenthesis which contains a pressing invitation to thanksgiving. — Instead of *forte* and *forsitan* (℣℣. 3-5). Heb. has "then". — Israel's enemies are represented in turn as men powerful and furious who rise against them like wild beasts eager to devour them, and as a swollen torrent which sweeps everything in its way. — *Torrentem* (℣. 5). Heb., The stream had gone over our soul : then the proud waters had gone over our soul.

6-8. Second stanza : thanksgiving to the divine deliverer. — *Dentibus...* Again the simile of the beast of prey.

6 Benedictus Dominus,
qui non dedit nos in captionem dentibus eorum.
7 Anima nostra sicut passer erepta est
de laqueo venantium :
laqueus contritus est,
et nos liberati sumus.
8 Adjutorium nostrum in nomine Domini,
qui fecit cælum et terram.

Psalm 124

1 Qui confidunt in Domino, sicut mons Sion :
non commovebitur in æternum, qui habitat 2 in Jeru-
Montes in circuitu ejus : [salem.
et Dominus in circuitu populi sui,
ex hoc nunc et usque in sæculum.
3 Quia non relinquet Dominus virgam peccatorum
super sortem justorum :
ut non extendant justi ad iniquitatem manus suas.
4 Benefac, Domine, bonis,
et rectis corde.
5 Declinantes autem in obligationes
adducet Dominus cum operantibus iniquitatem.
Pax super Israel!

The enemies are compared afterwards to merciless fowlers : *laqueus*... (℣. 7). Fortunately, the snare breaks and the bird escapes. — *Adjutorium*... (℣. 8). Concludes with an act of faith.

Psalm 124

God protects the just who trust in Him.

" Gradual psalm ". It is commonly applied to the situation of the theocratic nation in Palestine after the Babylonian captivity. Israel is oppressed by cruel tyrants and its faith is sorely tried, there are even apostates in its ranks; but Jehovah protects his dear nation; and those who shall remain faithful to Him are sure to triumph eventually.

1-3. Israel's powerful motives to trust in its God. — *Sicut mons*... Resting on the Lord, Israel is as immovable as Mount Sion. — *Non commovebitur*... Heb., which is not shaken, but abideth for ever. — *In circuitu ejus*, i. e. Jerusalem. The holy city is, in fact, girdled with

6 Blessed be the Lord,
who hath not given us to be a prey to their teeth.
7 Our soul hath been delivered as a sparrow
out of the snare of the fowlers.
The snare is broken,
and we are delivered.
8 Our help is in the name of the Lord,
who made heaven and earth.

Psalm 124

1 They that trust in the Lord *shall be* as mount Sion :
he shall not be moved for ever that dwelleth 2 in
Mountains are round about it : [Jerusalem.
so the Lord is round about his people
from henceforth now and for ever.
3 For the Lord will not leave the rod of sinners
upon the lot of the just :
that the just may not stretch forth their hands to
4 Do good, O Lord, to those that are good, [iniquity.
and to the upright of heart.
5 But such as turn aside into bonds,
the Lord shall lead out with the workers of iniquity :
peace upon Israel.

---

mountains except on the North side, and this is to her a protection; but the Lord is round about his people and protects it more efficaciously : *et Dominus...* — *Non relinquet...* (℣. 3). The word *Dominus* is wanting in the Heb. which reads : For the rod of the wicked shall not rest upon the lot of the just. The just represent the people of God, their lot is the land of promise upon which the oppression of the heathen was weighing heavily. — *Ut non...* Ground for hope in deliverance : too much suffering might discourage Israel and expose it to the danger of sin.

4-5. Prayer for the faithful Israelites. — *Declinantes...* (℣. 5). Prayer for the faithful changes to a warning to renegades. *In obligationes* of the Vulg. is obscure. Heb. reads : As for such as turn aside unto their crooked ways, i. e. apostasy. God shall summon renegade Jews to His judgment seat, as well as the heathen oppressors.

Psalm 125

1 In convertendo Dominus captivitatem Sion
facti sumus sicut consolati :
2 tunc repletum est gaudio os nostrum :
et lingua nostra exsultatione.
Tunc dicent inter Gentes :
Magnificavit Dominus facere cum eis.
3 Magnificavit Dominus facere nobiscum :
facti sumus lætantes.
4 Converte, Domine, captivitatem nostram,
sicut torrens in Austro.
5 Qui seminant in lacrimis,
in exsultatione metent.
6 Euntes ibant et flebant,
mittentes semina sua.
Venientes autem venient cum exsultatione,
portantes manipulos suos.

Psalm 126

1 Nisi Dominus ædificaverit domum,
in vanum laboraverunt qui ædificant eam.
Nisi Dominus custodierit civitatem,
frustra vigilat qui custodit eam.
2 Vanum est vobis ante lucem surgere :
surgite postquam sederitis,

Psalm 125

Rejoicing at the return, after the Babyloniam captivity.

A " Gradual psalm ", certainly post-exilic. It is both a thanksgiving and a prayer ; thanksgiving for the return into Palestine of a certain number of Jews deported into Chaldea; prayer that God may carry on and complete the work of restoration. A graceful and exquisite little Psalm.

1-3. First stanza : the joyful past, or thanksgiving to God that the exile is over. — *In convertendo...* Hebraism for : " Quum reduceret Dominus captivos Israelitas ". — *Sicut consolati.* Heb., like them that dream. They could hardly believe such a marvel; they were afraid it might be evanescent as a dream. — *Gaudio* (℣. 2). Heb., laughter. — *Tunc dicent* (for " dicebant ").— Even the heathen recognised in it the work of the God of the Jews. — *Magnificavit... facere* is an hebraism for " magna fecit ".

4-6. Second stanza : Hopeful future in spite of present sadness, or a prayer for a complete restoration. — *Converte...* Another hebraism : Bring back our (other) captives. Many Israelites were still in a heathen land. — *Sicut torrens... Negeb,*

Psalm 125

1 When the Lord brought back the captivity of Sion,
we became like men comforted.
2 Then was our mouth filled with gladness;
and our tongue with joy.
Then shall they say among the Gentiles :
The Lord hath done great things for them.
3 The Lord hath done great things for us :
we are become joyful.
4 Turn again our captivity, O Lord,
as a stream in the south.
5 They that sow in tears
shall reap in joy.
6 Going they went and wept,
casting their seeds.
But coming they shall come with joyfulness,
carrying their sheaves.

Psalm 126

1 Unless the Lord build the house,
they labour in vain that build it.
Unless the Lord keep the city,
he watcheth in vain that keepeth it.
2 It is vain for you to rise before light :
rise ye after you have sitten,

---

the Heb. equivalent of *austro,* is a proper name designating the wilderness south of Palestine. In summer, this district is all waterless; but after the rains, when the torrents are overflowing, the land is covered with verdure. An image of what the holy nation will be, when all its members will have returned. Elliptic proposition. — *Qui seminat...* (℣. 5). Another striking and transparent simile. As the sower, so the Jews who had returned from exile were working painfully to restore the theocracy : later on they would forget their trouble and their sorrow.

Psalm 126

Man can do nothing without God.

A " Gradual psalm of Solomon ". There is no serious reason to deny the truth of this information. — No success without God : such is the keynote of this poem. Without the divine help, man's labor is vain, and his activity is to no purpose. The psalmist demonstrates the truth of this statement by several examples taken from social or family life.

1b-2c. First stanza : Without the help of the Lord, all human efforts are vain. — *Nisi... ædificaverit....* First example : house-building. —

qui manducatis panem doloris.
Cum dederit dilectis suis somnum :
3 ecce hæreditas Domini, filii :
merces, fructus ventris.
4 Sicut sagittæ in manu potentis :
ita filii excussorum.
5 Beatus vir qui implevit desiderium suum ex ipsis
non confundetur cum loquetur inimicis suis in porta.

Compline.

Psalm 11

2 Salvum me fac, Domine, quoniam defecit sanctus :
quoniam diminutæ sunt veritates a filiis hominum.
3 Vana locuti sunt unusquisque ad proximum suum :

labia dolosa, in corde et corde locuti sunt.
4 Disperdat Dominus universa labia dolosa,
et linguam magniloquam.
5 Qui dixerunt : Linguam nostram magnificabimus,
labia nostra a nobis sunt.
Quis noster dominus est?

Nisi... custodierit... Second example. city-guarding. — *Vanum...* (℣. 2). Third example, money-making. Heb., is much clearer : It is vain for you to rise up early, to sit up late, eating the bread of toil; so He giveth unto His beloved in sleep. It is not enough to exert oneself, to work hard in order to get rich : the labors of these who neglect God are often fruitless, whilst His friends succeed without any trouble, as it were, in sleep. In the Vulg. the words *surgite postquam...* are a sarcastic apostrophe : Get to work quickly, you have no time to sit down and indulge in rest.

3-5. Second stanza : From God comes the blessing of a numerous family, the strength of the house. This is a fourth example to demonstrate the thesis : No success without God. — *Merces* (a reward coming from the Lord) corresponding to *hæreditas; fructus* to *filii*. The thought is repeated twice. — *Sicut sagittæ...* (℣. 4). Strength coming from children. — In the Vulg., *excussorum* designates the Jews so unjustly oppressed, whom numerous posterity would make strong. Heb., the children of youth, i. e. born while their parents are young and vigorous. — *Desiderium...* Heb., his quiver. The figure of the arrow (℣. 4) is continued. — *In porta.* The city gate was the place, where business was transacted in the biblical Eastern countries. Cf. Ruth 4^{1}; Job 29 ; Ps. 68^{13}, etc.

you that eat the bread of sorrow.
When he shall give sleep to his beloved :
3 behold the inheritance of the Lord are children :
the reward, the fruit of the womb.
4 As arrows in the hand of the mighty,
so the children of them that have been shaken.
5 Blessed is the man that hath filled his desire with them ;
he shall not be confounded when he shall speak to his
[enemies in the gate.

Compline.

Psalm 11

2 Save me, O Lord, for there is now no Saint :
truths are decayed from among the children of men.
3 They have spoken vain things every one to his neigh-
[bour :
with deceitful lips, *and* with a double heart have they
4 May the Lord destroy all deceitful lips, [spoken.
and the tongue that speaketh proud things.
5 Who have said : We will magnify our tongue,
our lips are our own,
who is Lord over us?

Psalm 11

A prayer for help against powerful enemies.

"A Psalm of David." The king implores divine protection against arrogant enemies. This help is promised to him; he expatiates on its value. The Psalmist speaks to God and God answers through the psalmist (comp. ℣. 6). — The psalm belongs probably to the time of Saul's persecution.

2-5. First part : Plaintive prayer.

2-3. A cry to God, and a description of the fearful moral state into which the country was plunged. — *Sanctus*. Heb., the *chasid*, the pious man. — *Diminutæ*... Heb., The faithful (the conscientious and upright men) have disappeared. — *Vana* (Heb., fulsehoods) *locuti*... (℣. 3). Hypocrisy and duplicity are universal. — *Labia dolosa*. Heb., flattering lips, same in ℣. 4. — *In corde et corde*. Wel known hebraism : a double heart, hence insincere, which thinks one thing and utters another.

4-5. The psalmist entreats his God to silence these malignant and proud tongues. — The phrase *linguam magniloquam* is expanded in ℣. 5, which attests a diabolical arrogance.

6-9. Second part : the divine promise and its guarantees.

6-7. The psalmist receives from Heaven an answer to his prayer, and

6 Propter miseriam inopum, et gemitum pauperum,
nunc exsurgam, dicit Dominus.
Ponam in salutari :
fiducialiter agam in eo.
7 Eloquia Domini, eloquia casta :
argentum igne examinatum,
probatum terræ, purgatum septuplum.
8 Tu, Domine, servabis nos :
et custodies nos a generatione hac in æternum.
9 In circuitu impii ambulant : [num.
secundum altitudinem tuam multiplicasti filios homi-

Psalm 12

1 Usquequo, Domine, oblivisceris me in finem?
usquequo avertis faciem tuam a me?
2 Quamdiu ponam consilia in anima mea,
dolorem in corde meo per diem?
3 Usquequo exaltabitur inimicus meus super me?
4 Respice, et exaudi me, Domine, Deus meus. [morte :
Illumina oculos meos, ne unquam obdormiam in
5 nequando dicat inimicus meus : Prævalui adversus
[eum.
Qui tribulant me exsultabunt si motus fuero :
6 ego autem in misericordia tua speravi.
Exsultabit cor meum in salutari tuo :

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he affirms its trustworthiness. Sudden and emphatic answer, giving to the poem a dramatic tone. — *Inopum.* Heb. of the afflicted. — *Ponam... fiducialiter...* Heb., I will set him in surety at whom they puff, i. e. I will save the feeble from the scorn of the wicked. — *Eloquia...* (℣. 7). The word of God is free from imperfections and from lie, and wholly to be relied upon. — *Casta,* pure, without any dross of falsehood. — *Probatum terræ.* Heb., refined in the crucible. — *Septuplum* : seven is the number of perfection.

8-9. David expects with confidence the fulfilment of the divine promise. — *Servabis nos...* Heb., Thou wilt save and preserve them (the afflicted and the poor, ℣. 6). — *Generatione hac :* in bad sense, the wicked above mentioned. — *In circuitu...* (℣. 9). They walk round about insolently. — *Secundum altitudinem...* Obscure in the Vulg. The interpretation commonly given is : the great increase of the number of men, especially of the wicked, is ascribed to a mysterious counsel of Providence. Heb. is very clear : (The wicked walk...) when vileness (i. e. vile men) is exalted among men, i. e., when the wicked are raised to high positions.

6 By reason of the misery of the needy, and the groans of the poor,
now will I arise, saith the Lord.
I will set him in safety :
I will deal confidently in his regard.
7 The words of the Lord are pure words :
as silver tried by the fire,
purged from the earth, refined seven times.
8 Thou, O Lord, wilt preserve us :
and keep us from this generation for ever.
9 The wicked walk round about : [children of men.
according to thy highness, thou hast multiplied the

Psalm 12

1 How long, O Lord, wilt thou forget me unto the end?
how long dost thou turn away thy face from me?
2 How long shall I take counsels in my soul,
sorrow in my heart all the day?
3 How long shall my enemy be exalted over me?
4 Consider and hear me, O Lord, my God.
Enlighten my eyes, that I never sleep in death :
5 Lest at any time my enemy say : I have prevailed [against him,
They that trouble me, will rejoice when I am moved,
6 But I have trusted in thy mercy.
My heart shall rejoice in thy salvation :

Psalm 12

The psalmist earnestly beseeches God to deliver him from his enemies.

"A Psalm of David". The subject is very simple and treated with fine gradation. From the verge of despair, the poet passes to pressing supplication, then suddenly to the joyful hope of being soon delivered from his sufferings. — This psalm belongs perhaps to the time of Saul's persecution.

1-3. First stanza : David bitterly complains that God seems to abandon him. — *Usquequo.* — Fourfold halting, sorrowful interrogation. — *Consilia* (*v.* 2) : plans of deliverance which failed.

4-5. Second stanza : prayer to obtain God's help. — *Exaudi :* Heb., answer me. — *Illumina...* His eyes had been darkened by sorrow, joy will restore them light.

6. Third stanza : Joy of deliverance. — *Ego autem...* Sweet tone of faith. — *Cantabo...* Resolution to give thanks. — *Tribuit :* prophetic preterit. He is so sure that God will hear his prayer!

cantabo Domino qui bona tribuit mihi :
et psallam nomini Domini altissimi.

Psalm 15

1 Conserva me, Domine, quoniam speravi in te.
2 Dixi Domino : Deus meus es tu,
quoniam bonorum meorum non eges.
3 Sanctis, qui sunt in terra ejus,
mirificavit omnes voluntates meas in eis.
4 Multiplicatæ sunt infirmitates eorum :
postea acceleraverunt.
Non congregabo conventicula eorum de sanguinibus,
nec memor ero nominum eorum per labia mea.
5 Dominus pars hæreditatis meæ, et calicis mei :

tu es restitues hæreditatem meam mihi.
6 Funes ceciderunt mihi in præclaris :
etenim hæreditas mea præclara est mihi.
7 Benedicam Dominum qui tribuit mihi intellectum :

insuper et usque ad noctem increpuerunt me renes [mei.

Psalm 15

God, the most excellent heritage, here below and in heaven for ever.

"Hymn of David". A very beautiful poem, which contains a loving prayer for the perpetual and special help of God in this world, and the happiness of heaven with Him during eternity : a prayer prompted by the most lively confidence and love. It is in a particular way the prayer of clerics, whose first consecration it recalls. It is dear to the Church for a still greater reason, since it is one of the principal Messianic psalms, as is clearly shown by the N. T. (See Acts $2^{25\text{-}32}$; $13^{35\text{-}37}$) and the whole Christian tradition.

1-5. First part : the only good which the hero of the poem has chosen.

1-3. First stanza : prayer, inspired by unbounded love for God and for the friends of God. — *Conserva...* Heb., Keep me. — *Deus meus...* (v. 2). Energetically in Heb., My Master (*Adonai*), Thou! — *Bonorum...* In the Vulg., a sentiment of deep humility. Heb., My good is not above (outside of) Thee. God is his only good. — *Terra ejus* designates directly Palestine, the country of the theocracy. — The expression *mirificavit...* is of the exquisite and delicate love which God has put in the heart of the poet for the saints of the country. The sense is at bottom the same in Heb. : To the saints who are in the country, I have said : Behold

I will sing to the Lord who giveth me good things,
yea I will sing to the name of the Lord the most high.

Psalm 15

1 Preserve me O Lord, for I put my trust in thee.
2 I have said to the Lord, thou art my God,
for thou hast no need of my goods.
3 To the Saints, who are in his land,
he hath made wonderful all my desires in them.
4 Their infirmities were multiplied :
afterwards they made haste. [*offerings* :
I will not gather together their meetings for blood-
nor will I be mindful of their names by my lips.
5 The Lord is the portion of my inheritance and of my
[cup :
it is thou that wilt restore my inheritance to me.
6 The lines are fallen unto me in goodly places :
for my inheritance is goodly to me.
7 I will bless the Lord, who hath given me understand-
[ing :
moreover my reins also have corrected me even till
[night.

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the illustrious men in whom is all my complacency.

4-5. Second stanza : the hero's deep aversion for the wicked ; God alone is for ever his portion. — *Multiplicatæ...* According to the Vulg. and the LXX, the first part of the verse would refer to the saints, and to the salutary fruits of their trials : the more they abound, the greater is their progress in perfection. In the Heb. the Psalmist here passes to the second category of the men who are about him, to the sacrilegious apostates, who, abandoning the true God, run after the idols of the pagans, and he foretells punishment worthy of their crime : many are the sufferings of those who exchange (the Lord for) another (God). He then expresses the horror which they inspire in him : *Non congregabo...* Heb., I will not pour out their blood libations. This is probably an allusion to the libations of human blood which frequently accompanied idolatrous worship. — *Nec memor...* In the Heb. *eorum* refers to the false gods. — *Dominus pars...* (℣. 5). This is the very heart of the psalm. " The portion of my cup ", i. e. the portion which has fallen to me by lot (Cf. Ps. 10^7), is synonymous with " the part of my inheritance ". — *Restitues...* Heb., It is thou who securest it for me... Solemn renunciation of all that is not God, in God, and for God.

6-11. Second part : joy, gratitude, perfect confidence inspired by the one good which the hero of the poem has chosen.

6-8. Third stanza : splendor of

8 Providebam Dominum in conspectu meo semper :
quoniam a dextris est mihi, ne commovear.
9 Propter hoc lætatum est cor meum, et exsultavit lin-
[gua mea :
insuper et caro mea requiescet in spe.
10 Quoniam non derelinques animam meam in inferno :
nec dabis sanctum tuum videre corruptionem.
11 Notas mihi fecisti vias vitæ,
adimplebis me lætitia cum vultu tuo :
delectationes in dextera tua usque in finem.

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his heritage, and happiness he experiences in the possession of God. — *Funes...* The Hebrews used cords to measure the land. Cf. Jos. $17^{5,14}$; Mich. 2^{5}, etc. — *Benedicam...* The sentiment of gratitude is expressed after that of admiration. — *Intellectum...* to depise earthly goods and to choose only God for a heritage. — *Increpuerunt...* in the sense of warning with insistence. — *Renes... :* in biblical language, the seat of the

8 I set the Lord always in my sight :
for he is at my right hand, that I be not moved.
9 Therefore my heart hath been glad, and my tongue [hath rejoiced :
moreover my flesh also shall rest in hope.
10 Because thou wilt not leave my soul in hell :
nor wilt thou give thy holy one to see corruption.
11 Thou hast made known to me the ways of life,
thou shall fill me with joy with thy countenance :
at thy right hand are delights even to the end.

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emotions, of intimate sentiments. Cf. Ps. 7[10]. — *Providebam...* (℣. 8). One ever thinks of what he loves ardently. — *A dextris est...* : to defend him, as an almighty champion.

9-11. Fourth stanza : enumeration of all the hopes which the her[o] of the psalm bases on the possession of such an inheritance. — *Lingua mea.* Heb., my glory, that is to say, my soul. Cf. Ps. 7.

OFFICE OF WEDNESDAY

Matins.

FIRST NOCTURN

Psalm 44, 1.

2 Eructavit cor meum verbum bonum :
dico ego opera mea Regi.
Lingua mea calamus scribæ, velociter scribentis.
3 Speciosus forma præ filiis hominum,
diffusa est gratia in labiis tuis :
propterea benedixit te Deus in æternum.
4 Accingere gladio tuo super femur tuum, potentissime,
5 Specie tua et pulchritudine tua intende,
prospere procede, et regna.
Propter veritatem, et mansuetudinem, et justitiam :
et deducet te mirabiliter dextera tua.

Psalm 44

A solemn nuptial ode in honor of Christ and of His Church.

"A didactic poem, of the sons of Core, a canticle of love." The subject of the Psalm, indicated by the title, is the marriage of a king remarkable for his beauty, his strength, his justice and above all his divine character, with a king's daughter, altogether worthy of this august bridegroom. We have here truly "a nuptial ode in honor of an incomparable king", with the usual enthusiastic praise of the bridegroom and the bride, and fervent wishes for a numerous posterity. — Many commentators contend that this canticle refers to the marriage of Solomon with the daughter of Pharaoh, while admitting that, indirectly, in a typical manner, it celebrates the union of the Messias with His people, of Christ with the Church. But it seems preferable to regard Ps. 44 as wholly prophetic and referring exclusively to Christ and His mystical union with the Church : the verses mentioning His divinity (℣℣. 7, 8, 12) and His everlasting reign (℣. 7) cannot refer to any one but Christ. The Canticle of Canticles and various passages from the O. T. (Jer. 3^6, Os. 2^{21f}, etc.) and from the N. T. (Matt. 9^{15}, John 3^{29}, 2 Cor. 11^2, Eph. 5^{25})

OFFICE OF WEDNESDAY

Matins.

FIRST NOCTURN

Psalm 44, 1.

[2] My heart hath uttered a good word :
I speak my works to the king. [swiftly.
My tongue *is* the pen of a scrivener that writeth
[3] *Thou art* beautiful in form above the sons of men,
grace is poured abroad in thy lips :
therefore hath God blessed thee for ever.
[4] Gird thy sword upon thy thigh, O thou most mighty.
[5] With thy comeliness and thy beauty set out,
proceed prosperously, and reign
because of truth and meekness and justice :
and thy right hand shall conduct thee wonderfully.

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describe the relation of Jehovah with Israel, of Christ with His Church, under the figure of marriage. — The beauty of the form is worthy of the grandeur of the subject treated.

2. Brief prelude : dedication. — *Opera*... i. e. The poet's canticle. — *Scribæ velociter*... : the thoughts are overflowing and must be expressed rapidly.

3-9. First part : Praise of the bridegroom.

3. His striking beauty. Christ is "the splendor of the Father's glory " (Heb. 1^3), and, owing to the hypostatical union of His divine with His human nature, He possessed such charms as no man was ever endowed with. — *Gratia*, kindness, amiability, gracious smile. Lips are an important element of beauty. Perhaps this expression designates also gracious words, on which score Our Lord was so much admired. Cf. Luke 4^{22}, John 7^{46}. — *Propterea*... The Psalmist, admiring this ideal beauty, " exclaims that God Himself in a way, was enraptured with it and, therefore, did endow Him with everlasting blessings. "

4-6. His warlike courage. Warlike figures are used here to describe the peaceful but irresistible conquests of the Messias. — *Potentissime* .Heb., O mighty hero. Cf. Is. 9^6. — *Specie*... *et*... (v. 5). Heb., (Gird on)

6 Sagittæ tuæ acutæ, populi sub te cadent,
in corda inimicorum Regis.
7 Sedes tua, Deus, in sæculum sæculi
virga directionis virga regni tui.
8 Dilexisti justitiam, et odisti iniquitatem :
propterea unxit te, Deus, Deus tuus,
oleo lætitiæ præ consortibus tuis.
9 Myrrha, et gutta, et casia a vestimentis tuis,
a domibus eburneis : ex quibus delectaverunt te
10 filiæ regum in honore tuo.
Astitit regina a dexteris tuis.
in vestitu deaurato : circumdata varietate.

Psalm 44, II.

11 Audi, filia, et vide, et inclina aurem tuam :
et obliviscere populum tuum, et domum patris tui.
12 Et concupiscet Rex decorem tuum :
quoniam ipse est Dominus Deus tuus, et adorabunt [eum.
13 Et filiæ Tyri in muneribus vultum tuum deprecabun- [tur :
omnes divites plebis.
14 Omnis gloria ejus filiæ Regis ab intus,
in fimbriis aureis, 15 circumamicta varietatibus.

Thy honor and Thy majesty, and in Thy majesty advance, ride on victoriously (instead of *regna*). — *Propter...* Aim and motive of the hero's chivalrous deeds. — *Mansuetudinem.* Heb., meekness. — *Deducet te.* — Heb., Thy right hand shall teach Thee (make Thee accomplish) marvellous works. — The words *in corda...* (℣. 6) are to be connected with *sagittæ tuæ...* (*populi...* being a parenthesis, due to the abrupt and elliptic construction demanded by the rapid description) : the arrows found their mark in the heart of a foe.

7-8. The divinity and perfect justice of the royal Bridegroom. — *Deus* is a vocative designating the "hero" who is both God and man and whose throne is everlasting. — *Directionis :* (a sceptre) of equity. — *Propterea...* (℣. 8) : as a reward of His perfect justice. — *Deus, Deus tuus.* The first *Deus* is to be translated : *O God* and refers to the hero as in ℣. 7; the second refers to God the Father. — *Oleo lætitiæ.* An oriental metaphor to denote a liberal outpouring of holy delights. Cf. Ps. 22^5, 103^{15}, 132^2, etc.

9-10a. The nuptial array of the Bridegroom, his richness, the splendor of his court. — *Myrrha...* : three costly perfumes. Instead of *gutta* (balsam poured drop after drop from a tree) the Heb. mentions fragrant aloes. — *A domibus.* — Heb., Out of ivory palaces stringed instruments

6 Thy arrows are sharp; under thee shall peoples fall;
they shall pierce the hearts of the king's enemies.
7 Thy throne, O God, is for ever and ever :
the sceptre of thy kingdom is a sceptre of uprightness.
8 Thou hast loved justice, and hated iniquity :
therefore, O God, thy God hath anointed thee
with the oil of gladness above thy fellows.
9 Myrrh and stacte and cassia perfume thy garments,
from the ivory houses : out of which
10 The daughters of kings have delighted thee in thy
The queen stood on thy right hand, [glory.
in gilded clothing : surrounded with variety.

Psalm 44, II.

11 Hearken, O daughter, and see, and incline thy ear :
and forget thy people and thy father's house.
12 And the king shall greatly desire thy beauty :
for he is the Lord thy God, and him they shall adore.

13 And the daughters of Tyre with gifts shall entreat thy
yea all the rich among the people. [countenance,
14 All the glory of the king's daughter is within,
in golden borders, 15 clothed round about with va-
[rieties.

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make Thee glad : King's daughters are among Thy beloved. The *filiæ regum* designates spouses of a second rank (Cf. Cant. 6^{8-9}) and here, according to the Fathers, the pagan nations which were to be converted to the true God.

10^{b}-16. Second part : the mystic Bride.

10^{b}-13. The royal bride described and addressed by the poet. — *In vestitu...* Heb., gold of Ophir (the choicest gold). — *Audi...* (℣. 11). In delicate but authoritative language, the poet describes her duties and her reward. — *Quoniam ipse...* (℣. 12). The right of the king to the exclusive love of the queen. — *Et adorabunt.* — Heb., Prostrate thyself before him. — *Et filiæ...* (℣. 13). Heb., the daughter (i. e. the city) of Tyre. The king's bride shall receive the greetings of all. — *Vultum tuum...* Heb., shall carress thy face. This ℣. 13 foretells the conversion of the pagan world represented by the higher classes.

14-16. Description of the bridal procession. — *Omnis gloria...* Heb., All beautiful is the king's daughter, within (the palace); her clothing is of thread of gold. — *In templum* (℣. 16). Heb., the palace. The virgin companions of the bride designate the many pure souls who wish to have no other spouse but Christ and who come to Him by renouncing all things for His sake.

Adducentur Regi virgines post eam
proximæ ejus afferentur tibi.
16 Afferentur in lætitia et exsultatione :
adducentur in templum Regis.
17 Pro patribus tuis nati sunt tibi filii :
constitues eos principes super omnem terram.
18 Memores erunt nominis tui : in omni generatione et
[generationem.
Propterea populi confitebuntur tibi in æternum :
et in sæculum sæculi.

Psalm 45

2 Deus noster refugium et virtus :
adjutor in tribulationibus, quæ invenerunt nos nimis.
3 Propterea non timebimus dum turbabitur terra :

et transferentur montes in cor maris.
4 Sonuerunt, et turbatæ sunt aquæ eorum :
conturbati sunt montes in fortitudine ejus.
5 Fluminis impetus lætificat civitatem Dei :
sanctificavit tabernaculum suum Altissimus.
6 Deus in medio ejus, non commovebitur :
adjuvabit eam Deus mane diluculo.
7 Conturbatæ sunt Gentes, et inclinata sunt regna :
dedit vocem suam, mota est terra.
8 Dominus virtutum nobiscum :
susceptor noster Deus Jacob.

17-18. Conclusion of the poem : fruits of the heavenly union of Christ and His Church. — *Nati sunt.* Heb. says simply *shall be.* — The poet wishes them a numerous posterity who will recall the virtues and glory of their royal ancestors and form the most august kingly race (*constitues*)... — *Memores erunt* (℣. 18). Heb., I will cause Thy name to be remembered. The poet intends to praise the heavenly Bridegroom for ever. All peoples will do likewise : *confitebuntur...* The conclusion of the Psalm thus foretells the perpetuity and Catholicity of the Church of Christ.

Psalm 45

Security of Jehovah's people.

" A Psalm of the sons of Core. " This lyric poem describes the absolute confidence of Israel in his God, even amidst the most serious dangers. Its occasion must have been some wonderful and sudden help granted by the Lord to the Hebrews in danger. The last two stanzas end with a refrain (℣℣. 8, 12).

After her shall virgins be brought to the king :
her neighbors shall be brought to thee.
16 They shall be brought with gladness and rejoicing;
they shall be brought into the temple of the king.
17 Instead of thy fathers, sons are born to thee :
thou shalt make them princes over all the earth.
18 They shall remember thy name throughout all gener-
[ations.
Therefore shall people praise thee for ever;
yea, for ever and ever.

Psalm 45

2 Our God is our refuge and strength :
a helper in troubles, which have found us exceedingly
3 Therefore we will not fear, when the earth shall be
[troubled :
and the mountains shall be removed into the heart of
4 Their waters roared and were troubled : [the sea.
the mountains were troubled with his strength.
5 The stream of the river maketh the city of God joyful :
the most High hath sanctified his own tabernacle.
6 God is in the midst thereof, it shall not be moved :
God will help it in the morning early.
7 Nations were troubled, and kingdoms were bowed
he uttered his voice, the earth trembled. [down :
8 The Lord of armies is with us :
the God of Jacob is our protector.

2-4. First stanza. God is the refuge of Israel, His people. — *Quæ invenerunt...* Heb., (God) has been found (by us) a very powerful help in anguish. Recollection full of faith, of a recent experience. — This experience guarantees the future : *propterea non...* (℣. 3). From the *turbabitur* on, the verbs ought to be in the conditional; they express so many hypotheses made by the poet. Though the earth should be shaken, and the mountains moved into the heart of the seas; though the waters (of the ocean) should roar and foam, and the mountains quake. — *In fortitudine...* Heb., by its (the ocean's) proud swelling.

5-8. Second stanza : God is specially the refuge of the city of Sion. — *Fluminis impetus...* Heb., (There is) a river the streams whereof make glad... The abundant and calm waters symbolize the many graces God poured over Jerusalem... *Sanctificavit...* Heb., (the city) sanctuary of His dwelling places, i. e. His holy dwelling-place. — *Mane diluculo...* Israel's strongbold was never long in distress. — *Conturbatæ...* (℣. 7). The

9 Venite, et videte opera Domini,
quæ posuit prodigia super terram :
10 auferens bella usque ad finem terræ.
Arcum conteret, et confringet arma :
et scuta comburet igni.
11 Vacate, et videte quoniam ego sum Deus :
exaltabor in Gentibus, et exaltabor in terra.

12 Dominus virtutum nobiscum :
susceptor noster Deus Jacob.

SECOND NOCTURN

Psalm 47

2 Magnus Dominus et laudabilis nimis
in civitate Dei nostri, in monte sancto ejus.
3 Fundatur exsultatione universæ terræ mons Sion,
latera Aquilonis, civitas Regis magni.
4 Deus in domibus ejus cognoscetur,
cum suscipiet eam.
5 Quoniam ecce reges terræ congregati sunt :
convenerunt in unum.

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historical fact referred to by the poet and described under powerful metaphors. — *Inclinata...* Heb., the kingdoms were moved. — *Mota est...* God has but to speak and the land of the enemies is melted (Heb.), is dissolved. — *Dominus...* (℣. 8). Lofty refrain. Instead of *susceptor,* Heb., reads : my high fortress (my citadel). — *Virtutum* (Tsebaoth) designates the divine hosts (Cf. Ps. 23[10]).

9-12. Third stanza. Marvelous deliverance of Israel by the Lord. — *Super terram :* on the spot where Israel's enemies had been destroyed. — *Vocate* (℣. 11). Heb., Be still. God Himself speaks and with threats commands Israel's enemies. — *Exaltabor...* Everywhere He must be recognized and obeyed : among the heathen as well as among His people (*in terra,* the Holy Land).

Psalm 47

Jehovah's wonderful protection over Sion.

" A psalm of a canticle, of the sons of Core. " The confederate forces of many kings have attacked Jerusalem; but God has struck them with panic terror, and their attack has proved a miserable failure. The poet praises and thanks Jehovah for this favor. These details may fit either the defeat of the Moabites with their allies (2 Par. 20), to which Ps. 45 and 46 may also be referred or the discomfiture of Razin king of Syria and Phacee king of Israel who marched

9 Come and behold ye the works of the Lord :
what wonders he hath done upon earth,
10 making wars to cease even to the end of the earth.
He shall destroy the bow, and break the weapons :
and the shield he shall burn in the fire.
11 Be still and see that I am God;
I will be exalted among the nations, and I will be
[exalted in the earth.
12 The Lord of armies is with us :
the God of Jacob is our protector.

SECOND NOCTURN

Psalm 47

2 Great is the Lord, and exceedingly to be praised,
in the city of our God, in his holy mountain.
3 With the joy of the whole earth is Mount Sion founded,
on the sides of the north, the city of the great King.
4 In her houses shall God be known,
when he shall protect her.
5 For behold the kings of the earth assembled them-
they gathered together. [selves :

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against Jerusalem in the days of Achaz. Cf. 4 Kings 16^5, Is. 7^{1ff}.

2-3. Prelude. Theme of the canticle : the poet gives glory to Jehovah for the splendor of Sion, His theocratic dwelling-place. — Praise to the King God (℣. 2). His city, His holy mountain is Sion or Jerusalem. Praise to the holy city. (℣. 3). — *Fundatur...* Heb., Beautiful summit (i. e. graceful hill), the joy of the whole earth, is mount Sion. All the nations were to come thither in a figurative manner, by their conversion. Cf. Ps. 46, Is. 2^{2ff}, etc. — *Latera aquilonis :* apposition to Mount Sion. The ancient Jerusalem was, to great extent, built on the northern side of Sion.

4-9. First part : the recent and miraculous deliverance of Jerusalem. — *Deus in domibus...* Transition. Heb., God is known (manifests Himself) in her palaces for a citadel (which is unconquerable). — *Quoniam ecce...* (℣. 5). Confederate heathen kings advance against Jerusalem, cross the Jewish frontier (instead of *convenerunt...*) and reach the ramparts of the holy city. — Their marvelous defeat is described in three rapid acts : *sic* (forthwith) *admirati...* (℣. 6). They were smitten with panic terror : *tremor...* (℣. 7). — *Dolores ut...* Proverbial biblical expression. — *In spiritu...* (℣. 8). The poet speaking to God refers to Him the honor of the victory. The ships of Tarsis or Tartessus, in Spain, were the largest vessels then known,

6 Ipsi videntes sic admirati sunt,
conturbati sunt, commoti sunt :
7 tremor apprehendit eos.
Ibi dolores ut parturientis :
8 in spiritu vehementi conteres naves Tharsis.
9 Sicut audivimus, sic vidimus
in civitate Domini virtutum, in civitate Dei nostri.
Deus fundavit eam in æternum.
10 Suscepimus, Deus, misericordiam tuam,
in medio templi tui.
11 Secundum nomen tuum, Deus,
sic et laus tua in fines terræ :
justitia plena est dextera tua.
12 Lætetur mons Sion,
et exsultent filiæ Judæ,
propter judicia tua, Domine.
13 Circumdate Sion, et complectimini eam :
narrate in turribus ejus.
14 Ponite corda vestra in virtute ejus :
et distribuite domos ejus,
ut enarretis in progenie altera.
15 Quoniam hic est Deus,
Deus noster in æternum, et in sæculum sæculi :
ipse reget nos in sæcula.

Psalm 48, 1.

2 Audite hæc, omnes Gentes :
auribus percipite, omnes qui habitatis orbem :

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such as could cross the Mediterranean sea and stand its violent storms. Comp. 3 Kings 10^{22}, Is. 2^{16}, etc. The meaning of ℣. 8 is then : Thou hast smitten these armies, as Thou shatterest the strongest vessels. — *Sicut...* (℣ 9). The Psalmist compares this recent deliverance of Jerusalem to the marvelous deeds of old wrought by Jehovah in favor of the Hebrews. What he has just witnessed can be compared with the magnificent works in favor of Israel recorded by tradition. — *Domini virtutum...* The Lord of hosts. Cf. Ps. 45^8, etc.

10-15. Second part : Thanksgiving.

10-12. Praise to God for this wonderful intervention. — *Suscepimus...* Heb., We have realized Thy loving-kindness in the midst of Thy temple (during a ceremony of thanksgiving). — *Lætetur...* (℣. 12). Great rejoicing in Jerusalem and in the whole kingdom.

6 So they saw, and they wondered,
they were troubled, they were moved :
7 Trembling took hold of them.
There were pains as of a woman in labor.
8 With a vehement wind thou shalt break in pieces the
9 As we have heard, so have we seen, [ships of Tharsis.
in the city of the Lord of hosts, in the city of our God :
God hath founded it for ever.
10 We have received thy mercy, O God,
in the midst of thy temple.
11 According to thy name, O God,
so also *is* thy praise unto the ends of the earth :
thy right hand is full of justice.
12 Let Mount Sion rejoice,
and the daughters of Juda be glad,
because of thy judgments, O Lord.
13 Surround Sion, and encompass her :
tell ye in her towers.
14 Set your hearts on her strength;
and distribute her houses,
that ye may relate it in another generation.
15 For this is God,
our God unto eternity, and for ever and ever :
he shall rule us for evermore.

Psalm 48, 1.

2 Hear these things all ye nations :
give ear all ye inhabitants of the world :

13-15. Wonderful strength imparted by God to Jerusalem. — *Circumdate...* The poet invites the inhabitants of Jerusalem to contemplate with gladness the beauty and strength of the city. — *Narrate in...* Heb., count her towers. — *Ponite corde* (℣. 14). Hebraism : consider attentively. — *Domos...* Heb., its palaces. — *Quoniam hic...* (℣. 15). At the end, as in the beginning of the canticle, the poet attributes every success to the Lord.

Psalm 48

Emptiness of the goods of this world; the wicked will be punished for ever and the just everlastingly rewarded.

" A Psalm of the sons of Core. " As in Ps. 36, the theme of our Ps. is the important and difficult problem created by the inequality of human conditions and the fact that often the wicked are prosperous. The Psalmist examines especially the present and future condition of the

[3] quique terrigenæ, et filii hominum :
simul in unum dives et pauper.
[4] Os meum loquetur sapientiam :
et meditatio cordis mei prudentiam.
[5] Inclinabo in parabolam aurem meam :
aperiam in psalterio propositionem meam.
[6] Cur timebo in die mala?
Iniquitas calcanei mei circumdabit me :
[7] qui confidunt in virtue sua :
et in multitudine divitiarum suarum gloriantur.
[8] Frater non redimit, redimet homo :
non dabit Deo placationem suam.
[9] Et pretium redemptionis animæ suæ.
Et laborabit in æternum,
[10] et vivet adhuc in finem.
[11] Non videbit interitum,
cum viderit sapientes morientes :
simul insipiens et stultus peribunt.
Et relinquent alienis divitias suas :
[12] et sepulcra eorum domus illorum in æternum.
Tabernacula eorum in progenie et progenie :
vocaverunt nomina sua in terris suis.
[13] Et homo, cum in honore esset, non intellexit :
comparatus est jumentis insipientibus,
et similis factus est illis.

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wicked who "trust in their wealth and glory in the multitude of their riches" (℣. 7). He perceives that their wealth is essentially transitory and is powerless to save its owners from death or from punishment in the world beyond; whilst the just, though often overwhelmed with suffering here on earth, enjoy the consoling hope of a better, everlasting life. — Several passages are obscure, not only in the LXX and the Vulg., but even in the Heb.

2-5. A solemn prelude.

2-3. Invitation to listen, addressed to men of every nation, every rank, every class. — *Terrigenæ et...* Heb., of both low and high condition.

4-5. Importance of the poet's theme. — He is about to present *sapientiam, prudentiam,* as proceeding both from his long meditations and from the divine inspiration of which he is the organ (*inclinabo*)... — *Parabolam* means here proverb, didactic poem. — *In psalterio.* Heb., upon the *kinnor* (a stringed instrument), i. e. accompanied by music.

6-13. First part : in spite of their wealth, the wicked cannot be saved from death. We give the whole passage, as it reads in the Heb., sup-

3 All you that are earth-born, and you sons of men :
both rich and poor together.
4 My mouth shall speak wisdom :
and the meditation of my heart understanding.
5 I will incline my ear to a parable :
I will open my proposition on the psaltery.
6 Why shall I fear in the evil day?
The iniquity of my heel shall encompass me :
7 They that trust in their own strength :
and glory in the multitude of their riches.
8 No brother *can* redeem, *nor* shall man redeem :
he shall not give to God his ransom.
9 Nor the price of the redemption of his soul :
and shall labor for ever,
10 And shall still live unto the end.
11 He shall not see destruction,
when he shall see the wise dying :
the senseless and the fool shall perish together.
And they shall leave their riches to strangers :
12 and their sepulchres shall be their houses for ever.
Their dwelling places to all generations :
they have called their lands by their names.
13 And man when he was in honor did not understand ;
he is compared to senseless beasts,
and is become like to them.

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pressing thereby many of the difficulties met with in the Vulg. : [8]Why should I fear in the days of evil, when the iniquity of them that lie in wait for me encompasseth me? [7]They trust in their wealth and glory in the multitude of their riches. [8]No one can by any means redeem his brother, nor give to God a ranson for him ([9]for too costly is the redemption of their life, and it must be put off for ever), [10] that he should live for ever, and should not see the pit. [11] Yea, he shall see it : wise men die, likewise the fool and the brutish perish together, and leave their wealth to others. [12] They fancy that their houses are everlasting and that their dwelling-places shall last for all generations, and they call their lands after their own names. [13] But man abideth not in honor; he is like the beasts that perish. The refrain of ℣. 13 is found again at the end of the Psalm. The parenthesis of ℣. 9 is ironical : the price of the ransom is too high : it is hopeless to think of attempting to pay it.

Psalm 48, II.

14 Hæc via illorum scandalum ipsis :
et postea in ore suo complacebunt.
15 Sicut oves in inferno positi sunt :
mors depascet eos.
Et dominabuntur eorum justi in matutino : [eorum.
et auxilium eorum veterascet in inferno a gloria
16 Verumtamen Deus redimet animam meam de manu
cum acceperit me. [inferi,
17 Ne timueris, cum dives factus fuerit homo :
et cum multiplicata fuerit gloria domus ejus.
18 Quoniam cum interierit, non sumet omnia
neque descendet cum eo gloria ejus.
19 Quia anima ejus in vita ipsius benedicetur :
confitebitur tibi cum benefeceris ei.
20 Introibit usque in progenies patrum suorum :
et usque in æternum non videbit lumen.
21 Homo, cum in honore esset, non intellexit :
comparatus est jumentis insipientibus,
et similis factus est illis.

THIRD NOCTURN

Psalm 49, I.

1 Deus deorum, Dominus locutus est :
et vocavit terram a solis ortu usque ad occasum :

14-20. Second part : The prosperity of the wicked shall perish in the dwelling-place of the dead, whilst the just shall live for ever. — *Hæc via...* This their manner of life is their stumbling-block (*scandalum*). — *Postea :* yet. Heb., This is the way (fate) of them that are self-confident, and of their followers who admire their sayings. — *Sicut oves...* (℣. 15). An important sentence from an eschatological point of view. After death, men are divided into two categories, the wicked and the good; but the fate of the former is sharply contrasted with that of the latter. The wicked are lying in the dwelling-place of the dead (*in inferno*), as a flock of sheep, whilst the just awake triumphant (*dominabuntur...*) over their fallen oppressors. — *In matutinis...* The morning of the day when their bliss will begin. — *Auxilium eorum* (the wicked). Heb., their beauty. — *In inferno a gloria...* Heb., the dwelling-place of the dead is their habitation. — *Verumtamen...* (℣. 16). What the Psalmist says here of himself (*animam meam*) may be applied to all the just. — *Cum*

Psalm 48, II.

14 This way of theirs is a stumblingblock to them :
and afterwards they shall delight in their mouth.
15 They are laid in hell like sheep :
death shall feed upon them. [morning;
And the just shall have dominion over them in the
and their help shall decay in hell from their glory.
16 But God will redeem my soul from the hand of hell,
when he shall receive me.
17 Be not thou afraid, when a man shall be made rich,
and when the glory of his house shall be increased.
18 For when he shall die he shall take nothing away;
nor shall his glory descend with him.
19 For in his lifetime his soul will be blessed :
and he will praise thee when thou shalt do well to him.
20 He shall go in to the generations of his fathers :
and he shall never see light.
21 Man when he was in honor did not understand :
he hath been compared to senseless beasts,
and made like to them.

THIRD NOCTURN

Psalm 49, I.

1 The God of gods, the Lord hath spoken :
and he hath called the earth from the rising of the sun,
[to the going down thereof :

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acceperit... in a better world, in Heaven. — *Ne timueris*... (℣. 17). Practical conclusion of the poet's meditation and a direct answer to the question asked (℣. 6) : Why should I fear? — *Quia anima*... (℣. 19). The wicked seem to be happy here on earth : They are flattered, and are ready to praise any one who admires them (*confitebitur*)... Heb., Though he congratulated himself during his life, though men praise thee (Thou wicked man) when thou doest good to thyself, he shall go... — *Introibit*... (℣. 20). He shall go to his fathers, to the grave, to the darkness of the dwelling-place of the dead, or rather of hell, for ever. — *Homo*... (℣. 21). See ℣. 13. Same reading in the Vulg. as in the Heb...

Psalm 49

The only worship acceptable to God.

" A Psalm of Asaph ", a well-known levite, of David's time; and one of the three main leaders of the ritual music. Cf. 1 Par. 16^{4-5}. — The keynote of the poem is the inefficacy and uselessness of a merely external

2 ex Sion species decoris ejus.
3 Deus manifeste veniet :
Deus noster, et non silebit.
Ignis in conspectu ejus exardescet :
et in circuitu ejus tempestas valida.
4 Advocavit cælum desursum : et terram,
discernere populum suum.
5 Congregáte illi sanctos ejus :
qui ordinant testamentum ejus super sacrificia.
6 Et annuntiabunt cæli justitiam ejus :
quoniam Deus judex est.
7 Audi, populus meus, et loquar :
Israel, et testificabor tibi :
Deus, Deus tuus ego sum.
8 Non in sacrificiis tuis arguam te :
holocausta autem tua in conspectu meo sunt semper.
9 Non accipiam de domo tua vitulos :
neque de gregibus tuis hircos.
10 Quoniam meæ sunt omnes feræ silvarum,
jumenta in montibus et boves.
11 Cognovi omnia volatilia cæli :
et pulchritudo agri mecum est.
12 Si esuriero, non dicam tibi :
meus est enim orbis terræ, et plenitudo ejus.

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worship. The same thought is expressed and expanded in many passages of the Bible (compare in particular Ps. 23^{1-6}, 39^{6-8}, 68^{32}, etc.); but nowhere is it exposed so brilliantly and completely as in this Psalm. From the point of view of literary beauty, this poem, according to Fénelon " transcends human imagination ".

1-6. Solemn prelude : The Lord comes down from Heaven to judge Israel. — *Deus deorum.* According to the Vulg., the God of angels (Cf. Ps. 8^{6}, etc.), or of earthly judges (Cf. Ps. 81^{1}), or of false pagan gods. Heb., *El Elohim,* two names of the true God, to which the poet adds another : *Dominus,* Jehovah. An emphatic accumulation. — *Terram :* the whole earth, for the Lord is about to hold a universal trial, though the judgment concerns only Sion. The other nations are summoned to be the witnesses. — *Species decoris* (℣. 2). In the Heb. where the pronoun *ejus* is wanting, the phrase " the perfection of beauty " refers to Sion. — *Manifeste...* (℣. 3). Heb., God hath shined forth. — *Non silebit.* A litotes to express that the theophany will be accompanied, as usual, by lightnings and storm. Cf. Ps. 17^{14}, 28^{3-9}, etc. — *Advocavit...* (℣. 4). Powerful expression in the Heb. : He calls loudly to the heavens... and earth to judge His people. — *Congregate illi...* (℣. 5). Heb., Gather my saints (chasidim), a name applied to Israel. — *Qui ordinant...* Heb., those that make a covenant

2 out of Sion the loveliness of his beauty.
3 God shall come manifestly :
our God *shall come*, and shall not keep silence.
A fire shall burn before him :
and a mighty tempest *shall be* round about him.
4 He shall call heaven from above,
and the earth, to judge his people.
5 Gather ye together his saints to him :
who set his covenant before sacrifices.
6 And the heavens shall declare his justice :
for God is judge.
7 Hear, O my people, and I will speak :
O Israel, and I will testify to thee :
I am God, thy God.
8 I will not reprove thee for thy sacrifices :
and thy burnt-offerings are always in my sight.
9 I will not take calves out of thy house :
nor he-goats of thy flocks.
10 For all the beasts of the woods are mine,
the cattle on the hills, and the oxen.
11 I know all the fowls of the air :
and with me is the beauty of the field.
12 If I should be hungry, I would not tell thee :
for the world is mine, and the fulness thereof.

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with me by sacrifice. By offering the sacrifices commanded by the Law, the Israelites were sealing and renewing constantly the holy Covenant made with the Lord. This clause is a transition to the dominant thought of the canticle. — *Et annuntiabunt...* (℣. 6). Answer of the heavens to the summons (Cf. ℣. 4). They solemnly proclaim the justice of God who is about to judge Israel.

7-15. First part : God reminds His people that external worship is useless, if not accompanied by internal holiness.

7. Majestic and gracious prelude to the discourse.

8-11. God does not need sacrifices, as if they were to increase His wealth; He owns everything and the victims offered to Him were His even before the oblation — *Non... arguam....* He does not rebuke the Jews for not offering sacrifices to Him; they did. — *Vitulos, hircos* (℣. 9) : two kinds of animals most often offered in sacrifice. — *Jumenta...* (℣. 10) : Heb., the cattle of the hills by thousands. — *Volatilia cœli.* Heb., the fowls of the mountains. — *Pulchritudo...* Doubtless the wheat, which was the matter of the unbloody sacrifices.

12-13. The Lord does not need sacrifices to satiate His hunger. The tone is becoming more ironical.

14-15. The sacrifice that Jehovah requires above all, and for lack of which He rejects all the others. — *Sacrificium laudis,* i. e. The inward dispositions of adoration, gratitude,

13 Numquid manducabo carnes taurorum?
aut sanguinem hicorum potabo?
14 Immola Deo sacrificium laudis :
et redde Altissimo vota tua.
15 Et invoca me in die tribulationis :
eruam te, et honorificabis me.

PSALM 49, 11.

16 Peccatori autem dixit Deus :
Quare tu enarras justitias meas,
et assumis testamentum meum per os tuum?
17 Tu vero odisti disciplinam :
et projecisti sermones meos retrorsum.
18 Si videbas furem, currebas cum eo :
et cum adulteris portionem tuam ponebas.
19 Os tuum abundavit malitia :
et lingua tua concinnabat dolos.
20 Sedens, adversus fratem tuum loquebaris,
et adversus filium matris tuæ ponebas scandalum :
21 hæc fecisti, et tacui.
Existimasti, inique, quod ero tui similis :
arguam te, et statuam contra faciem tuam.
22 Intelligite hæc, qui obliviscimini Deum :
nequando rapiat, et non sit qui eripiat.
23 Sacrificium laudis honorificabit me :
et illic iter quo ostendam illi salutare Dei.

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ove, penitence expressed outwardly by the sacrifices. — *Et invoca*... every request presented in such conditions will be granted infallibly.

16-23. Second part : Threats against hypocritical sinners who repeated His Law and His commandments while setting them at defiance by their conduct.

16. *Peccatori*... Transition to the second part of the discourse.

17-20. Striking description of the shameful conduct of those hypocrites. More general in ℣. 17 (*disciplinam*, rule, law), it comes down to details in ℣℣. 18-20. — *Currebas*... (℣. 18). Heb., dost delight thyself with him. — *Os tuum*... (℣. 19). Heb., Thou givest thy mouth to evil. — *Scandalum* (℣. 20) : A stumbling block for him.

13 Shall I eat the flesh of bullocks?
or shall I drink the blood of goats?
14 Offer to God the sacrifice of praise :
and pay thy vows to the most High.
15 And call upon me in the day of trouble :
I will deliver thee, and thou shalt glorify me.

Psalm 49, II.

16 But to the sinner God hath said :
Why dost thou declare my justices,
and take my covenant in thy mouth?
17 Seeing thou hast hated discipline :
and hast cast my words behind thee.
18 If thou didst see a thief thou didst run with him :
and with adulterers thou hast been a partaker.
19 Thy mouth hath abounded with evil :
and thy tongue framed deceits.
20 Sitting thou didst speak against thy brother
and didst lay a scandal against thy mother's son :
21 These things hast thou done, and I was silent.
Thou though est unjustly that I shall be like to thee :
but I will reprove thee, and set before thy face.
22 Understand these things you that forget God :
lest he snatch you *away,* and there be none to deliver
23 The sacrifice of praise shall glorify me : [you.
and there is the way by which I will shew him the
[salvation of God.

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21. Serious threat. — *Tacui :* for a while. This patience sometimes mistaken by the wicked for indifference (*existimasti...*) will soon come to an end.

22-23. Epilogue : pressing exhortation after the threat. — *Rapiat.* Heb., (lest) I tear in preces. — *Sacrificium laudis* (℣. 23). As in ℣. 14. This is the keynote of the poem : the true worship, internal as well as external; the constant and pure holocaust of the heart. — *Illic iter...* Heb., and to him that ordereth his way (i. e. orders his life according to his duty) will I show the salvation of God.

Lauds I.

Psalm 96

1 Dominus regnavit, exsultet terra :
lætentur insulæ multæ.
2 Nubes, et caligo in circuitu ejus :
justitia, et judicium correctio sedis ejus.
3 Ignis ante ipsum præcedet,
et inflammabit in circuitu inimicos ejus.
4 Illuxerunt fulgura ejus orbi terræ :
vidit, et commota est terra.
5 Montes sicut cera fluxerunt a facie Domini :
a facie Domini omnis terra.
6 Annuntiaverunt cæli justitiam ejus :
et viderunt omnes populi gloriam ejus.
7 Confundantur omnes qui adorant sculptilia :
et qui gloriantur in simulacris suis.
Adorate eum, omnes Angeli ejus :
8 audivit, et lætata est Sion,
et exsultaverunt filiæ Judæ,
propter judicia tua, Domine.
9 Quoniam tu Dominus altissimus super omnem terram :
nimis exaltatus es super omnes deos.
10 Qui diligitis Dominum, odite malum :
custodit Dominus animas sanctorum suorum :
de manu peccatoris liberabit eos.

Psalm 96

The Divine King : His infinite power to be adored in a spirit of obedience.

A Psalm of David, when his land "was restored again to him", i. e., according to the most probable opinion, when David was recognized as king by all the tribes of Israel, a few years after the death of Saul (Cf. 2 Kings 5^{1ff}). There is no title in the Heb. This poem celebrates, as several others, the personal advent of Jehovah as king of the universe. The theophany takes place in the midst of a terrible tempest; God's enemies, the heathen, are consumed by the fire of His wrath; the heavens proclaim His grandeur; His glory is spread all over the earth, the whole world comes to adore Him. Sion is overwhelmed with joy.

1-6. Description of God's power as manifested in nature.

1-3. The theophany. — *Regnavit*, i. e. is king, reigneth. Cf. Ps. 92^{1}, 95^{10}, etc. — *Insulæ*... According to the Biblical language all the many islands and coastlands of the Mediterranean, then the pagan world in general. — *Nubes et*...(℣. 2). Details analogous to those described in other

Lauds I.

Psalm 96

1 The Lord hath reigned, let the earth rejoice :
let many islands be glad.
2 Clouds, and darkness *are* round about him :
justice and judgment *are* the establishment of his
3 A fire shall go before him, [throne.
and shall burn his enemies round about.
4 His lightnings have shone forth to the world :
the earth saw and trembled.
5 The mountains melted like wax, at the presence of the
at the presence of the Lord all the earth. [Lord :
6 The heavens declared his justice :
and all people saw his glory.
7 Let them be all confounded that adore graven things :
and that glory in their idols.
Adore him, all you his angels :
8 Sion heard, and was glad.
And the daughters of Juda rejoiced,
because of thy judgments, O Lord :
9 For thou art the most high Lord over all the earth :
thou art exalted exceedingly above all gods.
10 You that love the Lord, hate evil :
the Lord preserveth the souls of his saints,
he will deliver them out of the hand of the sinner.

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theophanies. Cf. Ps. 17[8-15], Ex. 19, Habac. 3, etc. — *Correctio sedis...* Heb., the foundation of His throne.

4-6. Immediate effects of this majestic theophany : all nature is moved. — *A facie... omnis...* Heb., at the presence of the Lord of the whole earth.

7-12. Second part : the impression produced by the theophany.

7-9. Jehovah destroys the worship of false gods : Sion rejoices greatly. — *Confundantur*, Heb., They are confounded... on account of the powerlessness of their vain idols. — *Adorate... angeli.* This word is applied to Jesus Christ by the Epistle to the Heb. 1[6], following the LXX rendering. This is also followed by the Vulg. The Heb. reads : All the gods worship him. Wonderful victory of the true God; Sion and the other cities (*filiæ :* an hebraism) of Juda rejoice (℣. 8). — *Judicia :* the Lord's judgment on the idols.

10-12. The just are invited faithfully to serve Jehovah. — *Custodit...* as a reward for their faithfulness. — *Lux orta est...* (℣. 11). Heb., Light has been sown for the just, i. e., spread over his path to lead him towards righteousness.

11 Lux orta est justo,
et rectis corde lætitia.
12 Lætamini, justi, in Domino :
et confitemini memoriæ sanctificationis ejus.

PSALM 64

2 Te decet hymnus, Deus, in Sion :
et tibi reddetur votum in Jerusalem.
3 Exaudi orationem meam :
ad te omnis caro veniet.
4 Verba iniquorum prævaluerunt super nos :
et impietatibus nostris tu propitiaberis.
5 Beatus, quem elegisti, et assumpsisti :
inhabitabit in atriis tuis.
Replebimur in bonis domus tuæ :
sanctum est templum tuum,
6 mirabile in æquitate.
Exaudi nos, Deus, salutaris noster,
spes omnium finium terræ, et in mari longe.
7 Præparans montes in virtute tua,
accinctus potentia :
8 qui conturbas profundum maris,
sonum fluctuum ejus.
Turbabuntur Gentes,
9 et timebunt qui habitant terminos a signis tuis :

exitus matutini, et vespere delectabis.

10 Visitasti terram, et inebriasti eam :

PSALM 64

Thanksgiving to praise God for His kindness towards Israel and especially thank Him for an exceptionally plentiful harvest.

" A Psalm of David, a canticle. " Truly a canticle of lyric inspiration, color, grace and sentiments. The Psalmist speaks in the name of the whole nation, supposed to be gathered before the tabernacle of Sion.

2-6. First part : praise of the Lord's mercy and kindness. — *Te decet...* Heb., For Thee praise is silent in Sion. The best praise of the Lord consists in silently meditating over His divine attributes. — The phrase *in Jerusalem* is wanting in the Heb. — *Exaudi...*, Rather : O Thou that hearest my prayer. — *Ad te omnis...* all flesh i. e. all mankind, especially the Israelites, come before the tabernacle of Sion to praise, pray and worship. — *Verba iniquorum...* (V. 4). Humble confession : the

11 Light is risen, to the just,
and joy to the right of heart.
12 Rejoice, ye just, in the Lord :
and give praise to the remembrance of his holiness.

Psalm 64

2 A hymn, O God, becometh thee in Sion :
and a vow shall be paid to thee in Jerusalem.
3 O hear my prayer :
all flesh shall come to thee.
4 The words of the wicked have prevailed over us :
and thou wilt pardon our transgressions.
5 Blessed is he whom thou hast chosen and taken to thee;
he shall dwell in thy courts.
We shall be filled with the good things of thy house;
holy is thy temple,
6 wonderful in justice.
Hear us, O God our savior, [the sea afar off.
who art the hope of all the ends of the earth, and in
7 Thou who preparest the mountains by thy strength,
being girded with power :
8 who troublest the depth of the sea,
the noise of its waves.
The Gentiles shall be troubled,
9 and they that dwell in the uttermost borders shall be
[afraid at thy signs :
thou shalt make the outgoings of the morning and
[of the evening to be joyful.
10 Thou hast visited the earth, and hast plentifully
[watered it;

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suppliant congregation confess that they have been seduced by the deceitful words of the wicked. Heb., iniquities overwhelm me. — *Beatus quem...* (℣. 5). The phrase applies to Israel, the nation chosen among all others by her God. — *Replebimur...* Heb., We shall be filled with the good things of Thy house, even of Thy holy temple; with prodigies, in Thy justice dost Thou hear us, God of our salvation. — *Spes omnium...* Wherever there is suffering and need of protection, God can be relied upon.

7-9. Second part : praise to the divine omnipotence which maintained Israel in spite of the often repeated attacks from heathen nations. — *Præparans...* (Heb. He setteth fast...) Some manifestations of this power in the domain of nature and history. — *Conturbas... turbabuntur...* (℣. 8). Heb., Who stilleth the roaring of the seas, the roaring of their waves and the tumult of the peoples. The latter are supposed to be marching

multiplicasti locupletare eam.
Flumen Dei repletum est aquis;
parasti cibum illorum :
quoniam ita est præparatio ejus.
11 Rivos ejus inebria, multiplica genimina ejus :
in stillicidiis ejus lætabitur germinans.
12 Benedices coronæ anni benignitatis tuæ :
et campi tui replebuntur ubertate.
13 Pinguescent speciosa deserti :
et exsultatione colles accingentur.
14 Induti sunt arietes ovium,
et valles abundabunt frumento :
clamabunt, etenim hymnum dicent.

Psalm 100

1 Misericordiam, et judicium
cantabo tibi, Domine.
Psallam, 2 et intelligam in via immaculata,
quando venies ad me.
Perambulabam in innocentia cordis mei,
in medio domus meæ.
3 Non proponebam ante oculos meos
rem injustam :
facientes prævaricationes odivi.
Non adhæsit mihi 4 cor pravum :
declinantem a me malignum
non cognoscebam.

---

against Israel, but God's mighty deeds make them withdraw (*time-bunt...*) — *Exitus...* The outgoings of the morning and evening mean the east and the west.

10-14. Third part : praise of God's liberality towards his people, as shown by a plentiful harvest.

10-11. The earth was fertilised first by abundant rains. — *Inebriasti.* — Heb., Thou hast made it overflow (with plenty). — *Flumen Dei...* The rain. — *Parasti... quoniam...* Heb., Thou preparest their corn when Thou so preparest (the earth). — *Rivos ejus...* (℣. 11). Heb., Saturating its furrows, levelling its ridges : Thou softenest it with showers, Thou blessest its germ.

12-14. The unusual crop. — Heb., Thou crownest the year with Thy goodness (good things); Thy paths (the wheels of Thy cart) drop fatness; they drop upon the pastures of the wilderness; and the hills are girded with joy; the pastures are clothed with sheep and the vales are decked with wheat, they shout for joy, yea, they sing.

Psalm 100

The qualities of a good King.

" A Psalm of David ", written

thou hast many ways enriched it.
The river of God is filled with water,
thou hast prepared their food :
for so is its preparation.
11 Fill up plentifully the streams thereof, multiply its
it shall spring up and rejoice in its showers. [fruits;
12 Thou shalt bless the crown of the year of thy goodness :
and thy fields shall be filled with plenty.
13 The beautiful places of the wilderness shall grow fat :
and the hills shall be girded about with joy,
14 The rams of the flock are clothed,
and the vales shall abound with corn :
they shall shout, yea they shall sing a hymn.

Psalm 100

1 Mercy and judgment
I will sing to thee, O Lord :
I will sing, 2 and I will understand in the unspotted
when thou shalt come to me. [way,
I walked in the innocence of my heart,
in the midst of my house.
3 I did not set before my eyes
any unjust thing :
I hated the workers of iniquities.
Not to me did 4 the perverse heart cleave :
and the malignant, that turned aside from me,
I would not know.

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perhaps when he inaugurated his kingship over all the tribes of Israel. Cf. 2 Kings 5^{1ff}. It is a programme of government under a poetic and didactic form. Intimate union with God, deep personal sanctity, organizing of an ideal court and training of perfect ministers, unceasing war against evil and the wicked : such is the programme. In the Heb., we have the future everywhere, as befits solemn promises made to God by David. The LXX and the Vulg. use the imperfect or the preterit from ℣. 2^b, giving thereby to the Psalm the character of a prayer (℣℣. 1^b-2^a) with its motives (℣℣. 2^b-8). — There is no division proper; but a very simple sequence of distichs. The stichs are rather long and divided by a harmonious cesura.

1-2^a. How the king will regulate his relations with God. *Intelligam in...* (℣. 2) Heb., I will apply myself to the way of perfection. — *Quando venies...* Pious sigh, expression of an eager longing for the intimate presence of the Lord.

2^b-3^a. The king intends his private life to be above reproach. — *In innocentia...* Heb., integrity. — *Rem injustam...* Heb., a matter of Belial (i. e. evil). Cf. Ps. 17^5.

3^b-8. He will be surrounded only

5 Detrahentem secreto proximo suo,
hunc persequebar.
Superbo oculo, et insatiabili corde,
cum hoc non edebam.
6 Oculi mei ad fideles terræ,
ut sedeant mecum :
ambulans in via immaculata,
hic mihi ministrabat.
7 Non habitabit in medio domus meæ
qui facit superbiam.
Qui loquitur iniqua, non direxit
in conspectu oculorum meorum.
8 In matutino interficiebam
omnes peccatores terræ :
ut disperderem de civitate Domini
omnes operantes iniquitatem.

CANTICLE OF JUDITH. Judith, **16**[15-21].

15 Hymnum cantemus Domino,
hymnum novum cantemus Deo nostro.
16 Adonai, Domine, magnus es tu,
et præclarus in virtute tua,
et quem superare nemo potest.
17 Tibi serviat omnis creatura tua :
quia dixisti, et facta sunt :
misisti spiritum tuum, et creata sunt,
et non est qui resistat voci tuæ.
18 Montes a fundamentis movebuntur cum aquis :

petræ, sicut cera, liquescent ante faciem tuam.
19 Qui autem timent te,
magni erunt apud te per omnia.
20 Væ genti insurgenti super genus meum :

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by upright servants, and all evil counselors he will banish. — *Facientes...* Heb., I hate the conduct of the wicked, it shall not cleave to me (i. e. I will not imitate it); a froward heart shall depart from me, I will not know the wicked (i. e. I will avoid all relation with him). — *Persequebar* (℣. 5). Heb., I will annihilate him. — *Insatiabili...* the ambitious man whose desires can never be satisfied. — *Oculi mei...* (℣. 6). Those faithful ministers with whom the king surrounded himself. — *Sedeant :* as members of the royal counsel. — *Superbiam, iniqua* (℣. 7). Heb., deceit, lies. — *Non direxit...* Heb., shall not tarry in my sight. — *De civitate...* (℣. 8). Jerusalem was the city of God, the holy city which the wicked will not be allowed to desecrate.

5 The man that in private detracted his neighbour,
him did I persecute.
With him that had a proud eye, and an unsatiable heart,
I would not eat.
6 My eyes *were* upon the faithful of the earth,
to sit with me :
the man that walked in the perfect way,
he served me.
7 He that worketh pride
shall not dwell in the midst of my house :
he that speaketh unjust things did not prosper
before my eyes.
8 In the morning I put to death
all the wicked of the land :
that I might cut off from the city of the Lord,
all the workers of iniquity.

CANTICLE OF JUDITH. Judith, **16** 15-21.

15 Let us sing a hymn to the Lord,
let us sing a new hymn to our God.
16 O Adonai, Lord, great art thou,
and glorious in thy power,
and no one can overcome thee.
17 Let all thy creatures serve thee :
because thou hast spoken, and they were made :
thou didst send forth thy spirit, and they were
and there is no one that can resist thy voice. [created,
18 The mountains shall be moved from the foundations
[with the waters :
the rocks shall melt as wax before thy face.
19 But they that fear thee,
shall be great with thee in all things.
20 Woe be to the nation that riseth up against my people :

CANTICLE OF JUDITH. Judith 16[13-21].

We have here but the last part of the hymn of thanksgiving composed by Judith a few days after her victory (Judith 16[1-21]). In magnificent terms she praises God Who has made possible her mighty deed.

15. A call to sing the glory of the Almighty. — *Cantemus*... LXX, I will sing.

16-19. The power and grandeur of God are praised. — *Adonai*... one of the divine names in Hebrew : " Almighty ". It is explained by the following details borrowed from creation or the conservation of the universe. — *Qui autem*... (℣. 19). A beautiful contrast : the lowliest and the weakest of His faithful servants, such as Judith and the Jews, are ennobled and saved by this migdhty God.

Dominus enim omnipotens vindicabit in eis,
in die judicii visitabit illos.
21 Dabit enim ignem et vermes in carnes eorum,
ut urantur, et sentiant usque in sempiternum

Psalm 145

2 Lauda, anima mea, Dominum,
laudabo Dominum in vita mea :
psallam Deo meo quamdiu fuero.
Nolite confidere in principibus :
3 in filiis hominum, in quibus non est salus.
4 Exibit spiritus ejus, et revertetur in terram suam :
in illa die peribunt omnes cogitationes eorum.
5 Beatus cujus Deus Jacob adjutor ejus,
spes ejus in Domino Deo ipsius :
6 qui fecit cælum et terram,
mare, et omnia quæ in eis sunt.
7 Qui custodit veritatem in sæculum,
facit judicium injuriam patientibus :
dat escam esurientibus.
Dominus solvit compeditos :
8 Dominus illuminat cæcos.
Dominus erigit elisos;
Dominus diligit justos.
9 Dominus custodit advenas;
pupillum et viduam suscipiet :
et vias peccatorum disperdet.
10 Regnabit Dominus in sæcula,
Deus tuus, Sion, in generationem et generationem.

20-21. Conclusion : the enemies of the Jewish people are cursed. — *Dabit enim...* (℣. 21). God has in store for them terrible punishments.

Psalm 145

Hymn of praise to God as the helper of the afflicted.

The LXX and the Vulg. prefix the title : " of Aggeus and Zacharias " which seems to mean that these prophets made frequent use of it in the service of the Temple. It is probably post-exilic. The Psalmist exhorts his fellow countrymen, recently delivered from the greatest evils, but who had yet much to suffer from the hostility of the Samaritans and the neighbouring peoples to place their confidence in God alone whose power, faithfulness and goodness are infinite, and not in frail and inconstant men.

2^{abc}. Prelude. The poet stirs

for the Lord almighty will take revenge on them,
in the day of judgment he will visit them.
21 For he will give fire, and worms into their flesh,
that they may burn, and may feel for ever.

Psalm 145

2 Praise the Lord, O my soul,
in my life I will praise the Lord:
I will sing to my God as long as I shall be.
Put not your trust in princes:
3 in the children of men, in whom there is no salvation.
4 His spirit shall go forth, and he shall return into his earth:
in that day all their thoughts shall perish.
5 Blessed is he who hath the God of Jacob for his helper,
whose hope is in the Lord his God:
6 who made heaven and earth,
the sea, and all things that are in them.
7 Who keepeth truth for ever:
who executeth judgment for them that suffer wrong:
who giveth food to the hungry.
The Lord looseth them that are fettered:
8 the Lord enlighteneth the blind.
The Lord lifteth up them that are cast down:
the Lord loveth the just.
9 The Lord keepeth the strangers,
he will support the fatherless and the widow:
and the ways of sinners he will destroy.
10 The Lord shall reign for ever:
thy God, O Sion, unto generation and generation.

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himself to praise God with his whole heart.

2c-4. Rely not upon the help of men. — *Nolite...* The warning and the ground for it (℣℣. 3-4). — *Exibit...* Men, even princes, are short-lived, and when death comes, all their schemes crumble to dust. What services can be expected from such weak beings! — *Terram suam:* the dust from which they came. Allusion to Gen. 3^{19}. Cf. Ps. 103^{29}.

5-9. Rely on God, on His power, faithfulness and goodness. — *Custodit veritatem* (℣. 7). He is faithful to His promises. — *Facit judicium...* A long and touching enumeration of the misfortunes that the God of mercy can alleviate. — *Elisos* (℣. 8). Heb., those that are bowed down. — Contrast with ℣. 9b: *vias... disperdet.* Just severity.

10. Conclusion. This amiable King is the eternal King of Sion.

Lauds II.

Canticle of Anna. I Kings 2^{1-10}.

1 Exsultavit cor meum in Domino,
et exaltatum est cornu meum in Deo meo.
Dilatatum est os meum super inimicos meos :
quia lætata sum in salutari tuo.
2 Non est sanctus ut est Dominus :
neque enim est alius extra te,
et non est fortis sicut Deus noster.
3 Nolite multiplicare loqui sublimia, gloriantes :
recedant vetera de ore vestro :
quia Deus scientiarum, Dominus est,
et ipsi præparantur cogitationes.
4 Arcus fortium superatus est,
et infirmi accincti sunt robore.
5 Repleti prius, pro panibus se locaverunt :
et famelici saturati sunt.
Donec sterilis peperit plurimos :
et quæ multos habebat filios, infirmata est.
6 Dominus mortificat et vivificat,
deducit ad inferos et reducit.
7 Dominus pauperem facit et ditat;
humiliat et sublevat.
8 Suscitat de pulvere egenum,
et de stercore elevat pauperem,
ut sedeat cum principibus,
et solium gloriæ teneat.
Domini enim sunt cardines terræ,
et posuit super eos orbem.
9 Pedes sanctorum suorum servabit,

Canticle of Anna. I Kings 2^{1-10}.

Anna composed it as a thanksgiving after the birth of her son Samuel. Hymn both sweet and strong, from which Mary borrowed several traits in her *Magnificat*. It ends with a prophecy announcing the Messias and His kingdom.

1. Joyful prelude and theme of the canticle. — *Cornu meum.* My strength, my glory. In the days of her barrenness, Anna was weak and humiliated. — *Os meum...* She is no longer frightened by those who reproach her with her opprobrium. Cf. 1 Kings 1^{6-7}.

2-8. Thanksgiving. — Anna first celebrates in general terms (℣℣. 2-3) God's main attributes : His holiness, power, infinite knowledge. — *Non est fortis.* Heb. None is a rock. An

Lauds II.

CANTICLE OF ANNA. I Kings 2[1-10].

1 My heart hath rejoiced in the Lord,
and my horn is exalted in my God :
my mouth is enlarged over my enemies :
because I have joyed in thy salvation.
2 There is none holy as the Lord is :
for there is no other beside thee,
and there is none strong like our God.
3 Do not multiply to speak lofty things, boasting :
let old matters depart from your mouth :
for the Lord is a God of all knowledge,
and to him are thoughts prepared.
4 The bow of the mighty is overcome,
and the weak are girt with strength.
5 They that were full before have hired out themselves for bread :
and the hungry are filled.
So that the barren hath borne many :
and she that had many children is weakened.
6 The Lord killeth and maketh alive,
he bringeth down to hell and bringeth back again.
7 The Lord maketh poor and maketh rich,
he humbleth and he exalteth.
8 He raiseth up the needy from the dust,
and lifteth up the poor from the dunghill :
that he may sit with princes,
and hold the throne of glory.
For the poles of the earth are the Lord's,
and upon them he hath set the world.
9 He will keep the feet of his saints,

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often recurring figure in the Bible, to dénote strength. — *Nolite...* (℣. 3). God's enemies are haughtily rebuked. — *Arcus fortium...* In ℣℣. 4-8 a succession of antitheses brings forth how God shows His power by modifying human conditions, according to His providential designs : he uplifts the lowly and the humble, destroys the great and the proud. — *Domini enim...* (℣. 8). He acts in this way, because He is the infinite creator who controls everything in the whole world.

9-10. Deep confidence in God for the present and the past. — *Pedes :* hence, steps, undertakings. — *Et impii...* Continued contrast. Instead of *conticescent,* Heb. reads : shall perish. — *Dabit imperium...* Glorious prophecy in conclusion. Even the ancient Jewish interpreters

et impii in tenebris conticescent :
quia non in fortitudine sua roborabitur vir.
10 Dominum formidabunt adversarii ejus :
et super ipsos in cælis tonabit :
Dominus judicabit fines terræ,
et dabit imperium regi suo,
et sublimabit cornu Christi sui.

Prime.

Psalm 25

1 Judica me, Domine, quoniam ego in innocentia mea in-
et in Domino sperans non infirmabor. [gressus sum :
2 Proba me, Domine, et tenta me :
ure renes meos et cor meum.
3 Quoniam misericordia tua ante oculos meos est :
et complacui in veritate tua.
4 Non sedi cum concilio vanitatis :
et cum iniqua gerentibus non introibo.
5 Odivi ecclesiam malignantium :
et cum impiis non sedebo.
6 Lavabo inter innocentes manus meas :
et circumdabo altare tuum, Domine :
7 ut audiam vocem laudis,
et enarrem universa mirabilia tua.
8 Domine, dilexi decorem domus tuæ,
et locum habitationis gloriæ tuæ.

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applied it to the "Messias-King". It was fulfilled first in David who was anointed by Anna's son; but in Christ alone was it completely realized.

Psalm 25

Plea of innocence and appeal to the divine Justice.

"A Psalm of David". Humble prayer addressed to God by the holy king unjustly persecuted, to obtain that justice be done to him. Confiding in the integrity of his life, he offers himself to the divine scrutiny; he knows that he shall be treated according to his innocence, and he promises to the Lord public thanksgivings. It may have been composed at the time of Absalom's rebellion.

1-3. Prelude : appeal to the supreme justice. — *Judica me*, i. e. do me justice. — *Innocentia*... Heb., my integrity (perfection). — *Non infirmabor*. Heb., (I have trusted) without wavering. — *Proba, tenta, ure*, (℣. 2). Heb., Examine me, prove me as by fire. — *Renes... et cor*... the seat of the affections, thought and will. Cf. Ps. 7^{10}, etc. — *Misericordia*... (℣. 3). The lovingkindness and

and the wicked shall be silent in darkness,
because no man shall prevail by his own strength.
10 The adversaries of the Lord shall fear him :
and upon them shall he thunder in the heavens.
The Lord shall judge the ends of the earth,
and he shall give empire to his king,
and shall exalt the horn of his Christ.

Prime.

Psalm 25

1 Judge me, O Lord, for I have walked in my innocence :
and I have put my trust in the Lord, and shall not be [weakened.
2 Prove me, O Lord, and try me;
burn my reins and my heart.
3 For thy mercy is before my eyes;
and I am well pleased with thy truth.
4 I have not sat with the council of vanity :
neither will I go in with the doers of unjust things.
5 I have hated the assembly of the malignant :
and with the wicked I will not sit.
6 I will wash my hands among the innocent :
and will compass thy altar, O Lord :
7 that I may hear the voice of thy praise :
and tell of all thy wondrous works.
8 I have loved, O Lord, the beauty of thy house,
and the place where thy glory dwelleth.

---

faithfulness of God, together with his own innocence are the grounds of his confidence in presenting himself before God's tribunal. — *Complacui...* Heb., I have listened to.

4-8. First part : the proofs of the Psalmist's innocence in the past, and his promises for the future.

4-5. Negative proof : He has shunned the society of the godless. — *Concilio vanitatis.* Heb., men of vanity (hollow, impious). — *Iniqua gerentibus.* Heb., those who hide themselves (the hypocrites). — *Introibo, sedebo* would be better translated by the present. — Also *lavabo and circumdabo* of ℣. 6.

6-8. Positive proof of innocence : He loves the sanctuary where he would like to dwell for ever. — *Lavabo...* as a symbol of innocence. Cf. Deut. 21[6], Matt. 27[24]. — *Altare* : the altar of burnt-offerings, located in front of the tabernacle, in the outward court. — *Ut audiam...* Heb., that I may publish... — *Decorem domus* (℣. 8). Heb., the habitation of Thy house, i. e. dwelling in Thy tabernacle.

9-12. Second part : prayer.

9-10. Let not God treat David as the wicked. The criminal conduct

9 Ne perdas cum impiis, Deus, animam meam,
et cum viris sanguinum vitam meam :
10 in quorum manibus iniquitates sunt :
dextera eorum repleta est muneribus.
11 Ego autem in innocentia mea ingressus sum :
redime me, et miserere mei.
12 Pes meus stetit in directo :
in ecclesiis benedicam te, Domine.

Psalm 51

3 Quid gloriaris in malitia,
qui potens es in iniquitate?
4 Tota die injustitiam cogitavit lingua tua :
sicut novacula acuta fecisti dolum.
5 Dilexisti malitiam super benignitatem :
iniquitatem magis quam loqui æquitatem.
6 Dilexisti omnia verba præcipitationis, lingua dolosa.
7 Propterea Deus destruet te in finem,
evellet te, et emigrabit te de tabernaculo tuo :

et radicem tuam de terra viventium.
8 Videbunt justi, et timebunt,
et super eum ridebunt, et dicent :
9 Ecce homo qui non posuit Deum adjutorem suum :
sed speravit in multitudine divitiarum suarum :
et prævaluit in vanitate sua.
10 Ego autem, sicut oliva fructifera in domo Dei, [sæculi.
speravi in misericordia Dei in æternum, et in sæculum

---

of the latter is forcibly described in a few words. — *Muneribus* (V. 10), bribes.

11-12. With such evil-doers the Psalmist contrasts himself and asks God to have mercy on him. — *In ecclesiis.* — Anticipated promise of public thanksgivings.

Psalm 51

The doom of the deceitful tongue.

" Didactic song of David, when Doeg the Edomite came and told Saul : David went to the house of Achimelech. " Cf. 1 Kings 32^{ff}, for more details concerning the occasion. Enraged because his enemy had escaped, Saul ordered the slaughter of Achimelech and his whole family. The sad news was brought to David who wrote Ps. 51 under the passionate feelings of the moment. Hence the emotion and indignation with which the poem thrills. The Psalmist strongly rebukes Doeg for his infamous betrayal and foretells his

9 Take not away my soul, O God, with the wicked :
nor my life with bloody men :
10 In whose hands are iniquities :
their right hand is filled with gifts.
11 But as for me, I have walked in my innocence :
redeem me, and have mercy on me.
12 My foot hath stood in the direct way :
in the churches I will bless thee, O Lord.

Psalm 51

3 Why dost thou glory in mischief,
thou that art mighty in iniquity?
4 All the day long thy tongue hath devised injustice :
as a sharp razor, thou hast wrought deceit.
5 Thou hast loved malice more than goodness :
and iniquity rather than to speak righteousness.
6 Thou hast loved all the words of ruin, O deceitful tongue.
7 Therefore will God destroy thee for ever,
he will pluck thee out, and remove thee from thy dwelling place :
and thy root out of the land of the living.
8 The just shall see and fear,
and shall laugh at him, and say ;
9 Behold the man that made not God his helper :
but trusted in the abundance of his riches :
and prevailed in his vanity.
10 But I, as a faithful olive tree in the house of God,
have hoped in the mercy of God for ever and ever.

coming ruin with which he contrasts the salvation which he himself is about to obtain from Jehovah.

3-6. Vehement denunciation of the traitor. — *Potens...* Heb., O mighty man. Doeg was the superintendent of Saul's shepherds. — Instead of *in iniquitate? totâ die,* Heb. reads : The goodness of God endureth all thé day. The traitor's perfidy will be vain against David.

7-9. Prediction of Doeg's coming ruin. — *Destruet, evellet, emigrabit...* Heb. God shall destroy thee, take thee away, pluck and root thee out. — *Videbunt...* ℣. 8-9, another effect produced on the just by this punishment : awe and rejoicing. — *Adjutorem...* (℣. 9). Heb., his stronghold. — *In vanitate,* Heb., in his wickedness.

10-11. David's unshakable confidence in Jehovah from Whom he expects salvation. — *Oliva fructifera.* Heb., a green olive tree, an emblem of lasting prosperity. — *Fecisti,* Thou hast done it (granted my request). A prophetic preterit. — *Nomen ...*

11 Confitebor tibi in sæculum, quia fecisti :
et exspectabo nomen tuum, quoniam bonum est
in conspectu sanctorum tuorum.

Psalm 52

1 Dixit insipiens in corde suo : Non est Deus.
2 Corrupti sunt, et abominabiles facti sunt in iniquitatibus :
non est qui faciat bonum.
3 Deus de cælo prospexit super filios hominum :
ut videat si est intelligens, aut requirens Deum.

4 Omnes declinaverunt, simul inutiles facti sunt :
non est qui faciat bonum,
non est usque ad unum.
5 Nonne scient omnes qui operantur iniquitatem,
qui devorant plebem meam ut cibum panis?
6 Deum non invocaverunt :
illic trepidaverunt timore, ubi non erat timor.
Quoniam Deus dissipavit ossa eorum qui hominibus placent :
confusi sunt, quoniam Deus sprevit eos.

7 Quis dabit ex Sion salutare Israel?
Cum converterit Deus captivitatem plebis suæ,
exsultabit Jacob, et lætabitur Israel.

---

salvation of which the divine name is the symbol and token.

Psalm 52

Mankind's awful depravity : God will visit it, but also save His people.

"A Psalm of David". This poem reproduces almost verbatim Ps. 13 (safe the apocryphal additions from the LXX and the Vulgate which are wanting here; see Ps. 13 with notes). The only important differences consist of the change in the divine name (note of ℣. 1) and the variation of ℣. 6. It is commonly admitted that Ps. 52 is a later recension meant to adapt Ps. 13 to a new event of Jewish history, long after David's death. We shall mention only the most striking variations, referring to Ps. 13 for the explanation of the text.

1-4. First part. The poet groans

11 I will praise thee for ever, because thou hast done it:
and I will wait on thy name,
for it is good in the sight of thy saints.

Psalm 52

1 The fool said in his heart: There is no God.
2 They are corrupted, and become abominable in iniquities:
there is none that doth good
3 God looked down from heaven on the children of men:
to see if there were any that did understand, or did seek God.
4 All of them have gone aside, they have become unprofitable together:
there is none that doth good, no not one.
5 Shall not all the workers of iniquity know,
who eat up my people as they eat bread?
6 They have not called upon God:
there have they trembled for fear, where there was no fear.
For God hath scattered the bones of them that please men:
they have been confounded, because God hath despised them.
7 Who will give out of Sion the salvation of Israel?
when God shall bring back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

---

at the sight of the moral depravity of the whole world. — *Non est Deus.* God's name is mentioned seven times in this canticle as in Ps. 13; but here it is always *Elohim,* whilst in the former three times we read Elohim and four times Jehovah ("Dominus" in the Vulgate). — *In iniquitatibus...* In Ps. 13, Vulg. reads "in studiis suis".

5-7. Second part: The depth of wickedness, and its punishment. — *Quoniam Deus...* (℣. 6[b]). This constitutes the main divergence. A reference, it would seem, to a wonderful manifestation of the Lord's power, in view of saving His people. — *Eorum qui hominibus...* Heb., (the bones) of him that encampeth against thee. The poet adresses Israel as a nation. — *Confusi sunt.* Heb., Thou hast put them to shame.

Terce.

PSALM 53, Deus in nomine tuo... See pp. 52-53.

PSALM 54, I.

2 Exaudi, Deus, orationem meam,
et ne despexeris deprecationem meam :
3 intende mihi, et exaudi me. [sum
Contristatus sum in exercitatione mea : et conturbatus
4 a voce inimici, et a tribulatione peccatoris.
Quoniam declinaverunt in me iniquitates :
et in ira molesti erant mihi.
5 Cor meum conturbatum est in me :
et formido mortis cecidit super me.
6 Timor et tremor venerunt super me :
et contexerunt me tenebræ.
7 Et dixi : Quis dabit mihi pennas sicut columbæ,
et volabo, et requiescam?
8 Ecce elongavi fugiens :
et mansi in solitudine.
9 Exspectabam eum qui salvum me fecit
a pusillanimitate spiritus et tempestate.
10 Præcipita, Domine, divide linguas eorum : [civitate.
quoniam vidi iniquitatem et contradictionem in
11 Die ac nocte circumdabit eam super muros ejus ini-
et labor in medio ejus, 12 et injustitia. [quitas :
Et non defecit de plateis ejus usura et dolus.

PSALM 54

David surrounded by powerful enemies and betrayed by an intimate friend beseeches God to help him.

A Psalm " of David ". It is generally admitted that this Psalm was written during the first period of Absalom's rebellion, when everything seemed to conspire to the king's imminent ruin. The main details harmonize well with this painful event, especially what refers to the treachery of an intimate friend, viz. Achitopel (vv. 14-15; Cf. 2 Kings $15^{12\ 31}$). Thus betrayed, abandoned, threatened in his life no less than in his dignity, David has recourse to God, his only help, and beseeches Him to deliver his servant. Here as in Ps. 40^{10}, Achitopel is a figure of the traitor Judas.

2-9. First part : appeal to God grounded on the Psalmist's distress.

2-4. The appeal and its ground. — *Exaudi... intende...* The appeal is

Terce.

PSALM 53, Deus in nomine tuo... See pp. 52-53.

PSALM 54, 1.

2 Hear, O God, my prayer,
and despise not my supplication :
3 Be attentive to me and hear me.
I am grieved in my exercise and am troubled,
4 at the voice of the enemy, and at the tribulation of
For they have cast iniquities upon me, [the sinner.
and in wrath they were troublesome to me.
5 My heart is troubled within me :
and the fear of death is fallen upon me.
6 Fear and trembling are come upon me :
and darkness hath covered me :
7 And I said : Who will give me wings like a dove,
and I will fly, and be at rest?
8 Lo, I have gone far off flying away :
and I abode in the wilderness.
9 I wa ted for him that hath saved me
from pusillanimity of spirit, and a storm.
10 Cast down, O Lord, *and* divide their tongues :
for I have seen iniquity and contradiction in the city.
11 Day and night shall iniquity surround it upon its walls :
and in the midst thereof are labor 12 and injustice.
And usury and deceit have not departed from its [streets.

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pressing, passionate. — *Contristatus et... et...* Heb., I am restless in my grief, and am impatient... His distress distracts him. *Declinaverunt...* Heb., They cast iniquity, upon me and they persecute me with anger.

5-6. Dreadful description of the Psalmist's anguish. — *Formido mortis,* a terror such as the approach of death inspires. *Contexerunt...* Heb., horror overwhelms me.

7-9. The poet would fain escape such a terrible situation. — *Pennas sicut...* The dove wings its flight swiftly and can easily escape danger. — *Ecce...* The verbs of ℣℣. 8-9 should be also in the future, or rather the conditional : Behold I would flee afar off and would abide in the wilderness (*in solitudine*). — *Exspectabam* (℣. 9). Heb., I would hasten from the stormy wind and tempest.

10-16. Second part : the outraged king pours out his feelings of indignation against his enemies. See pp. 9-11.

13 Quoniam si inimicus meus maledixisset mihi,
sustinuissem utique.
Et si is, qui oderat me, super me magna locutus fuisset,
abscondissem me forsitan ab eo.
14 Tu vero, homo unanimis :
dux meus, et notus meus :
15 qui simul mecum dulces capiebas cibos :
in domo Dei ambulavimus cum consensu.
16 Veniat mors super illos :
et descendant in infernum viventes : [eorum.
quoniam nequitiæ in habitaculis eorum, in medio

Psalm 54, ii.

17 Ego autem ad Deum clamavi :
et Dominus salvabit me.
18 Vespere, et mane, et meridie, narrabo et annuntiabo :
et exaudiet vocem meam.
19 Redimet in pace animam meam ab his, qui appropin-
quoniam inter multos erant mecum. [quant mihi :
20 Exaudiet Deus, et humiliabit illos,
qui est ante sæcula.
Non enim est illis commutatio,
et non timuerunt Deum.
21 Extendit manum suam in retribuendo.
Contaminaverunt testamentum ejus :
22 divisi sunt ab ira vultus ejus :
et appropinquavit cor illius.
Molliti sunt sermones ejus super oleum :
et ipsi sunt jacula.

10-12. Imprecations against those who were defiling Jerusalem by their many crimes. — *Præcipita...* Heb., swallow them up. — *Divide linguas...* i. e. their language so that they may not understand each other. — *Iniquitatem et...* Heb., violence and strife. — *Die ac nocte...* (℣. 11). Anarchy reigns supreme in the city.

13-15. The treacherous enemy. Description of an individual act of treachery which wounded the king to the heart. — *Si inimicus...*: any enemy. Heb., it is not an enemy that reproacheth me. — *In vero...* (℣. 14). Direct apostrophe to his ungrateful friend, with the enumeration of the favors bestowed upon him. — *Qui simul... cibos.* Heb., we were living in sweet intimacy; we were walking to the house of God with the throng. They were never away from each other.

16. Imprecations against those

13 For if my enemy had reviled me,
I would verily have borne *with it.*
And if he, that hated me, had spoken great things [against me :
I would perhaps have hid myself from him.
14 But thou a man of one mind :
my guide, and my familiar.
15 Who didst take sweet meats together with me :
in the house of God we walked with consent.
16 Let death come upon them :
and let them go down alive into hell : [of them.
For there is wickedness in their dwellings in the midst

PSALM 54, 11.

17 But I have cried to God :
and the Lord will save me.
18 Evening, and morning, and at noon I will speak and
and he shall hear my voice. [declare :
19 He shall redeem my soul in peace from them that draw
for among many they were with me. [near to me :
20 God shall hear, and the Eternal shall humble them.

For there is no change with them,
and they have not feared God :
21 He hath stretched forth his hand to repay.
They have defiled his covenant.
22 They are divided by the wrath of his countenance :
and his heart hath drawn near.
His words are smoother than oil :
and the same are darts.

---

cruel enemies. — *Veniat mors...* Heb. Let death come upon them unawares. — *In infernum :* the dwelling-place of the dead. — *Viventes,* whilst in full health (let them die unawares). — *In medio.* — Heb., in the midst of them.

17-24. Third part : Sentiments of perfect confidence in God.

17-20b. David's assurance that his prayer will be answered and God will deliver him from his enemies. — *Vespere, mane...* The three main divisions of the day to signify : continually. — *Narrabo et...* Heb., I consider and moan. — *Inter multos...* Heb., They are many against me. — *Qui est ante...* (℣. 10). Heb., He that sitteth enthroned eternally.

20c-22. Further description of the conduct of David's enemies and of his treacherous friend. — *Extendit...* According to the Vulg. and the LXX, God chastises David's enemies guilty of having profaned His covenant.

23 Jacta super Dominum curam tuam,
et ipse te enutriet :
non dabit in æternum fluctuationem justo.
24 Tu vero, Deus, deduces eos in puteum interitus.

Viri sanguinum et dolosi non dimidiabunt dies suos :
ego autem sperabo in te, Domine.

Sext.

Psalm 55

2 Miserere mei, Deus, quoniam conculcavit me homo :

tota die impugnans tribulavit me.

3 Conculcaverunt me inimici mei tota die :
quoniam multi bellantes adversum me.
4 Ab altitudine diei timebo :
ego vero in te sperabo.
5 In Deo laudabo sermones meos,
in Deo speravi :
non timebo quid faciat mihi caro.
6 Tota die verba mea exsecrabantur :
adversum me omnes cogitationes eorum in malum.
7 Inhabitabunt, et abscondent :
ipsi calcaneum meum observabunt.
Sicut sustinuerunt animam meam,
8 pro nihilo salvos facies illos :
in ira populos confringes.
Deus, 9 vitam meam annuntiavi tibi : [missione tua :
posuisti lacrimas meas in conspectu tuo ; sicut in pro-

In the Heb., the whole ℣. 21 seems to apply to the traitor. He putteth forth his hand against such as were at peace with him, he breaketh his covenant (the covenant made with his friends, especially with the king). — *Divisi sunt...* (℣. 22). David's enemies will be dispersed by the divine anger; the heart of God will draw near to punish them. The Heb. reads : His mouth is smoother than butter, but war is in his heart. Cf. Prov. 5[3-4]. — *Jacula...* Heb. swords.

23-24. Conclusion : God will deliver the just and chastise the wicked — *Te enutriet.* Heb., He will uphold thee. — *Non dabit...* Heb., He wil never suffer the just to be moved. — *Tu vero...* (℣. 24). Striking apostrophe and terrible prediction.

Psalm 55

Trustful prayer in a very great distress.

A Psalm " of David ", composed " when the Philistines held him in

23 Cast thy care upon the Lord,
and he shall sustain thee :
he shall not suffer the just to waver for ever.
24 But thou, O God, shalt bring them down into the pit [of destruction.
Bloody and deceitful men shall not live out half their [days :
but I will trust in thee, O Lord.

Sext.

Psalm 55

2 Have mercy on me, O God, for man hath trodden me [under foot;
all the day long he hath afflicted me fighting against [me.
3 My enemies have trodden on me all the day long;
for they are many that make war against me.
4 From the height of the day I shall fear :
but I will trust in thee.
5 In God I will praise my words,
in God I have put my trust :
I will not fear what flesh can do against me.
6 All the day long they detested my words :
all their thoughts *were* against me unto evil.
7 They will dwell and hide *themselves* :
they will watch my heel.
As they have waited for my soul
8 for nothing shalt thou save them
in thy anger thou shalt break the people in pieces.
O God, 9 I have declared to thee my life : [promise.
thou hast set my tears in thy sight, as also in thy

Geth ". On this fact see 1 Kings $21^{10,11}$. The young king's life was then in great danger In this Psalm, he complains to God about the fierce persecution pressed upon him for a long time by his numerous enemies, especially Saul who was responsible for David's actual peril. Whilst complaining, David invokes the Lord with the utmost confidence.

2-5. First part. Appeal to God, on account of the psalmist's dire misery. — *Conculcavit...* Heb. harrasses me. *Homo.* Saul especially, or David's enemies taken individually. *Conculcaverunt* (℣. 3). Heb., harrass me, as ℣. 2. — *Ab altitudine...* (℣. 4). According to the Vulg., in broad daylight, when my enemies can more easily attack me. Heb., In the day that I am afraid (i. e. when my anguish increases), in Thee I trust. — *In Deo...* (℣. 5). Refrain repeated again, ℣. 11, with some slight change. Heb., In God I will praise His word (His promise —

10 tunc convertentur inimici mei retrorsum :
in quacumque die invocavero te :
ecce cognovi quoniam Deus meus es.
11 In Deo laudabo verbum,
in Domino laudabo sermonem :
in Deo speravi,
non timebo quid faciat mihi homo.
12 In me sunt, Deus, vota tua,
quæ reddam, laudationes tibi.
13 Quoniam eripuisti animam meam de morte
et pedes meos de lapsu :
ut placeam coram Deo in lumine viventium.

Psalm 56

2 Miserere mei, Deus, miserere mei :
quoniam in te confidit anima mea.
Et in umbra alarum tuarum sperabo,
donec transeat iniquitas.
3 Clamabo ad Deum altissimum :
Deum qui benefecit mihi.
4 Misit de cælo, et liberavit me :
dedit in opprobrium conculcantes me.
Misit Deus misericordiam suam, et veritatem suam,
5 et eripuit animam meam de medio catulorum leonum :
dormivi conturbatus.

Caro, i. e. men, frail and perishable beings, contrasted with God.

6-11. Second part : Complaining and confidence.

6-8. Description of the evils inflicted on him by his enemies, imprecations against them. — *Exsecrabantur*... Heb., they distort my words. — *Inhabitabunt et*... (℣. 7). Heb., they gather themselves, they spy. — *Calcaneum*... i. e. my steps, my conduct. — *Pro nihilo*... Heb., By (their) iniquity shall they escape? Or, Reject them, because of (their) iniquity.

9-11. Utmost confidence in God. — *Deus, vitam*... Heb., Thou hast counted my wanderings (the adventures of his fugitive life and the hardships consequent upon it). — *Lacrimas in conspectu*... Heb., Thou hast put my tears in Thy skin bottle. In oriental countries they preserve liquids in skin bottles. — *Sicut in*... Heb., are they not (recorded) in Thy book? The Psalmist means that, some day, God will transform all his hardships into precious favors. — *Tunc* (℣. 10), at the time appointed by divine Justice. — *In Deo*... (℣. 11). The refrain repeated with one line added.

12-13. Conclusion : Thanksgiving to God for this lovingkindness. — *In me* (Heb., upon me)... *vota*. David is mindful of the sacrifices and praises which he had vowed to God in his

10 Then shall my enemies be turned back.
In what day soever I shall call upon thee,
behold I know thou art my God.
11 In God will I praise the word,
in the Lord will I praise *his* speech.
In God have I hoped,
I will not fear what man can do to me.
12 In me, O God, are vows to thee,
which I will pay, praises to thee :
13 Because thou hast delivered my soul from death,
my feet from falling : [of the living.
that I may please in the sight of God, in the light

Psalm 56

2 Have mercy on me, O God, have mercy on me :
for my soul trusteth in thee.
And in the shadow of thy wings will I hope,
until iniquity pass away.
3 I will cry to God the most high :
to God who hath done good to me.
4 He hath sent from heaven and delivered me :
he hath made them a reproach that trod upon me.
God hath sent his mercy and his truth,
5 And he hath delivered my soul from the midst of the
I slept troubled. [young lions,

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distress. — *De lapsu* (℣. 13) is synonymous with *de morte*. — *Ut placeam*... Heb., that I may walk before God. — *In lumine* Heb., in the light of life. Contrast with the darkness of the dwelling-place of the dead.

Psalm 56

Prayer and thanksgiving, on the occasion of a great peril.

A Psalm " of David ". The historical occasion is indicated. " When he (the young king) fled from Saul into the cave. " The cave referred to is that of Odollam (1 Kings 22^{1ff}) or that of Engaddi (1 Kings 24^{1ff}). The Psalmist full of confidence in God Who has always delivered him, in his anguish, beseeches Him to come to his help in this new danger; then with confident anticipation of help he celebrates his deliverance with a canticle of praise. A refrain (℣℣. 6, 12) divides the poem into two parts.

2-6. First part : urgent appeal to obtain deliverance.

2-3. First stanza : Appeal to the divine kindness against threatening enemies. The first verses are full of confidence; specially significant is the metaphor : *in umbra*... *Iniquitas*. Heb. calamities or machinations.

4-6. Second stanza : David confidently hopes to be heard, in spite

Filii hominum dentes eorum arma et sagittæ :
et lingua eorum gladius acutus.
6 Exaltare super cælos, Deus :
et in omnem terram gloria tua.
7 Laqueum paraverunt pedibus meis :
et incurvaverunt animam meam.
Foderunt ante faciem meam foveam :
et inciderunt in eam.
8 Paratum cor meum, Deus, paratum cor meum :
cantabo, et psalmum dicam.
9 Exsurge, gloria mea,
exsurge, psalterium et cithara :
exsurgam diluculo.
10 Confitebor tibi in populis, Domine :
et psalmum dicam tibi in Gentibus :
11 quoniam magnificata est usque ad cælos misericordia
et usque ad nubes veritas tua. [tua,
12 Exaltare super cælos, Deus :
et super omnem terram gloria tua.

Psalm 57

2 Si vere utique justitiam loquimini :
recta judicate, filii hominum.
3 Etenim in corde iniquitates operamini :
in terra injustitias manus vestræ concinnant.
4 Alienati sunt peccatores a vulva,

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of the power of his enemies. — *Misit...*, namely, His arm, as in Ps. 17^{17}, or simply : help. Heb., He shall send and save. — *Conculcantes :* Heb., him that would swallow me up. — *Misericordiam... et...* God's goodness and faithfulness : two attributes often bracketed together. — *Et eripuit...* (℣. 5). Heb., my soul is among lions, I lie among them that are set on fire (instead of *dormivi conturbatus*). — *Dentes eorum...* Metaphors expressing dreadful fierceness in the foes of the Psalmist. — *Exaltare...* (℣. 6). Refrain. David wishes the manifestation of God's glory above his own deliverance.

7-12. Second part. Anticipated. thanksgiving.

7-9. Third stanza : Though sorely threatened by his enemies, David confidently utters God's praises, from Whom he expects his deliverance with absolute security. — Persecution has not come to an end : *laqueum...;* but his heart is ready (Heb., fixed), consoled, and he starts to praise God's lovingkindness. — *Exsurge...* (℣. 9). Heb., awake. *Gloria mea* designates the soul. Cf. Ps. 7^{6}, 19^{13}, etc. — *Psalterium et...* Heb. the *nebel* and the *kinnor;* lyre and small harp. — *Exsurgam...* to sing God's praises from the dawn. Heb.,

The sons of men, whose teeth are weapons and arrows :
and their tongue a sharp sword.
6 Be thou exalted, O God, above the heavens :
and thy glory above all the earth.
7 They prepared a snare for my feet :
and they bowed down my soul.
They dug a pit before my face :
and they are fallen into it.
8 My heart is ready, O God, my heart is ready :
I will sing, and rehearse a psalm.
9 Arise O my glory,
arise psaltery and harp :
I will arise early.
10 I will give praise to thee, O Lord, among the peoples :
I will sing a psalm to thee among the nations
11 For thy mercy is magnified even to the heavens,
and thy truth unto the clouds.
12 Be thou exalted, O God, above the heavens :
and thy glory above all the earth.

Psalm 57

1 If in very deed you speak justice :
judge right things, ye sons of men :
3 For in your heart you work iniquity :
your hands forge injustice in the earth.
4 The wicked are alienated from the womb :

I will awake the dawn. A poetical figure.

10-12. The psalmist intends to publish far and wide the lovingkindness and the faithfulness of his God. — *In populis...* even to the heathen nations. — *Exaltare...* (℣. 12). Repetition of the refrain to end the thanksgiving, as it ended the prayer.

Psalm 57

Against unjust judges.

A Psalm " of David ". The poet denounces wicked judges who were to be found in Israel as well as in the other Eastern nations, severely remonstrates with them, and predicts to them that they will be judged by Jehovah with the utmost rigor. The language is vigourous, severe, solemn, as befits such a subject. — The exact date of the composition is unknown.

2-6. First part : denunciation.

2-3. Remonstrance with the wicked judges. — *Si vere...* Heb., Do ye indeed in silence speak justice? Do ye judge uprightly, O ye sons of men? — *Etenim* (℣. 3) means " immo vero ", nay. The psalmist answers his own question. — *Concinnant* Heb., In the land (Palestine) you weigh the violence of your hands. Bitter irony.

erraverunt ab utero : locuti sunt falsa.

5 Furor illis secundum similitudinem serpentis :
sicut aspidis surdæ, et obturantis aures suas,
6 quæ non exaudiet vocem incantantium :
et venefici incantantis sapienter.
7 Deus conteret dentes eorum in ore ipsorum :
molas leonum confringet Dominus.
8 Ad nihilum devenient tamquam aqua decurrens :
intendit arcum suum donec infirmentur.
9 Sicut cera, quæ fluit, auferentur :
supercecidit ignis, et non viderunt solem.
10 Priusquam intelligerent spinæ vestræ rhamnum :
sicut viventes, sic in ira absorbet eos.
11 Lætabitur justus cum viderit vindictam :
manus suas lavabit in sanguine peccatoris.
12 Et dicet homo : Si utique est fructus justo :
utique est Deus judicans eos in terra.

None.

PSALM 58, 1.

2 Eripe me de inimicis meis, Deus meus :
et ab insurgentibus in me libera me.

4-6. A description of their shameful conduct. — *A vulva, ab utero.* Their wickedness is inborn with them. — *Furor illis...* (℣. 5). Heb., Their poison is like the poison of a serpent... — *Serpentis,* generic name; *aspidis* a very venomous kind. — *Quæ non exaudiet...* (℣. 6). Snake charming was practised very early in the East.

7-12. Second part : A threat of punishment.

7-10. Chastisement that God has in store for these wicked men. A series of very bold figures. — *Deus conteret...* Heb., O God, break. — *Tanquam aqua...* (℣. 8). Running water does not come back. — *Intendit...* Heb., When he (the wicked judge) aimeth his arrows, let them be as though they were cut off. — *Sicut cera...* (℣. 9). Heb., Let them be like a snail that melts away. — *Supercecidit...* Heb., (Let them be) like the abortive child of a woman that hath not seen the sun. — *Priusquam intelligerent...* (℣. 10). A very obscure and disputed passage. The crux is the Hebrew word *sîr* which means sometimes thorns, sometimes a boiling pot. The LXX, the Vulg. and the other ancient versions have taken the former meaning, most of the modern commentators maintain the latter. In any case the general idea is this : swift will be the punishment of the unjust judges. The Vulg. means : Before your thorns could know that they have become a bush, i. e. that they have reached

they have gone astray from the womb : they have
[spoken false things.
5 Their madness is according to the likeness of a serpent :
like the deaf asp that stoppeth her ears :
6 Which will not hear the voice of the charmers;
nor of the wizard that charmeth wisely.
7 God shall break in pieces their teeth in their mouth :
the Lord shall break the grinders of the lions.
8 They shall come to nothing, like water running down;
he hath bent his bow till they be weakened.
9 Like wax that melteth they shall be taken away :
fire hath fallen on them, and they shall not see the sun.
10 Before your thorns could know the brier;
he swalloweth them up, as alive, in his wrath.
11 The just shall rejoice when he shall see the revenge :
he shall wash his hands in the blood of the sinner.
12 And man shall say : If indeed there be fruit to the just :
there is indeed a God that judgeth them on the earth.

None.

PSALM 58, 1.

2 Deliver me from my enemies, O my God;
and defend me from them that rise up against me.

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their complete development. The Heb. might be thus translated : Before your pots can feel the thorns, they shall be scattered, the green and the burning alike. The wicked are compared to a bunch of thorns some of them green, some dry, kindled under a cooking pot, then swept away by a whirlwind before the pot could feel the effect of the fire. Thus will their criminal designs be frustrated.

11-12. Rejoicing of the just, when the wicked will have been reduced to powerlessness. — *Manus...* Heb., He shall wash his feet in the blood of the wicked (slaughtered in great numbers by the divine wrath). — *Et dicet...* (℣. 12). The moral lesson drawn from the whole canticle.

PSALM 58

Prayer for help against cruel enemies.

" A didactic poem of David when Saul sent and watched his house to kill him. " Cf. 1 Kings 19^{11ff}. David effected his escape only through the ingenious contrivance of his devoted wife Micael. The Psalm suits this situation. David is plunged into dire anguish, for even his life is in peril; his enemies lie in wait to seize him, or they go through the city, searching for him, uttering dreadful threats against him. In these straits, he beseeches the Lord to help him and to punish his unjust antagonists. He vows hymns of thanksgiving for his deliverance. The Psalm consists of

3 Eripe me de operantibus iniquitatem :
et de viris sanguinum salva me.
4 Quia ecce ceperunt animam meam :
irruerunt in me fortes.
5 Neque iniquitas mea, neque peccatum meum, Domine :
sine iniquitate cucurri, et direxi.
6 Exsurge in occursum meum, et vide :
et tu, Domine, Deus virtutum, Deus Israel.
Intende ad visitandas omnes Gentes :
non miserearis omnibus, qui operantur iniquitatem.
7 Convertentur ad vesperam : et famem patientur ut [canes,
et circuibunt civitatem.
8 Ecce loquentur in ore suo,
et gladius in labiis eorum :
quoniam quis audivit?
9 Et tu, Domine, deridebis eos :
ad nihilum deduces omnes Gentes.
10 Fortitudinem meam ad te custodiam,
quia, Deus, susceptor meus es :
11 Deus meus, misericordia ejus prævenit me.

Psalm 58, ii.

12 Deus ostendet mihi super inimicos meos,
ne occidas eos : nequando obliviscantur populi mei.
Disperge illos in virtute tua :
et depone eos, protector meus, Domine :

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two divisions each ending with a refrain (10-11, 18).

2-11. First part : the psalmist's distress.

2-6. First stanza : David beseeches the Lord to deliver him from the bitter enemies who are bent on taking his life. — *Eripe me...* (℣. 2-3), pressing appeal. — *Quia ecce...* ℣℣. 4-5, the extreme peril and the innocence of the psalmist. — *Ceperunt... irruerunt...* Heb., they lie in wait for my life, the mighty are gathered against me. — *Sine iniquitate...* (℣. 5). Heb., For no transgression or sin of mine, they run and set themselves. — *Exsurge* (℣. 6). Heb., Awake! Cf. Ps. 43[23], etc. — *Domine Deus...* accumulation of divine names. — *Ad visitandas...* to punish them. — *Omnes gentes,* i. e. all the wicked called "heathen" (*goïm*) on account of their criminal sentiments.

7-11. Second stanza : the psalmist trusts that the Lord will upset the treacherous designs of his enemies. — *Convertentur...* ℣℣. 7-8, a dramatic description of the ways of Saul's agents. Heb., they will return (to David's house to seize him, since they did not find him the first time). — *Famem patientur...* Heb. they howl like dogs. A characteristic feature of the East where masterless

3 Deliver me from them that work iniquity,
and save me from bloody men.
4 For behold they have caught my soul :
the mighty have rushed in upon me.
5 Neither is it my iniquity, nor my sin, O Lord :
without iniquity have I run, and directed *my steps*.
6 Rise up thou to meet me, and behold :
even thou, O Lord, the God of hosts, the God of Israel.
Attend to visit all the nations :
have no mercy on all them that work iniquity.
7 They shall return at evening, and shall suffer hunger
and shall go round about the city. [like dogs :
8 Behold they shall speak with their mouth,
and a sword *is* in their lips :
for who, *say they*, hath heard *us*?
9 But thou, O Lord, shalt laugh at them :
thou shalt bring all the nations to nothing.
10 I will keep my strength to thee :
for thou art my protector :
11 my God, his mercy shall prevent me.

Psalm 58, 11.

12 God shall let me see over my enemies :
slay them not, lest at any time my people forget.
Scatter them by thy power;
and bring them down, O Lord, my protector.

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dogs run through the streets during the night, howling and fighting for the offal on which they feed. — *Quoniam quis...* (℣. 8). This is not the psalmist's complaint but the scornful sneer of his enemies who deny that God cares about their conduct. — *Et tu* (℣. 9). An answer to this blasphemy. — *Ad nihilum...* Heb., Thou hast in derision. — *Fortitudinem...* (℣. 10). Refrain of the first part. Heb., Whatever may be their strength, I trust in Thee, for God is my stronghold.

12-18. Second part : David's calmed anguish, his indignation and hopes.

12-14. Third stanza : the poet repeats his prayer against his enemies. There is some obscurity in this passage. — *Ne occidas...* (℣. 12), i. e. according to the sequence of ideas : let them not be utterly destroyed forthwith, but rendered harmless and kept destitute, homeless, humbled, for a warning to Israel. — *Nequando.* — Heb., lest my people forget (their wickedness and the divine punishment). — *Protector meus.* Heb., our shield. — *Delictum* (℣. 13) i. e. " propter delictum ". Heb., The word of their lips is the sin of their mouth i. e. every word they utter is a crime. — *De exsecratione.* — Heb., they

13 delictum oris eorum, sermonem labiorum ipsorum
et comprehendantur in superbia sua.
Et de exsecratione et mendacio annuntiabuntur,
14 in consummatione : in ira consummationis, et non [erunt.
Et scient quia Deus dominabitur Jacob :
et finium terræ.
15 Convertentur ad vesperam, et famem patientur ut
et circuibunt civitatem. [canes :
16 Ipsi dispergentur ad manducandum :
si vero non fuerint saturati, et murmurabunt.
17 Ego autem cantabo fortitudinem tuam :
et exsultabo mane misericordiam tuam.
Quia factus es susceptor meus,
et refugium meum, in die tribulationis meæ.
18 Adjutor meus, tibi psallam,
quia Deus susceptor meus es :
Deus meus, misericordia mea.

Psalm 59

3 Deus, repulisti nos, et destruxisti nos :
iratus es, et misertus es nobis.
4 Commovisti terram, et conturbasti eam :
sana contritiones ejus, quia commota est :
5 Ostendisti populo tuo dura :

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utter curses and lies... *In consummatione...* (℣. 14). Heb., consume (them) in Thy wrath; consume them that they may not be.

15-18. Fourth stanza : while his enemies' plans will be frustrated, David marvelously delivered will praise His divine deliverer. — *Convertentur...* As in ℣. 7. ℣. 16 expands the image. — Instead of *murmurabunt,* Heb. reads : they tarry all night (wandering everywhere, looking for food). — *Ego autem...* (℣. 17) Striking contrast. — *Mane.* The morning following that dreadful night. — *Susceptor...* Heb., my stronghold. — *Adjutor...* (℣. 18). Refrain modified by the Vulg., but slightly varied from ℣. 9 in the Heb.

Psalm 59

A national prayer in a very serious danger.

" A didactic psalm of David when he was contending with Aram of the two Rivers and with Aram of Soba, and Joab returned and slew of Edom in the valley of Salt twelve thousand. " See 2 Kings 8^{10}, 11 and 1 Par. 18 for the narrative of this glorious victory. — The canticle opens with a sorrowful expostulation, ℣℣

13 *For* the sin of their mouth, and the word of their lips
and let them be taken in their pride.
14 And for their cursing and lying they shall be talked of,
when they are consumed : when they are consumed
[by *thy* wrath, and they shall be no more.
And they shall know that God will rule Jacob,
and all the ends of the earth.
15 They shall return at evening and shall suffer hunger
and shall go round about the city. [like dogs,
16 They shall be scattered abroad to eat,
and shall murmur if they be not filled.
17 But I will sing thy strength :
and will extol thy mercy in the morning.
For thou art become my support,
and my refuge, in the day of my trouble.
18 Unto thee, O my helper, will I sing,
for thou art God my defence :
my God, my mercy.

Psalm 59

3 O God, thou hast cast us off, and hast destroyed us ;
thou hast been angry, and hast had mercy on us.
4 Thou hast moved the earth, and hast troubled it :
heal thou the breaches thereof, for it has been moved.
5 Thou hast shewn thy people hard things :

3-7. David unmindful of his brilliant victories in the North-West, thinks only of the humiliations and sufferings that God's people endured at the hands of the Idumæans and gives a gloomy description of this sad state of affairs. Then he quotes (℣℣. 8[11]) an oracle according to which the Lord had promised that Israel would possess not only Palestine, but also the territory of the neighboring peoples. Finally, relying on this promise, he turns to Jehovah in confident assurance of a prompt and decisive victory over Idumæa.

3-7. First stanza : Doleful expostulation. — *Misertus es*... Heb., Thou shalt restore us; or, Thou shalt return to us. — *Terram* (℣. 4), the land of Israel which had been shaken by war and its consequences, as by an earthquake. — *Vino compunctionis* (℣. 5). Heb., the wine of staggering, i. e. some drugged potion which intoxicates and paralyses. Cf. Is. 51[22], Jer. 25[15], etc. — *Metuentibus te* (℣. 6) is synonymous with *de populo tuo* (℣. 5) and designates the theocratic nation. — *Significationem* is for " signum, vexillum ", banner, standard. — *Ut fugiant*... Heb., that it (the banner) may be displayed in favor of the truth, i. e. of Israel's rights endangered by its enemies. —

potasti nos vino compunctionis.
6 Dedisti metuentibus te significationem :
ut fugiant a facie arcus :
ut liberentur dilecti tui :
7 salvum fac dextera tua, et exaudi me.
8 Deus locutus est in sancto suo :
Lætabor, et partibor Sichimam :
et convallem tabernaculorum metibor.
9 Meus est Galaad, et meus est Manasses :
et Ephraim fortitudo capitis mei.
Juda rex meus :
10 Moab olla spei meæ.
In Idumæam extendam calceamentum meum :
mihi alienigenæ subditi sunt.
11 Quis deducet me in civitatem munitam?
quis deducet me usque in Idumæam?
12 Nonne tu, Deus, qui repulisti nos :
et non egredieris, Deus, in virtutibus nostris?
13 Da nobis auxilium de tribulatione :
quia vana salus hominis.
14 In Deo faciemus virtutem :
et ipse ad nihilum deducet tribulantes nos.

The words *ut liberentur...* are closely connected with *salvum fac...* and express the aim of the deliverance humbly asked for.

8-10. Second stanza : the divine oracle promising complete victory. — *In sancto...* Heb., in His holiness. — *Lætabor...* The oracle is placed on David's lips. — *Partibor, metibor...* A way of expressing that he will be absolute master of the following territories : Sichem, the modern Naplouse in the midst of cisjordanian Palestine; the Valley of *Succhoth tabernaculorum*), in the transjordanian Palestine; hence the Holy Land in its entirety. The four proper names mentioned in ℣. 9 designate also the entire territory of Palestine both east (*Galaad, Manasses*), and west (*Ephraim, Juda*) of the Jordan. The glorious tribes of Ephraim and Juda are praised : Heb., the helmet (instead of *fortitudo*) of my head, and my sceptre (instead of *rex...*) — In ℣ 10, David mentions three very warlike heathen nations which he was to submit to his empire : Moab, Idumæa and the Philistines (instead of the *alienigenæ* of the Vulg). He

thou hast made us drink the wine of sorrow.
6 Thou hast given a warning to them that fear thee :
that they may flee from before the bow :
That thy beloved may be delivered :
7 Save me with thy right hand, and hear me.
8 God hath spoken in his holy *place* :
I will rejoice, and I will divide Sichem :
and will mete out the vale of Tabernacles.
9 Galaad is mine, and Manasses is mine :
and Ephraim *is* the strength of my head.
Juda is my king.
10 Moab is the pot of my hope.
Into Edom will I stretch out my shoe :
To me the foreigners are made subject.
11 Who will bring me into the strong city?
who will lead me into Edom?
12 Will not thou, O God, who hast cast us off :
and wilt not thou, O God, go out with our armies?
13 Give us help from trouble :
for vain is the salvation of man.
14 Through God we shall do mightily :
and he shall bring to nothing them that afflict us.

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speaks of each with very humiliating expressions : Moab is compared to the basin in which he washes his feet (Vulg. *olla spei* : the vessel in which I hope to wash); as for Idumæa : *extendam* (Heb., will I cast)..., he will thus take possession of it. As for the Philistines : *Subditi sunt* or according to the Heb., they shout because of David, i. e. they do him reluctant homage as to their conqueror.

11-14. Third stanza : a prayer full of confidence and warlike spirit. — *Quis deducet?...* Secure of his success he is anxious to go to battle. — *Civitatem munitam* : Sela or Petra the capital of Idumæa, famous for its inaccessibility. — *Nonne* (℣. 12). Answer to the twofold question of the preceding verse. Indeed God had for the moment deserted His people (℣. 3); but He is about to lead them to victory. — *Da... auxilium...* True prayer, as humble (*quia vana...*) as it is full of confidence *in Deo...* (℣. 14). — *Ad nihilum...* Heb., He shall tread down.

Vespers.

Psalm 127

1 Beati omnes, qui timent Dominum,
qui ambulant in viis ejus.
2 Labores manuum tuarum quia manducabis :
beatus es, et bene tibi erit
3 Uxor tua sicut vitis abundans,
in lateribus domus tuæ.
Filii tui sicut novellæ olivarum,
in circuitu mensæ tuæ.
4 Ecce sic benedicetur homo
qui timet Dominum.
5 Benedicat tibi Dominus ex Sion :
et videas bona Jerusalem omnibus diebus vitæ tuæ.

6 Et videas filios filiorum tuorum,
pacem super Israel.

Psalm 128

1 Sæpe expugnaverunt me a juventute mea,
dicat nunc Israel :
2 sæpe expugnaverunt me a juventute mea :
etenim non potuerunt mihi.

Psalm 127

Domestic happiness of the just man.

" Gradual psalm " (the ninth). It describes the domestic happiness of the just man who serves the Lord faithfully. The father is represented as working hard indeed, but as rewarded for his labors by a reasonable prosperity; the mother, instead of looking for outside entertainment, finds her happiness in the number and prosperity of her children; whilst the latter, in flourishing health, sit round about the family table.

1-3. First stanza : Domestic happiness of the just man. — *Beati omnes...* A general principle, to start : the faithful servants of the Lord are generally happy. — *Labores...* (℣. 2). Work is a source of independence and happiness. — *Uxor... filii...* (℣. 3). Exquisite picture of a quiet and happy home. — *In lateribus...* Heb., in the innermost chambers of the house, where the mother was occupied exclusively with her domestic duties. — *Sicut novellæ... :* vigorous young olive trees full of promise for the future.

5-6. Second stanza : Wishes for an everlasting prosperity. — *Ecce sic...* This prosperity is reserved for God's pious friends. *Bona Jerusa-*

Vespers.

Psalm 127

1 Blessed are all they that fear the Lord :
that walk in his ways.
2 For thou shalt eat the labours of thy hands :
blessed art thou, and it shall be well with thee.
3 Thy wife as a fruitful vine,
on the sides of thy house.
Thy children as olive plants,
round about thy table.
4 Behold, thus shall the man be blessed
that feareth the Lord.
5 May the Lord bless thee out of Sion :
and mayst thou see the good things of Jerusalem all [the days of thy life.
6 And mayst thou see thy children's children,
peace upon Israel.

Psalm 128

1 Many a time have they fought against me from my [youth,
let Israel now say.
2 Many a time have they fought against me from my [youth :
but they could not *prevail* over me.

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lem... (℣. 5). i. e. the prosperity of this holy city. — *Videas :* to see it and share in it. — In the Heb., the phrase *pacem super...* is a separate clause, Peace be upon Israel! A prayer for the whole nation

Psalm 128

May God deign to strenghten Israel's happiness.

" A gradual Psalm " (the tenth). It belongs likely to the period after the return from exile, and begins somewhat like Ps. 123. The situation described in both is the same; after great sufferings from which it has been delivered through God's assistance, the Jewish nation offers to its heavenly deliverer the most sincere thanks .

1-4. First stanza : God has put an end to Israel's sufferings. — *Expugnaverunt...* Heb., much they have oppressed me. — *A juventute...* Metaphor : from the beginnings of the national history of the Hebrews. — *Etenim* stands for " yet ". — *Non potuerunt...* Hebraism for " non prævaluerunt ". It is owing to the divine protection that Israel withstood so many persecutions represented in a figurative manner in ℣. 3. — *Fabricaverunt...* Heb., plowers

3 Supra dorsum meum fabricaverunt peccatores :
prolongaverunt iniquitatem suam.
4 Dominus justus
concidit cervices peccatorum.
5 Confundantur et convertantur retrorsum
omnes, qui oderunt Sion.
6 Fiant sicut fœnum tectorum :
quod priusquam evellatur exaruit :
7 de quo non implevit manum suam qui metit,
et sinum suum qui manipulos colligit.
8 Et non dixerunt qui præteribant :
Benedictio Domini super vos :
benediximus vobis in nomine Domini.

Psalm 129

1 De profundis clamavi ad te, Domine :
2 Domine, exaudi vocem meam :
fiant aures tuæ intendentes,
in vocem deprecationis meæ.
3 Si iniquitates observaveris, Domine :
Domine, quis sustinebit?
4 Quia apud te propitiatio est :
et propter legem tuam sustinui te, Domine.
Sustinuit anima mea in verbo ejus :
5 speravit anima mea in Domino.
6 A custodia matutina usque ad noctem;
speret Israel in Domino :

have plowed (upon my back); they made long their furrows. — *Concidit cervices...* (℣. 4). Heb., he hath cut asunder the cords (with which they had bound the poor Jewish slaves...)

5-8. Second stanza : imprecations against the enemies of the theocratic people. — *Confundantur...* See p. 9-11. — *Fiant sicut...* Bold figures to describe the ruin of Israel's oppressors (℣. 6-8). The flat roofs of oriental houses are generally covered with a slight quantity of earth in which grass springs up after the rains; but having no depth of soil, it soon withers under the sun's burning rays and yields no harvest. Cf. Is. 37[27]. — *Priusquam...* Heb., before it has unsheathed. — *De quo...* (℣. 7). No joyous harvest, no exchange of religious greetings between the passers by (*Benedictio...*) and the harvesters (*Benediximus...*).

Psalm 129

Hope in God's mercy.

" A gradual psalm " (the eleventh), and the sixth of the Penitential psalms. This poem is generally taken as a prayer offered to God by the Is-

3 The wicked have wrought upon my back :
they have lengthened their iniquity.
4 The Lord *who is* just
will cut the necks of sinners.
5 Let them be confounded and turned back,
as many as hate Sion.
6 Let them be as grass upon the tops of houses :
which withereth before it be plucked up :
7 wherewith the mower filleth not his hand,
nor he that gathereth sheaves, his bosom.
8 And they that passed by have not said :
The blessing of the Lord be upon you,
we have blessed you in the name of the Lord.

Psalm 129

1 Out of the depths I have cried to thee, O Lord :
2 Lord hear my voice.
Let thy ears be attentive
to the voice of my supplication.
3 If thou, O Lord, wilt mark iniquities :
Lord who shall stand.
4 For with thee there is merciful forgiveness :
and by reason of thy law, I have waited for thee, O Lord.
My soul hath relied on his word :
5 My soul hath hoped in the Lord.
6 From the morning watch even until night :
let Israel hope in the Lord.

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raelites captive in Babylon in order to obtain deliverance from their many and grievous tribulations. — It is par excellence the Psalm of the departed; not that it contains more lugubrious thoughts than other sacred songs; but it vividly pictures the distressing situation of souls in Purgatory in whose behalf the Church places it on our lips.

1-2. Appeal to the divine loving-kindness. — *De profundis* : out of the depths of unspeakable desolation.

3-4b. Twofold ground for being heard. — *Si observaveris*... i. e. if Thou dealest with iniquity in the most strict justice. — But (*quia*) on the one hand, the Lord's infinite mercy (*propitiatio*), on the other, the promises of salvation contained in His holy Law (*propter legem*...) inspire his people with sentiments of confidence. Heb., (There is forgiveness with Thee) that Thou mayest be feared; that is, that Thou mayest be venerated. Through His mercy, God will multiply both His friends and His worshippers.

4c-6. Israel fully trusts in his God. — *Sustinuit*... Heb., my soul doth wait and in His word do I hope; my soul (looketh for) Adonai

7 quia apud Dominum misericordia :
et copiosa apud eum redemptio.
8 Et ipse redimet Israel,
ex omnibus iniquitatibus ejus.

Psalm 130

1 Domine, non est exaltatum cor meum :
neque elati sunt oculi mei.
Neque ambulavi in magnis :
neque in mirabilibus super me.
2 Si non humiliter sentiebam :
sed exaltavi animam meam :
sicut ablactatus est super matre sua,
ita retributio in anima mea.
3 Speret Israel in Domino,
ex hoc nunc et usque in sæculum.

Psalm 131

1 Memento, Domine, David,
et omnis mansuetudinis ejus :

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more than watchmen (look) for the morning. This alludes to an oriental custom : The night watchmen who keep watch over the cities (Cf. Is. 21^{11}), impatiently long for the dawn which is to release them from their duty; so Israel longs for its deliverance. In the Vulg. the phrase *a custodia...* refers to the division of the night into three watches of four hours each. The morning watch lasted from two to six o'clock A. M.

7-8. The psalmist predicts the happy result of his prayer. — *Copiosa apud...* Heb., He multiplies deliverances.

Psalm 130

Humble abandonment in God's hands.

"A Gradual Psalm" (the twelfth), of David. The poet expresses in a language full of sweetness his perfect submission to the designs of Providence, his utter peace amidst the external circumstances that God has chosen for him.

1-2. Never did the psalmist haughtily aspire to what he thought to be above him. Neither in his heart, nor in his outward attitude (*neque elati...*), nor in his undertakings was there any ambition. — *Si non...* (℣. 2). The Heb. is clearer. : If I have not calmed and quieted my soul (let God punish me, is understood)! The psalmist then has felt in his soul the storms of ambition, but he has succeeded in calming them. — His actual peace is described with a striking metaphor : *Sicut ablactatus...* Heb., Like a weaned child on its mother's breast, like a weaned child is my soul upon me. A weaned child

7 Because with the Lord there is mercy :
and with him plentiful redemption.
8 And he shall redeem Israel
from all his iniquities.

Psalm 130

1 Lord, my heart is not puffed up :
nor are my eyes haughty.
Neither have I walked in great matters :
nor in wonderful things above me.
2 If I was not humbly minded,
but exalted my soul :
As a child that is weaned is towards his mother,
so reward in my soul.
3 Let Israel hope in the Lord,
from henceforth now and for ever.

Psalm 131

1 O Lord, remember David,
and all his meekness :

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can lie quietly in its mother's arms without clamoring impatiently, as it used to do for its food.

3. A cry of encouragement addressed to Israel.

Psalm 131

Prayer for the royal house of David.

" A gradual Psalm " (the thirteenth), the author of which is unknown. It certainly goes back to a time when David's throne still subsisted, and the ark had not been lost for ever to Israel. On account of what David has done for Jehovah, of what Jehovah has done for David, the poet beseeches the God of Israel to extend His powerful protection over the royalty and the priesthood whose center was Sion, as well as over the whole nation. The everlasting reign of the Messias is foretold ℣℣. 11ff.

1-10. First part : what David did for Jehovah.

1-5. First stanza : David's resolution to build a temple to the Lord. — *Mansuetudinis...* Heb., all his trouble, i. e. many hardships that David had spontaneously undergone for the glory of the Lord and His worship. — *Si introiero...* The object of the oath mentioned ℣. 2 is described in ℣℣. 3-5. The threefold *si* of the Vulg. is too close an adhesion to the Heb. It represents an abbreviated form of oath : God punish me if... It is equivalent to a strong denial. The phrase *et requiem* is wanting in the Heb.

6-10. Second stanza : David's translation of the Ark to Sion. *Ecce...* The pronoun *eam* refers to the Ark

2 sicut juravit Domino,
votum vovit Deo Jacob :
3 Si introiero in tabernaculum domus meæ,
si ascendero in lectum strati mei :
4 si dedero somnum oculis meis,
et palpebris meis dormitationem :
5 et requiem temporibus meis :
donec inveniam locum Domino,
tabernaculum Deo Jacob.
6 Ecce audivimus eam in Ephrata :
invenimus eam in campis silvæ.
7 Introibimus in tabernaculum ejus :
adorabimus in loco, ubi steterunt pedes ejus.
8 Surge, Domine, in requiem tuam,
tu et arca sanctificationis tuæ.
9 Sacerdotes tui induantur justitiam :
et sancti tui exsultent.
10 Propter David, servum tuum,
non avertas faciem Christi tui.
11 Juravit Dominus David veritatem,
et non frustrabitur eam :
De fructu ventris tui ponam super sedem tuam.
12 Si custodierint filii tui testamentum meum,
et testimonia mea hæc, quæ docebo eos :
et filii eorum usque in sæculum,
sedebunt super sedem tuam.
13 Quoniam elegit Dominus Sion :
elegit eam in habitationem sibi.
14 Hæc requies mea in sæculum sæculi :
hic habitabo, quoniam elegi eam.

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not actually mentioned till ℣. 8. The people of David's time are introduced as speakers to relate the history of the Ark down to their own days. — *Ephrata* is probably synonymous with Ephraim, in which was Silo where the Ark sojourned for a long time (Jos. 18^{1}, 1 Kings $1^{3\text{-}9}$, $4^{3\text{-}4}$). — *Campis silvæ*, a proper name in the Heb., and probably the equivalent of Cariathiarim, a city of Juda where the Ark rested for twenty years (1 Kings $7^{1\text{ff}}$). — *Ubi... pedes...* (℣. 7). The Ark was considered as God's foot-stool. Cf. Ps. 98^{5}; 1 Par. 28^{2}, etc. — *Surge...* (℣. 8) Now that owing to David, the Ark has been transferred to Jerusalem, they invite the Lord to rest therein. He will not have to wander from place to place as in former days. — *Sanctificationis...* Heb., of Thy majesty. — Prayer (℣℣. 9-10) for the priests, for the pious Israelites (*Sancti...*; Heb., chasidim), and for the king. — *Non avertas...* i. e. do not banish from Thy favor. — *Christi...* The king is designated by this name, because of the

2 How he swore to the Lord,
he vowed a vow to the God of Jacob :
3 If I shall enter into the tabernacle of my house,
if I shall go up into the bed wherein I lie :
4 If I shall give sleep to my eyes,
or slumber to my eye-lids.
5 Or rest to my temples :
until I find out a place for the Lord,
a tabernacle for the God of Jacob.
6 Behold we have heard of it in Ephrata :
we have found it in the fields of the wood.
7 We will go into his tabernacle :
we will adore in the place, where his feet stood.
8 Arise, O Lord, into thy resting place,
thou and the ark, which thou hast sanctified.
9 Let thy priests be clothed with justice :
and let thy saints rejoice.
10 For thy servant David's sake,
turn not away the face of thy anointed.
11 The Lord hath sworn truth to David,
and he will not make it void :
of the fruit of thy womb I will set upon thy throne.
12 If thy children will keep my covenant,
and these my testimonies, which I shall teach them :
Their children also for evermore
shall sit upon thy throne.
13 For the Lord hath chosen Sion :
he hath chosen it for his dwelling.
14 This is my rest for ever and ever :
here will I dwell for I have chosen it.

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sacred anointing he had received.

11-18. Second part : what the Lord has done for David.

11-13. Third stanza : The Lord's promises to David. — *Juravit*..... There had been, as it were, an exchange of oaths between God and His servant. Cf. ℣. 2. — *De fructu*... This famous oracle, 2 Kings 7[12ff] referred first of all to Solomon, then to the whole royal posterity of David; but it was completely fulfilled only by Our Lord Jesus Christ, the one eternal King of God's people. — *Si custodierint*... (℣. 12). An express condition stipulated by the Lord. — *Quoniam elegit*... (℣. 13). A remark of the Psalmist : because of His love for Jerusalem did the Lord choose it as the capital of the theocratic Kingdom.

14-18. Fourth stanza : The sequel of the Lord's promises to David. — *Hæc*... God speaks again to enumerate the graces which He intends to shower over His beloved city. There He will establish His perpetual abode : *requies mea*... — He will bless

15 Viduam ejus benedicens benedicam :
pauperes ejus saturabo panibus.
16 Sacerdotes ejus induam salutari :
et sancti ejus exsultatione exsultabunt.
17 Illuc producam cornu David,
paravi lucernam Christo meo.
18 Inimicos ejus induam confusione :
super ipsum autem efflorebit sanctificatio mea.

Compline.

Psalm 33, 1.

2 Benedicam Dominum in omni tempore :
semper laus ejus in ore meo.
3 In Domino laudabitur anima mea :
audiant mansueti, et lætentur.
4 Magnificate Dominum mecum :
et exaltemus nomen ejus in idipsum.
5 Exquisivi Dominum, et exaudivit me :
et ex omnibus tribulationibus meis eripuit me.
6 Accedite ad eum, et illuminamini :
et facies vestræ non confundentur.
7 Iste pauper clamavit, et Dominus exaudivit eum,
et de omnibus tribulationibus ejus salvavit eum.
8 Immittet Angelus Domini in circuitu timentium eum :
et eripiet eos.

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all the classes of people (℣℣. 15-16). Instead of *viduam ejus*... the Heb. reads : I will bless her provision, i. e., I will supply the city with abundant and excellent food. God will bless especially the royal house (℣℣. 17-18), by imparting to it strength (*cornu*) and splendor (*lucernam*) for ever. — *Producam.* Heb., I will make a horn sprout forth. — *Sanctificatio mea.* Heb., his crown. God will make the government of the kings of Jerusalem a prosperous one. Clearly ℣℣. 17-18 apply to the Messias as perfectly as ℣℣. 11-12.

Psalm 33

Happiness of the just under the care of Jehovah.

A Psalm "of David, when he changed his countenance (i. e. feigned madness) before Achimelech, who dismissed him, and he went his way." On this dramatic fact with which this Psalm is connected and which happened during Saul's persecution see 1 Kings 21^{10ff}. — The Psalmist praises Jehovah who protects the just, and deals with the happiness which they enjoy on God's bosom. The form is more didactic than lyric, showing a striking affinity to that

15 Blessing I will bless her widow :
I will satisfy her poor with bread.
16 I will clothe her priests with salvation :
and her saints shall rejoice with exceeding great joy.
17 There will I bring forth a horn to David,
I have prepared a lamp for my anointed.
18 His enemies I will clothe with confusion :
but upon him shall my sanctification flourish.

Compline.

Psalm 33, 1.

2 I will bless the Lord at all times :
his praise *shall be* always in my mouth.
3 In the Lord shall my soul be praised :
let the meek hear and rejoice.
4 O magnify the Lord with me :
and let us extol his name together.
5 I sought the Lord, and he heard me :
and he delivered me from all my troubles.
6 Come ye to him and be enlightened :
and your faces shall not be confounded.
7 This poor man cried, and the Lord heard him :
and saved him out of all his troubles.
8 The angel of the Lord shall encamp round about them
and shall deliver them. [that fear him :

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of the Book of Proverbs. — The Psalm is alphabetic, made up of twenty two distichs, according to the number of letters in the Hebrew alphabet; however the verse beginning with *Vav* is omitted, whilst there are two verses beginning with *Pe*, ℣℣. 17, 23.

2-11. First part : Call to praise the God full of lovingkindness, who saves and delivers the just.

2-4. Prelude : The Psalmist announces his holy resolution, in which he would like to see all the just join him. — *Mansueti* (℣. 3). Heb., the afflicted.

5-8. Ground for this praise the Psalmist's personal experience as well as that of many other afflicted who have had recourse to God in their distress and were heard. — *Tribulationibus*. Heb., from all my fears. — *Accedite*... (℣. 6). Heb., They (the afflicted mentioned in ℣. 3) looked unto Him and were brightened (with joy), and their faces were not put to blush. In other words : God grants his friends' requests when they are in trouble and have recourse to Him. — *Iste pauper* (℣. 7) Heb., This afflicted man. Perhaps David, or rather afflicted men in general. — *Immittet* ("se" is understood, ℣. 8). The angel of the Lord will come in haste,

9 Gustate, et videte quoniam suavis est Dominus :
beatus vir qui sperat in eo.
10 Timete Dominum, omnes sancti ejus :
quoniam non est inopia timentibus eum.
11 Divites eguerunt, et esurierunt : [bono.
inquirentes autem Dominum non minuentur omni

Psalm 33, II.

12 Venite, filii, audite me :
timorem Domini docebo vos.
13 Quis est homo qui vult vitam :
diligit dies videre bonos?
14 Prohibe linguam tuam a malo :
et labia tua ne loquantur dolum.
15 Diverte a malo, et fac bonum :
inquire pacem, et persequere eam.
16 Oculi Domini super justos :
et aures ejus in preces eorum.
17 Vultus autem Domini super facientes mala :
ut perdat de terra memoriam eorum.
18 Clamaverunt justi, et Dominus exaudivit eos :
et ex omnibus tribulationibus eorum liberavit eos.
19 Juxta est Dominus iis qui tribulato sunt corde :
et humiles spiritu salvabit.
20 Multæ tribulationes justorum :
et de omnibus his liberabit eos Dominus.
21 Custodit Dominus omnia ossa eorum :
unum ex his non conteretur.
22 Mors peccatorum pessima :
et qui oderunt justum delinquent.
23 Redimet Dominus animas servorum suorum :
et non delinquent omnes qui sperant in eo.

9-11. Happiness of the saints in the service of God. — *Gustate et videte.* Often in divine things, we have to taste before seeing, spiritual experience precedes spiritual knowledge. As St. Bernard says : "Nisi gustaveris, non videbis". — *Divites*...(℣. 11). Heb., The young lions do lack, and suffer hunger. Image of the rich and powerful.

12-23. Second part. Fear of God and its blessings.

12-15. What the fear of the Lord is. — *Timorem.*. In this word the Hebrews sum up all the duties of a sincere religion. — *Diligit dies*..... (℣. 13). Heb., (The man) that loveth (many) days, that he may see good (happiness). A long life is often described in the Bible as a blessing from

9 O taste, and see that the Lord is sweet :
blessed is the man that hopeth in him.
10 Fear the Lord, all ye his saints :
for there is no want to them that fear him.
11 The rich have wanted, and have suffered hunger :
but they that seek the Lord shall not be deprived of [any good.

PSALM 33, II.

12 Come, children, hearken to me :
I will teach you the fear of the Lord.
13 Who is the man that desireth life :
who loveth to see good days?
14 Keep thy tongue from evil,
and thy lips from speaking guile.
15 Turn away from evil and do good :
seek after peace and pursue it.
16 The eyes of the Lord are upon the just :
and his ears unto their prayers. [do evil things :
17 But the countenance of the Lord is against them that
to cut off the remembrance of them from the earth.
18 The just cried, and the Lord heard them :
and delivered them out of all their troubles.
19 The Lord is nigh unto them that are of a contrite heart :
and he will save the humble of spirit.
20 Many are the afflictions of the just;
but out of them all will the Lord deliver them.
21 The Lord keepeth all their bones,
not one of them shall be broken.
22 The death of the wicked is very evil :
and they that hate the just shall be guilty.
23 The Lord will redeem the souls of his servants :
and none of them that trust in him shall offend.

God. — *Prohibe...* (℣. 14), *diverte...* (℣. 15). Perfection in words and deeds : two conditions of the fear of God and of happiness.

16-23. God's favor toward the righteous contrasted with the punishment in store for the wicked. — *In preces...* Heb., unto their cry. — *Vultus...* (℣. 17) : His face angry and threatening. Cf. Ps. 20[10], etc. — *Ut perdat...* Orientals are very sensitive of such forgetfulness. Cf. Job, 18[17]; Ps. 9[6], etc. — *Tribulato... humiles* (℣. 19). Heb., the broken in heart, and the crushed in spirit. — *Custodit ossa...* (℣. 21) This means that He takes the greatest care of them. The promise to the just man found a literal realisation in the Passion of the Just One par excellence.

Psalm 60

2 Exaudi, Deus, deprecationem meam :
intende orationi meæ.
3 A finibus terræ ad te clamavi, dum anxiaretur cor [meum;
in petra exaltasti me.
Deduxisti me, 4 quia factus es spes mea :
turris fortitudinis a facie inimici.
5 Inhabitabo in tabernaculo tuo in sæcula :
protegar in velamento alarum tuarum.
6 Quoniam tu, Deus meus, exaudisti orationem meam :
dedisti hæreditatem timentibus nomen tuum.
7 Dies super dies regis adjicies :
annos ejus usque in diem generationis et generationis.
8 Permanet in æternum in conspectu Dei :
misericordiam et veritatem ejus quis requiret?
9 Sic psalmum dicam nomini tuo in sæculum sæculi :
ut reddam vota mea de die in diem.

Cf. John, 19[36]. — *Mors peccatorum...* (℣. 22). Contrast, as in ℣℣. 16-17. Heb., Evil shall slay the wicked. The sinner will be fatally led to ruin by his own sins. — *Delinquent.* Heb., shall be punished. The same in ℣. 23.

Psalm 60

David in exile beseeches the Lord to bring him back to Jerusalem and to grant him a long life.

A Psalm "of David". A king (℣. 7) in dispiriting circumstances, away from his capital, having to face the enemy, prays God to save him; such is the subject of this poem, probably composed during Absalom's rebellion when David had to take refuge beyond the Jordan.

2-5. The expelled king asks God to bring him back to Jerusalem, near the sanctuary. — *Deprecationem...* Heb., my cry. — *A finibus...* (℣. 3). Hyperbolic manner of saying : Away from Sion. — *Clamavi...* Heb., I cry unto Thee. — *In petra.* Heb., Lead me to the rock that is too high for me (to reach by my own unaided efforts). — *Spes mea* (℣. 4). Heb.,

Psalm 60

2 Hear, O God, my supplication :
be attentive to my prayer.
3 To thee have I cried from the ends of the earth : when [my heart was in anguish,
thou hast exalted me on a rock.
Thou hast conducted me, 4 for thou hast been my hope,
a tower of strength against the face of the enemy.
5 In thy tabernacle I shall dwell for ever :
I shall be protected under the covert of thy wings.
6 For thou, my God, hast heard my prayer :
thou hast given an inheritance to them that fear thy [name.
7 Thou wilt add days to the days of the king :
his years even to generation and generation.
8 He abideth for ever in the sight of God :
his mercy and truth who shall search?
9 So will I sing a psalm to thy name for ever and ever :
that I may pay my vows from day to day.

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a refuge. — *Inhabitabo..., protegar...* (℣. 5). This prayer would be better rendered by the optative : Would that I could abide... take refuge!

6-9. Second part. The king asks God to grant him a long life, and promises to thank him forever in his hymns. — *Quoniam tu...* His past experience gives him a certitude that his prayer will be answered. — *Dedisti...* Heb., Thou hast given (me) the heritage of those that fear Thy name, i. e. the favors reserved to pious men. — *Dies super...* (℣. 7) many days, a long life. — *In diem generationis...* hence, forever; consequently as the Targum says, this passage can apply to none but the " King Messias " in whom alone, the kingship of David is to last forever. — *Misericordiam et...* (℣. 8). Vulg. Who can fathom these infinite attributes of Jehovah? Heb., Appoint mercy and truth that they may guard him. Two powerful guardian angels. Cf. Ps. 42[3]. — *Psalmum dicam...* (℣. 9). Usual vows. — *In sæculum...* Indeed David will continue forever to praise the Lord by his psalms.

OFFICE OF THURSDAY

Matins.

FIRST NOCTURN

Psalm 61

2 Nonne Deo subjecta erit anima mea?
ab ipso enim salutare meum.
3 Nam et ipse Deus meus, et salutaris meus :
susceptor meus, non movebor amplius.
4 Quousque irruitis in hominem?
interficitis universi vos,
tamquam parieti inclinato et maceriæ depulsæ ?
5 Verumtamen pretium meum cogitaverunt repellere,
cucurri in siti :
ore suo benedicebant,
et corde suo maledicebant.
6 Verumtamen Deo subjecta esto, anima mea :
quoniam ab ipso patientia mea.

Psalm 61

Trust in God, amidst the most serious dangers.

" A Psalm of David ", who seems to have written it at the beginning of Absalom's rebellion. The poet is in great peril; his enemies powerful and bent on his destruction have but one last effort to make to destroy him completely. Still, in this situation, desperate from the human point of view, he rouses himself more and more to trustful confidence; for he knows that protected by God, he has nothing to fear, whilst the support of men is absolutely vain. — As regards the matter as well as the form, Ps. 61 has a striking resemblance with Ps. 38, both bringing out perfectly the uselessness of all human help.

2-5. First stanza : Leaning on God, the poet does not fear his enemies, howsoever wicked and powerful they may be. — *Nonne...?* Heb., Truly my soul waiteth upon God; ℣℣. 2-3 contain an act of perfect confidence in God. — *Deus..., salutaris..., susceptor...* (℣. 3). Heb., my rock, my salvation, my high tower. — *Quousque...?* A description of the

OFFICE OF THURSDAY

Matins.

FIRST NOCTURN

Psalm 61

2 Shall not my soul be subject to God?
for from him is my salvation.
3 For he is my God, and my savior :
he is my protector, I shall be moved no more.
4 How long do you rush in upon a man?
you all kill : [tottering fence.
as if *you were thrusting down* a leaning wall, and a
5 But they have thought to cast away my price,
I ran in thirst :
they blessed with their mouth,
but cursed with their heart.
6 But be thou, O my soul, subject to God :
for from him is my patience.

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cruel plotting of the king's enemies. —*Parieti... macerieæ...* images expressing a great weakness. — *Verumtamen* stands for yea; the same in ℣℣. 6, 10, etc. — *Pretium meum...* Heb., They plot to cast him down from his excellency. — *Cucurri...* David ran to God in pressing need of divine help. Heb., They delight in lies. — *Ore... et corde...* Hypocrisy to mask their plot.

6-9. Second stanza : David stirs himself to a greater confidence, and he exhorts his people to share in this sentiment. — We find in ℣℣. 6-7 a repetition, with slight variations, of the opening verses. — *Patientia...* Heb., my hope. — *Non emigrabo...* Heb., I shall not be moved. — *In Deo...* (℣. 8) Heb., In God (is) my salvation and my glory; the rock of my strength, my refuge is in God. — *Sperate...* (℣. 9). Heb., Trust in him at all times; ye people.

10-12. Third stanza : Vanity of all human help : power and kindness of God in favor of His friends. — *Verumtamen...* ℣℣. 10-11, we can trust neither in honors, nor violence, nor wealth. — *Vani.* The Heb., more expressively uses the abstract : Nought but vanity are the sons of

7 Quia ipse Deus meus, et salvator meus :
adjutor meus, non emigrabo.
8 In Deo salutare meum, et gloria mea :
Deus auxilii mei, et spes mea in Deo est.
9 Sperate in eo, omnis congregatio populi,
effundite coram illo corda vestra :
Deus adjutor noster in æternum.
10 Verumtamen vani filii hominum,
mendaces filii hominum in stateris :
ut decipiant ipsi de vanitate in idipsum.
11 Nolite sperare in iniquitate,
et rapinas nolite concupiscere :
divitiæ si affluant, nolite cor apponere.
12 Semel locutus est Deus,
duo hæc audivi,
quia potestas Dei est, 13 et tibi, Domine, misericordia :
quia tu reddes unicuique juxta opera sua.

Psalm 65, 1.

1 Jubilate Deo, omnis terra,
2 psalmum dicite nomini ejus :
date gloriam laudi ejus.
3 Dicite Deo : Quam terribilia sunt opera tua, Domine!
In multitudine virtutis tuæ mentientur tibi inimici tui.

4 Omnis terra adoret te, et psallat tibi :
psalmum dicat nomini tuo.
5 Venite, et videte opera Dei :
terribilis in consiliis super filios hominum.

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man; a lie the sons of men. — *In stateris, ut...* Heb., In the balances they will all together go up, they are lighter than a breath. Put them all in the scale, it flies up, so little is their weight or value — *In iniquitate* (℣. 11). Heb., in oppression and robbery.— *Semel...* (℣. 12). Contrast: two grounds for trusting in God alone; His infinite power and goodness. — *Locutus est...* Through a revelation, or through the language of experience and history — *Tu reddes...* A third divine attribute: His perfect justice.

Psalm 65

Hymn of thanksgiving for signal deliverance effected by God's loving-kindness.

" A canticle of a psalm ", without any author's name. It is a hymn of thanksgiving composed on the

7 For he is my God and my savior :
he is my helper, I shall not be moved.
8 In God is my salvation and my glory :
he is the God of my help, and my hope is in God.
9 Trust in him, all ye congregation of the people :
pour out your hearts before him :
God is our helper for ever.
10 But vain are the sons of men,
the sons of men are liars in the balances :
that by vanity they may together deceive.
11 Trust not in iniquity,
and covet not robberies :
if riches abound, set not your heart upon them.
12 God hath spoken once,
these two things have I heard, [O Lord :
that power belongeth to God, 13 and mercy to thee,
for thou wilt render to every man according to his [works.

Psalm 65, 1.

1 Shout with joy to God, all the earth,
2 Sing ye a psalm to his name :
give glory to his praise.
3 Say unto God, How terrible are thy works, O Lord !
in the multitude of thy strength thy enemies shall lie [to thee.
4 Let all the earth adore thee, and sing to thee :
let it sing a psalm to thy name.
5 Come and see the works of God :
who is terrible in his counsels over the sons of men.

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occasion of a signaled deliverance that the Lord had just granted Israel; but it is impossible, owing to the scarcity of sufficient data, to determine, even approximately, what was this deliverance.

1-12. First part : National thanksgiving offered to God by the Psalmist in the name of all Israel.

1-4. First stanza : all the inhabitants of the world are summoned to praise the true God. — *Mentientur...* (℣. 3[5]), i. e. yield forced and feigned obedience to Thee. Cf. Ps. 17[46].

5-7. Second stanza : abbreviated description of the wonders wrought by the Lord. The general idea is expressed ℣. 5; some details are given ℣℣. 6-7. — *Qui convertit...* (℣. 6). The miraculous crossing of the Red Sea and of the Jordan. — *Ibi lætabimur...* Heb., There (on the spot where those marvels were wrought)

6 Qui convertit mare in aridam,
in flumine pertransibunt pede :
ibi lætabimur in ipso.
7 Qui dominatur in virtute sua in æternum,
oculi ejus super gentes respiciunt :
qui exasperant non exaltentur in semetipsis.
8 Benedicite, Gentes, Deum, nostrum :
et auditam facite vocem laudis ejus.
9 Qui posuit animam meam ad vitam :
et non dedit in commotionem pedes meos.
10 Quoniam probasti nos, Deus :
igne nos examinasti, sicut examinatur argentum.
11 Induxisti nos in laqueum,
posuisti tribulationes in dorso nostro :
12 imposuisti homines super capita nostra.
Transivimus per ignem et aquam :
et eduxisti nos in refrigerium.

Psalm 65, 11.

13 Introibo in domum tuam in holocaustis :
reddam tibi vota mea, 14 quæ distinxerunt labia mea,
et locutum est os meum, in tribulatione mea.
15 Holocausta medullata offeram tibi, cum incenso [arietum :
offeram tibi boves cum hircis.
16 Venite, audite, et narrabo, omnes qui timetis Deum,
quanta fecit animæ meæ.

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did we rest in Him. — *Qui dominatur...* (℣. 7). This same God continues to reign over the world and nothing escapes His glance. — *Qui exasperant...* Heb., the rebellious.

8-12. Third stanza : Praise to God for the special favor He has just granted to His people. — *Gentes.* More than once do the Psalmists call the nations to praise the God of Israel. — *Posuit animam...* This phrase implies that they have just escaped an extreme peril. The miserable state to which the people of God had been reduced is described (℣℣. 10-12ᵇ) with bold metaphors. — *Tribulationes in...* (℣. 11ᵇ). Heb., a crushing load upon our loins. — *Imposuisti...* (℣. 12). Heb., Thou hast caused men to ride over our heads. Representations of conquerors crushing prostrate foes under the wheels of their chariots and the hoofs of their horses, may be seen on Egyptian monuments. — *Et eduxisti...* Deliverance.

6 Who turneth the sea into dry land,
in the river they shall pass on foot
there shall we rejoice in him.
7 Who by his power ruleth for ever,
his eyes behold the nations :
let not them that provoke *him* be exalted in themselves.
8 O bless our God, ye gentiles :
and make the voice of his praise to be heard.
9 Who hath set my soul to live :
and hath not suffered my feet to be moved.
10 For thou, O God, hast proved us :
thou hast tried us by fire, as silver is tried.
11 Thou hast brought us into a net,
thou hast laid afflictions on our back :
12 Thou hast set men over our heads.
We have passed through fire and water :
and thou hast brought us out into a refreshment.

Psalm 65, 11.

13 I will go into thy house with burnt-offerings :
I will pay thee my vows, 14 wich my lips have uttered,
And my mouth hath spoken, when I was in trouble.
15 I will offer up to thee holocausts full of marrow, with burnt-offerings of rams :
I will offer to thee bullocks with goats.
16 Come and hear, all ye that fear God, and I will tell *you*
what great things he hath done for my soul.

13-20. Second part : The psalmist's personal gratitude.

13-15. Fourth stanza : The psalmist intends to pay the vows made to God in the hour of distress. — *Vota mea :* votive sacrifices. — *Medullata :* Heb., offerings of fatlings. — *Incenso...:* the smoke from the flesh of the rams burned on the altar; it ascended to God like a fragrant incense.

16-20. Fifth stanza : Sacrifices of praise in the assembly of the just. — *Omnes qui...* (℣. 16). Only the worshippers of the true God are summoned — *Ad ipsum...* ℣℣. 17-19, development of the phrase *quanta fecit...* (℣. 16). — *Et exaltavi...* (℣. 17). Heb., and a hymn was under my tongue. — *Iniquitatem...* (℣. 18). The Psalmist has been heard, on account of his innocence. — *Benedictus...* (℣. 20). Doxology bursting out of a loving and grateful heart.

17 Ad ipsum ore meo clamavi,
et exaltavi sub lingua mea.
18 Iniquitatem si aspexi in corde meo,
non exaudiet Dominus.
19 Propterea exaudivit Deus,
et attendit voci deprecationis meæ.
20 Benedictus Deus,
qui non amovit orationem meam,
et misericordiam suam a me.

SECOND NOCTURN

Psalm 67, i.

2 Exsurgat Deus, et dissipentur inimici ejus,
et fugiant qui oderunt eum, a facie ejus.
3 Sicut deficit fumus, deficiant :
sicut fluit cera a facie ignis,
sic pereant peccatores a facie Dei.
4 Et justi epulentur, et exsultent in conspectu Dei :
et delectentur in lætitia.
5 Cantate Deo, psalmum dicite nomini ejus :
iter facite ei, qui ascendit super occasum :
Dominus nomen illi.
Exsultate in conspectu ejus :
turbabuntur a facie ejus,

Psalm 67

Triumphal ode to celebrate the victories of the God of Israel.

"Psalm canticle of David", written perhaps for the translation of the Ark to Sion (2 Kings 6^{1ff}), or on the occasion of David leaving with his army, and the Ark, to march against the Ammonites (2 Kings 11^{1ff}). The theme around which all the ideas of the Psalm can be grouped is the wonderful victories of the God of Israel over the heathen world. At the head of His people the Lord of hosts conquers everything, submits everything. It is a decidedly warlike canticle. The images are borrowed partly from the events connected with the triumph of a conquering king, partly from the facts of Israel's history when God was leading His people from Egypt into Canaan. — St. Paul, Eph, 4^{8}, applies ℣. 19 directly to the Ascension of our Lord. — Owing to the abruptness of lyric inspiration, the obscurity of some historical allusions and of several metaphors, the interpretation of some verses is beset with difficulties, especially in the LXX and the Vulg., but the general tenor is clear, and interpreters agree on most of the details of the Hebrew text.

2-19. First part: glorious descrip-

17 I cried to him with my mouth,
and I extolled him with my tongue.
18 If I have looked at iniquity in my heart,
the Lord will not hear me.
19 Therefore hath God heard me,
and hath attended to the voice of my supplication.
20 Blessed be God, who hath not turned away my prayer,
nor his mercy from me.

SECOND NOCTURN

Psalm 67, 1.

2 Let God arise, and let his enemies be scattered :
and let them that hate him flee from before his face.
3 As smoke vanisheth, so let them vanish away :
as wax melteth before the fire,
so let the wicked perish at the presence of God.
4 And let the just feast, and rejoice before God :
and be delighted with gladness.
5 Sing ye to God, sing a psalm to his name,
make a way for him who ascendeth upon the west :
the Lord is his name.
Rejoice ye before him :
but the wicked shall be troubled at his presence.

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tion of God's victories in the past history of Israel.

2-4. First stanza : prelude. — *Exsurgat...* an echo of Num. 10^{35}. Moses uttered the prayer of ℣. 2, whenever the people of God were resuming their interrupted march towards Palestine, and the Ark set forwards on its journey. — *Sicut fumus... cera* (℣. 3). Expressive images. Instead of *deficiant,* Heb. reads : drive them away. — *Et justi...* (℣. 4). The just are contrasted with the wicked; their fate is described with figures denoting success and happiness. — *Epulentur.* Heb., let them rejoice. — *In conspectu...* God's face, which brings dismay to the wicked, brings consolation to the just.

5-7. Second stanza : Praise to the infinite goodness of the conquering God. — *Iter facite...* Order is given to prepare a high way for Him, as was done in the East for princes and kings. Cf. Is. 40^{3-4}, 57^{14}, Mal. 3^{1}, etc. — *Qui ascendit...* Heb., him that rideth through the desert. — The characteristic attributes of God described in ℣℣. 5c-7 express mostly His kindness (the phrase *turbabuntur... ejus* is wanting in the Heb). — *Qui inhabitare...* (℣. 7). Heb., God maketh the solitary to dwell in a house (He gives them a home), He bringeth out prisoners into prosper-

6 patris orphanorum, et judicis viduarum.
Deus in loco sancto suo :
7 Deus qui inhabitare facit unius moris in domo :
qui educit vinctos in fortitudine,
similiter eos qui exasperant, qui habitant in sepulcris.

8 Deus, cum egredereris in conspectu populi tui,
cum pertransires in deserto :
9 terra mota est,
etenim cæli distillaverunt a facie Dei Sinai,
a facie Dei Israel.
10 Pluviam voluntariam segregabis, Deus, hæreditati tuæ :

et infirmata est, tu vero perfecisti eam.
11 Animalia tua habitabunt in ea :
parasti in dulcedine tua pauperi, Deus.

PSALM 67, 11.

12 Dominus dabit verbum
evangelizantibus, virtute multa.
13 Rex virtutum dilecti dilecti :
et speciei domus dividere spolia.
14 Si dormiatis inter medios cleros,
pennæ columbæ deargentatæ,
et posteriora dorsi ejus in pallore auri.

15 Dum discernit cælestis reges super eam,
nive dealbabuntur in Selmon :

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ity (Vulg., *in fortitudine*); but the rebellious (*qui exasperant*) dwell in a parched land. The last line refers to the many rebellious of the Hebrews in the wilderness and of their punishment. Cf. Ps. 94^{8-11}.

8-11. Third stanza : the glorious journey of Jehovah and His people through the desert of Pharan. — *Cum egredereris...* the exodus from Egypt. The Lord is represented as a valiant general marching at the head of His army. — *Terra..., cæli...* (℣. 9). The happenings at Sinai are rehearsed. Cf. Ex. $19^{16ff.}$. Heb., (The earth.. the heavens...) at the presence of God; even Sinai (itself was moved) at the presence of God, the God of Israel. — *Pluviam...* (℣. 10). Heb., Thou didst send a rain of bounteousness. — Thine inheritance (God's people). — *Animalia tua* (℣. 11). The Heb. has the singular, meaning Israel, the sheep of the divine Shepherd. Cf. Ps. 73^{19}, Mich. 7^{14}. — *Habitabunt.* Rather : have dwelt. — *Pauperi :* Israel in her humble beginnings.

6 *who is* the father of orphans, and the judge of widows.
God in his holy place : [house :
7 God who maketh *men* of one manner to dwell in a
who bringeth out them that were bound in strength;
in like manner them that provoke, that dwell in
[sepulchres.
8 O God, when thou didst go forth in the sight of thy
when thou didst pass through the desert : [people
9 The earth was moved,
and the heavens dropped at the presence of the God
at the presence of the God of Israel. [of Sinai,
10 Thou shalt set aside for thy inheritance a free rain,
[O God :
and it was weakened, but thou hast made it perfect.
11 In it shall thy animals dwell; [poor·
in thy sweetness, O God, thou hast provided for the

Psalm 67, 11.

12 The Lord shall give the word
to them that preach good tidings with great power.
13 The king of powers *is* of the beloved, of the beloved;
and the beauty of the house shall divide spoils.
14 If you sleep among the midst of lots,
you shall be as the wings of a dove covered with silver,
and the hinder parts of her back with the paleness of
[gold.
15 When he that is in heaven appointeth kings over her,
they shall be whited with snow in Selmon.

12-15. Fourth stanza : the conquest of the Promised Land. An obscure passage in the Vulg. relatively clear in the Heb. — The conquest is dramatically described in four rapid strokes (℣℣. 12-13). 1° *Dominus dabit...* one word from God brings about marvelous results. 2° *Evangelizantibus...* Heb., the women that publish the tidings are a great host. A battle has taken place; a host of Israelite women spread over the country the news that their husbands, brothers, etc., have won the victory. The Vulg. might be made to harmonize with this sense : God puts a song of triumph in the mouth of the Jewish women, that they may loudly proclaim the good news. 3° *Rex virtutum...* (℣. 13). Heb., Kings of hosts (of the enemies) do flee. 4° *Et speciei....* The Israelites return home with their spoils, and the mistress of the house (she that tarrieth at home) divides the spoils among her family. — The prosperous and peaceful state of the Hebrews after the conquest of Canaan is de-

16 mons Dei, mons pinguis.
Mons coagulatus, mons pinguis :
17 ut quid suspicamini montes coagulatos?
Mons, in quo beneplacitum est Deo habitare in eo :
etenim Dominus habitabit in finem.
18 Currus Dei decem millibus multiplex, millia lætantium:

Dominus in eis in Sina in sancto.
19 Ascendisti in altum, cepisti captivitatem :

accepisti dona in hominibus :
etenim non credentes, inhabitare Dominum Deum.
20 Benedictus Dominus die quotidie :
prosperum iter faciet nobis Deus salutarium nostro-
21 Deus noster, Deus salvos faciendi : [rum.
et Domini Domini exitus mortis.

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scribed ℣℣. 14-15. — *Si dormiatis...* Heb., Whilst you lie (rest) among the sheepfolds. Image of a profound and prolonged peace. — *Pennæ...* Israel is sometimes called the turtle dove of Jehovah. Cf. Is. 49^{21}, Ez. 7^{16}, Os. 7^{11}, 11^{11}, etc. Her state of prosperity after the conquest is compared to the play of colour on the wings of a dove basking in the sunshine. — *Dum discernit...* Heb., When the Almighty scattered the (heathen) kings in the country (*super eam*), it snowed in Salmon. The snow refers, according to some, to the glistening spoils dropped by the enemy on the battlefield; according to others, to the bones of the enemy bleaching on the ground. Salmon was a small hill in the tribe of Ephraim near Sichem. Cf. Jud. 9^{48}.

16-19. Fifth stanza. Jehovah chooses Sion for His dwelling-place. Here again some inaccuracies of translation have caused obscurity in the LXX and the Vulgate. — *Mons Dei...* ℣℣. 16-17, predilection of the Lord for the hill of Sion. It is called in the Vulg. " mountain of God ", because of the tabernacle erected on its summit : *pinguis et coagulatus,* to denote the spiritual graces which flowed from the sanctuary. The poet addresses (*ut quid...* ℣. 17) the carnal minded men who would have preferred some other, grander mountain and tells them that God has chosen Sion and will dwell there. Heb., A mountain of God is the mountain of Basan; a many-peaked mountain is the mountain of Basan. Why look ye enviously, ye many-peaked mountains at the mountain which God hath desired for His abode? For Jehovah will dwell in it for ever. The mountains of Basan in the North East of Palestine form a considerable range of high peaked summits. The poets supposes that they look enviously upon the insignifiant hill of Sion where God has established His dwelling-place. To no purpose; for the choice of the Lord is for ever. — *Currus...* ℣℣. 18-19, Jehovah's triumphal ascent to Sion. — *Decem millibus...* His army is described, ℣. 18. Heb., the chariots of God

16 The mountain of God is a fat mountain.
A curdled mountain, a fat mountain.
17 Why suspect, ye curdled mountains?
A mountain in which God is well pleased to dwell :
for there the Lord shall dwell unto the end.
18 The chariot of God is attended by ten thousands;
thousands of them that rejoice :
the Lord is among them in Sinai, in the holy place.
19 Thou hast ascended on high, thou hast led captivity [captive;
thou hast received gifts in men.
Yea for those also that do not believe, the dwelling [of the Lord God.
20 Blessed be the Lord day by day :
the God of our salvation will make our journey [prosperous to us.
21 Our God is the God of salvation :
and of the Lord, of the Lord are the issues from death.

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are in myriads, a thousand times a thousand... Those are the heavenly hosts. *Lætantium* is wanting in the Heb. — The phrase *in Sina in...* is a clause by itself : Sinai is in the sanctuary (of Sion). This means that Sinai's dignity was transferred, to Sion. — *Ascendisti...* (℣. 19). The conquest of the citadel of Sion. The psalmist again addresses God directly. — *In altum :* on the summit of Sion. — *Captivitatem.* The abstract stands here for the concrete : prisoners of war — *Dona,* the gifts offered to the conqueror as tribute. — *Etenim...* Heb. even the rebellious will dwell with the Lord. The God of Israel will allow them to dwell in His palace, to be a part of His people, when they have once made their submission.

20-36. Second part : Grand prospects of the theocratic kingdom for the future.

20-24. Sixth stanza : special protection granted by Jehovah to His people. — *Prosperum iter...* (℣. 20ᵇ). Heb., He beareth our burden, He, the God of our salvation. Israel is suffering and surrounded with dangers; but His God is with him to help him, for He is a God of deliverances, as the Heb. reads; (*Deus salvos...*) He has, in particular, many means of snatching His people from death (*Domini exitus...*) — *Verumtamen* (℣. 22). Heb., Yea! a joyful affirmation. God saves Israel by crushing her enemies. — *Verticem capilli.* Sign of arrogant pride. — *Dixit...* The Psalmist quotes (℣℣. 23-24) an oracle according to which the Lord will annihilate the enemies of His people. — *Ex Basan...* He will bring them even from the rugged mountains of Basan (see note to ℣. 16). — *Convertam in...* Heb., I will bring them from the depths of the sea. Even there He would find them. *Ut intingatur...* (℣. 24). The poet addresses his countrymen assuring them of a complete victory; they themselves will be the executors of God's vindication on their enemies.

25-28. Seventh stanza : Jehovah's solemn entrance into the sanctuary of Sion, after His Victory. — *Viderunt.*

22 Verumtamen Deus confringet capita inimicorum suo-
verticem capilli perambulantium in delictis suis. [rum :
23 Dixit Dominus : : Ex Basan convertam,
convertam in profundum maris :
24 ut intingatur pes tuus in sanguine :
lingua canum tuorum ex inimicis, ab ipso.

Psalm 67, iii.

25 Viderunt ingressus tuos, Deus,
ingressus Dei mei : regis mei, qui est in sancto.
26 Prævenerunt principes conjuncti psallentibus,
in medio juvencularum tympanistriarum.
27 In ecclesiis benedicite Deo,
Domino, de fontibus Israel.
28 Ibi Benjamin adolescentulus, in mentis excessu.
Principes Juda, duces eorum :
principes Zabulon, principes Nephtali.
29 Manda, Deus, virtuti tuæ :
confirma hoc, Deus, quod operatus es in nobis.
30 A templo tuo in Jerusalem,
tibi offerent reges munera.
31 Increpa feras arundinis,
congregatio taurorum in vaccis populorum :
ut excludant eos, qui probati sunt argento.
Dissipa Gentes, quæ bella volunt :
32 venient legati ex Ægypto :
Æthiopia præveniet manus ejus Deo.

— General idea (℣. 25), expanded in the following verses. — *Prævenerunt...* (℣. 26). First in the procession come the singers (instead of the *principes* of the Vulg.); next (instead of *conjuncti*), the minstrels (*psallentibus*); in the midst are the damsels beating their timbrels. — *In ecclesiis* (℣. 27). The poet interrupts his description to exhort the crowd to shout for joy. — *De fontibus...* i. e. of the patriarch Jacob. — *Ibi...* (℣. 28). The description is resumed. The tribes are represented by their chiefs : two from the North (*Zabulon, Nephtali*), andt wo from the South (*Benjamin, Juda*), are specified. — Though Benjamin is the youngest (*adolescentulus*) of the sons of Jacob, his tribe is mentioned first as " their ruler " (instead of *in mentis* of the Vulg). The equivalent of *duces eorum* seems to be : their company.

29-32. Eighth stanza : the future conversion of all the nations. The ℣. 29 is a kind of preamble, the following verses being a development

22 But God shall break the heads of his enemies :
the hairy crown of them that walk on in their sins.
23 The Lord said : I will turn *them* from Basan,
I will turn *them* into the depth of the sea.
24 That thy foot may be dipped in the blood
of thy enemies; the tongue of thy dogs *be red* with the [same.

Psalm 67, iii.

25 They have seen thy goings, O God,
the goings of my God : of my king who is in *his* sanc-
26 Princes went before joined with singers, [tuary.
in the midst of young damsels playing on timbrels.
27 In the churches bless ye God,
the Lord, from the fountains of Israel.
28 There *is* Benjamin a youth, in extasy of mind.
The princes of Juda *are* their leaders :
the princes of Zabulon, the princes of Nephthali.
29 Command thy strength, O God :
confirm, O God, what thou hast wrought in us.
30 From thy temple in Jerusalem,
kings shall offer presents to thee.
31 Rebuke the wild beasts of the reeds,
the congregation of bulls with the kine of the people :
who seek to exclude them who are tried with silver.
Scatter thou the nations that delight in wars.
32 Ambassadors shall come out of Egypt :
Ethiopia shall soon stretch out her hands to God.

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of the prediction. — *Manda, Deus...* The Psalmist beseeches the Lord to act with a renewed vigor to confirm and complete the work of His triumph so well inaugurated (*confirma hoc*). Heb., Thy God hath commanded thy strength. Israel is addressed. — *A templo...* The sanctuary of Sion called " temple " in a broad sense, will become a center whither the heathen kings will come to pay homage to the true God. — *Increpa...* (℣. 31). The prediction takes on a symbolic form . — *Feras...* Heb., the wild beast of the reeds, i. e. the crocodile or the hippopotamus, a symbolical designation of Egypt where these animals were found in great numbers. — *Cum vaccis...* Heb., with the calves, the peoples.The bulls symbolized the heathen kings, the calves, their peoples. — *Ut excludant...* According to the Vulgate, the prayer would be to the effect of repressing the pagans, on account of their attacks against innocent Israelites. The Heb. is very clear : (Threaten)... till they pro-

33 Regna terræ, cantate Deo :
psallite Domino, psallite Deo,
34 qui ascendit super cælum cæli, ad Orientem,
Ecce dabit voci suæ vocem virtutis :
35 date gloriam Deo super Israel,
magnificentia ejus, et virtus ejus in nubibus.
36 Mirabilis Deus in sanctis suis,
Deus Israel ipse dabit virtutem, et fortitudinem plebi
benedictus Deus. [suæ :

THIRD NOCTURN

Psalm 68, 1.

2 Salvum me fac, Deus :
quoniam intraverunt aquæ usque ad animam meam.
3 Infixus sum in limo profundi :
et non est substantia.
Veni in altitudinem maris :
et tempestas demersit me.
4 Laboravi clamans,
raucæ factæ sunt fauces meæ :
defecerunt oculi mei,
dum spero in Deum meum.
5 Multiplicati sunt super capillos capitis mei,

strate themselves, (before Thee) with pieces of silver (offered as a tribute). — *Dissipa...*(℣. 31d). Heb., He (God) has scattered the peoples that delight in war. — *Veniant...* (℣. 32). The poet witnesses in spirit the fulfilment of his prayer.

33-36. Ninth stanza : David summons all the peoples to praise Jehovah. Beautiful doxology at the close of this majestic poem. — *Ad orientem* (℣. 34). Heb., (the heavens of heavens) which are of old. — *Date... super...*(℣. 35). Heb., Give glory to God; His majesty is over Israel, and His strength is in the clouds (skies). — *In sanctis...* Heb., Thou art terrible, O God, in Thy sanctuaries (plural of dignity).

Psalm 68

A plaintive prayer in extreme distress.

A Psalm " of David ". The psalmist is plunged in deep affliction, violent and mighty foes surround and insult him; his peril is extreme. But he knows that his zeal for God and holy things bring down on him these sufferings : he is sure that he loves the Lord and is loved by Him. He is then fully confident that his prayer will be heard and that God will vindicate him from his enemies and bless the people of Israel. — This Psalm is highly messianic. " It foretells the sufferings of Our Lord Jesus Christ in His Pas-

33 Sing to God, ye kingdoms of the earth :
sing ye to the Lord, sing ye to God.
34 Who mounted above the heaven of heavens to the east.
Behold he will give to his voice the voice of power.
35 Give ye glory to God for Israel,
his magnificence and his power is in the clouds.
36 God is wonderful in his saints,
the God of Israel *is* he who will give power and
blessed be God. [strength to his people :

THIRD NOCTURN

Psalm 68, 1.

2 Save me, O God :
for the waters are come in even unto my soul.
3 I stick fast in the mire of the deep :
and there is no sure standing.
I am come into the depth of the sea :
and a tempest hath overwhelmed me.
4 I have labored with crying,
my jaws are become hoarse :
my eyes have failed,
whilst I hope in my God.
5 They are multiplied above the hairs of my head,

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sion; it is the counterpart as well as the complement of Ps. 21; hence no Psalm, except Ps. 21, is so frequently quoted in the New Testament " (F. Vigouroux). Cf. Matt. 27^{48}; John 2^{17}, 15^{25}, 19^{29}; Acts 1^{20}, Rom. 11^{9}, 15^{3}. David, to whom it applies first of all, composed it probably during Saul's persecution or Absalom's rebellion.

2-19. First part : Terrible sufferings endured by the Psalmist.

2-4. First stanza : extreme suffering described with expressive images. *Intraverunt...* Flood of calamity that threaten his life (*usque ad...*) — *In limo...* Danger of sinking in a quagmire. Cf. Ps. 39^{3}. — *Substantia :* a solid footing. — *In altitudinem...* Heb., in the whirlpools of waters. — *Laboravi...* (℣. 4). In his distress he has implored, but in vain at first, the help of Heaven.

5. Second stanza : the same anguish, described without figure, and the innocence of the victim. — *Quæ non rapui...* i. e. I had to restore that which I had not stolen. A proverbial expression to signify : I have to atone for sins of which I am not guilty.

6-7. Third stanza : though the chastisement he endures be legitimate in a way, yet, the Psalmist asks that God may hear and deliver him for the sake of the just. — *Tu scis...* Humble confession. The word *insipientium* designates moral folly, sin

qui oderunt me gratis.
Confortati sunt qui persecuti sunt me,
inimici mei injuste :
quæ non rapui, tunc exsolvebam.
6 Deus, tu scis insipientiam meam :
et delicta mea a te non sunt abscondita.
7 Non erubescant in me qui exspectant te,
Domine, Domine virtutum.
Non confundantur super me qui quærunt te,
Deus Israel.
8 Quoniam propter te sustinui opprobrium :
operuit confusio faciem meam.
9 Extraneus factus sum fratribus meis,
et peregrinus filiis matris meæ.
10 Quoniam zelus domus tuæ comedit me :
et opprobria exprobrantium tibi, ceciderunt super me.
11 Et operui in jejunio animam meam :
et factum est in opprobrium mihi.
12 Et posui vestimentum meum cilicium :
et factus sum illis in parabolam.
13 Adversum me loquebantur qui sedebant in porta :
et in me psallebant qui bibebant vinum.
14 Ego vero orationem meam ad te, Domine :
tempus beneplaciti, Deus.

Psalm 68, 11.

In multitudine misericordiæ tuæ
exaudi me, in veritate salutis tuæ :

Though he has nothing to reproach himself with in his relations with his persecutors, the Psalmist knows that what happens to him is the result and punishment of his guilt towards God. — *Non erubescant...* (℣. 7). The true and faithful Israelites (*qui exspectant... quærunt...*) might get discouraged and would be humiliated in their holy hopes, if a just man who always showed a great love for God were abandoned by Him. The wicked would take advantage of this fact.

8-10. Fourth stanza. It is for God's sake that the Psalmist undergoes humiliations (℣. 8), and abandonment (℣. 9). Solid ground for obtaining prompt help. — *Zelus domus...* (℣. 10). Literally : the jealousy for Thy house; i. e. an ardent love for the sanctuary and the divine worship. A text admirably fulfilled in Our Lord Jesus Christ. Cf. John 2^{13-17}.

11-13. Fifth stanza : The many trials brought about by his zeal. — *Operui...* Heb., I weep, my soul (is

who hate me without cause.
My enemies are grown strong,
who have wrongfully persecuted me :
then did I pay that which I took not away.
6 O God, thou knowest my foolishness;
and my offences are not hidden from thee :
7 Let not them be ashamed for me, who look for thee,
O Lord, the Lord of hosts.
Let them not be confounded on my account, who seek
O God of Israel. [thee,
8 Because for thy sake I have borne reproach;
shame hath covered my face.
9 I am become a stranger to my brethren,
and an alien to the sons of my mother.
10 For the zeal of thy house hath eaten me up :
and the reproaches of them that reproached thee are
11 And I covered my soul in fasting : [fallen upon me.
and it was made a reproach to me.
12 And I made haircloth my garment :
and I became a byword to them.
13 They that sat in the gate spoke against me :
and they that drank wine made me their song.
14 But as for me, my prayer *is* to thee, O Lord :
for the time of *thy* good pleasure, O God.

Psalm 68, 11.

In the multitude of thy mercy
hear me, in the truth of thy promises of salvation.

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chastened) with fasting. But they only mocked me. — *Cilicium* (℣. 12). Heb., sackcloth, a rough garb, sign of mourning, of penitence. — *Qui... in porta* (℣. 13), the gates of the city, the place for popular gatherings in the East. Cf. Ps. 9[15], etc. — *Psallebant.* They derided him in sarcastic song. — *Vinum...* Heb., strong drink.

14-16. Sixth stanza : he turns to prayer proper, as he had begun (℣℣. 2, 7), and expands it down to ℣ 19. — *Tempus...* : time of God's good pleasure, the acceptable time for an answer. — *In veritate...* See the translation. — *De luto, de profundis...* (℣℣. 15-16). Same images as in ℣℣. 2, 3, to describe the same anguish and the same dangers. — *Puteus* is synonymous with *profundum* : the abyss of desolation.

17-19. Seventh stanza : The prayer is grounded upon God's infinite goodness, and becomes more and more pressing, like the danger.

15 eripe me de luto, ut non infigar :
libera me ab iis, qui oderunt me,
et de profundis aquarum.
16 Non me demergat tempestas aquæ,
neque absorbeat me profundum :
neque urgeat super me puteus os suum. [tua :
17 Exaudi me, Domine, quoniam benigna est misericordia
secundum multitudinem miserationum tuarum respice
[in me.
18 Et ne avertas faciem tuam a puero tuo :
quoniam tribulor, velociter exaudi me.
19 Intende animæ meæ, et libera eam :
propter inimicos meos eripe me.
20 Tu scis improperium meum, et confusionem meam, et
[reverentiam meam.
21 In conspectu tuo sunt omnes qui tribulant me,
improperium exspectavit cor meum, et miseriam.
Et sustinui qui simul contristaretur, et non fuit :

et qui consolaretur, et non inveni.
22 Et dederunt in escam meam fel :
et in siti mea potaverunt me aceto.
23 Fiat mensa eorum coram ipsis in laqueum,
et in retributiones, et in scandalum.
24 Obscurentur oculi eorum, ne videant :
et dorsum eorum semper incurva.
25 Effunde super eos iram tuam :
et furor iræ tuæ comprehendat eos.
26 Fiat habitatio eorum deserta :
et in tabernaculis eorum non sit qui inhabitet;
27 quoniam quem tu percussisti, persecuti sunt :

20-29. Second part : Curse on the cruel enemies who are the cause of so much suffering.

20-22. Eighth stanza the inhumanity of the persecutors : very pathetic description. — *Improperium...* (℣. 21). Heb., reproach hath broken my heart. According to the LXX and the Vulg., the Psalmist can expect only worse treatment from such bitter enemies. — *Et miseriam.* Heb., and I am sore sick. — *Et sustinui...* More than David, Our Lord experienced this anguish and abandonment. — *Dederunt...* (℣. 22). His cruel enemies took pleasure in increasing his sufferings. The Heb. word rendered by gall means rather some bitter and poisonous plant. — *In siti...* This also was fulfilled literally on Golgotha. Cf. Matt 27[48], Mark 15[36], John 19[29].

15 Draw me out of the mire, that I may not stick fast :
deliver me from them that hate me,
and out of the deep waters.
16 Let not the tempest of water drown me,
nor the deep swallow me up :
and let not the pit shut her mouth upon me.
17 Hear me, O Lord, for thy mercy is kind;
look upon me according to the multitude of thy tender [mercies.
18 And turn not away thy face from thy servant;
for I am in trouble, hear me speedily.
19 Attend to my soul, and deliver it :
save me because of my enemies.
20 Thou knowest my reproach,
and my confusion, and my shame.
21 In thy sight are all they that afflict me;
my heart hath expected reproach and misery.
And I looked for one that would grieve together with [me, but there was none :
and for one that would comfort me, and I found none.
22 And they gave me gall for my food,
and in my thirst they gave me vinegar to drink.
23 Let their table become as a snare before them,
and a recompense, and a stumbling block.
24 Let their eyes be darkened that they see not;
and their back bend thou down always.
25 Pour out thy indignation upon them :
and let thy wrathful anger take hold of them.
26 Let their habitation be made desolate :
and let there be none to dwell in their tabernacles.
27 Because they have persecuted him whom thou hast [smitten;

23-26. Ninth stanza : Imprecations perfectly justified by such intolerable inhumanity. See p. 9-11. — The first one, *fiat mensa*... refers to the metaphors of the preceding verse. — *In retributiones et in*... Heb., and a trap, when they are secure. The punishment will visit them unawares. — *Dorsum eorum*... (℣. 24). Heb., Make their loins continually to shake, metaphor expressing weakness and suffering. — *Fiat habitatio*... (℣. 26). Extermination of the family, one of the most terrible prospects for an Oriental. This text is applied by St. Peter to the traitor Judas. Cf. Act. 1[20].

27-29. Tenth stanza : Curses continued, and their motives indicated. — *Quem tu*... A soul must be very cruel that aggravates the sufferings of an afflicted one. — *Super dolo-*

et super dolorem vulnerum meorum addiderunt.
28 Appone iniquitatem super iniquitatem eorum :
et non intrent in justitiam tuam.
29 Deleantur de libro viventium :
et cum justis non scribantur.

Psalm 68, III.

30 Ego sum pauper et dolens :
salus tua, Deus, suscepit me.
31 Laudabo nomen Dei cum cantico :
et magnificabo eum in laude :
32 et placebit Deo super vitulum novellum :
cornua producentem et ungulas.
33 Videant pauperes, et lætentur :
quærite Deum, et vivet anima vestra.
34 Quoniam exaudivit pauperes Dominus :
et vinctos suos non despexit.
35 Laudent illum cæli et terra,
mare, et omnia reptilia in eis.
36 Quoniam Deus salvam faciet Sion :
et ædificabuntur civitates Juda.
Et inhabitabunt ibi,
et hæreditate acquirent eam.
37 Et semen servorum ejus possidebit eam,
et qui diligunt nomen ejus, habitabunt in ea.

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rem... Heb., They tell (mockingly) of the pain of those whom Thou woundest. — *Appone...* (℣. 28), i. e. according to the language of the sacred writers : let them accumulate one iniquity upon another. God never concurs directly with our sins; but He abandons hardened sinners, and takes away from them His graces which they have abused, so that they sink more and more deeply into evil. But they can accuse none but themselves. — *Non intrent...* i. e. they never obtain forgiveness. — *Deleantur...* (℣. 29). The book of the living is that in which the names of the just are inscribed. Cf. Is. 4^3, Dan. 12^1, etc.

30-37. Third part : Certainty of deliverance, vows of thanksgiving.

30-32. Eleventh stanza : Confident of his deliverance, the psalmist celebrates in advance by holy hymns. the lovingkindness of God. — *Pauper...* Heb., afflicted. — *Suscepit me.* In the prophetic preterit. He consid-

and they have added to the grief of my wounds.
28 Add thou iniquity upon their iniquity :
and let them not come into thy justice.
29 Let them be blotted out of the book of the living;
and with the just let them not be written.

Psalm 68, iii.

30 But I am poor and sorrowful :
thy salvation, O God, hath set me up.
31 I will praise the name of God with a canticle :
and I will magnify him with praise.
32 And it shall please God better than a young calf,
that bringeth forth horns and hoofs.
33 Let the poor see and rejoice :
seek ye God, and your soul shall live.
34 For the Lord hath heard the poor :
and hath not despised his prisoners.
35 Let the heavens and the earth praise him;
the sea, and every thing that creepeth therein.
36 For God will save Sion,
and the cities of Juda shall be built up.
And they shall dwell there,
and acquire it by inheritance.
37 And the seed of his servants shall possess it;
and they that love his name shall dwell therein.

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ers his deliverance as an accomplished fact. — *Placebit...* (℣. 32). His thanksgiving will be more pleasing to God than the sacrifice of a bullock of full age (*cornua producentem...*)

33-34. Twelfth stanza : The other afflicted ones will rejoice at the sight of this wonderful deliverance. — *Videant...* Heb., The afflicted have seen it, and they rejoice. — *Quaerite... et...* Heb., your heart shall live that seek God. — *Vinctos suos* (℣. 34). Those who have been loaded with chains or undergo some similar treatment on account of their loyalty to God.

35-37. Thirteenth stanza : Summons to praise God wishes for the people of God. — *Mare et...* Heb., The seas and everything that moveth therein. — *Ædificabuntur...* (℣. 36) Heb., He will build the cities of Juda. — The adverb *ibi* and the pronouns *eam, ea,* designate the city of Sion.

Lauds I.

Psalm 97

1 Cantate Domino canticum novum :
quia mirabilia fecit.
Salvavit sibi dextera ejus :
et brachium sanctum ejus.
2 Notum fecit Dominus salutare suum :
in conspectu Gentium revelavit justitiam suam.
3 Recordatus est misericordiæ suæ,
et veritatis suæ domui Israel.
Viderunt omnes termini terræ
salutare Dei nostri.
4 Jubilate Deo, omnis terra :
cantate, et exsultate, et psallite.
5 Psallite Domino in cithara,
in cithara et voce psalmi :
6 in tubis ductilibus, et voce tubæ corneæ.
Jubilate in conspectu regis Domini :
7 moveatur mare, et plenitudo ejus :
orbis terrarum, et qui habitant in eo.
8 Flumina plaudent manu,
simul montes exsultabunt 9 a conspectu Domini :

quoniam venit judicare terram.
Judicabit orbem terrarum in justitia,
et populos in æquitate.

Psalm 97

Praise to the Lord for the wonders He wrought in behalf of His people.

This beautiful theocratic poem bears a great resemblance to Ps. 95; it begins and ends in the same manner. Several passages from other psalms are also reproduced in it. It calls on the universe to acknowledge and celebrate the God of Israel, on account of the marvels wrought by His power in behalf of His people. It is messianic therefore in the sense that the other canticles of the same series are. They all foretell the future conversion of the heathen to Jehovah. — The Vulg. and the LXX (not the Heb.) ascribe it to David.

1-3. First stanza : God wrought wonders to save Israel in the face

Lauds I.

Psalm 97

1 Sing ye to the Lord a new canticle :
because he hath done wonderful things.
His right hand hath wrought for him salvation :
and his arm *is* holy.
2 The Lord hath made known his salvation :
he hath revealed his justice in the sight of the Gentiles.
3 He hath remembered his mercy
and his truth toward the house of Israel.
All the ends of the earth have seen
the salvation of our God.
4 Sing joyfully to God, all the earth :
make melody, rejoice and sing.
5 Sing praise to the Lord on the harp,
on the harp, and with the voice of a psalm.
6 With long trumpets, and sound of cornet.
Make a joyful noise before the Lord *our* king.
7 Let the sea be moved and the fulness thereof :
the world and them that dwell therein.
8 The rivers shall clap their hands,
the mountains shall rejoice together 9 at the presence of the Lord :
because he cometh to judge the earth.
He shall judge the world with justice,
and the people with equity.

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of the whole world. — *Salvavit...* He did not need any other help than His almighty arm. — *Veritatis suæ* (℣. 3). His faithfulness to keep His promises.

4-6. Second stanza : Let all the inhabitants of the earth praise the divine Deliverer with gladsome music. An admirable lyrism breathes through this passage. — *Cithara.* Heb., *Kinnor,* small harp. — *In tubis...* Heb., the (sacred) trumpets. — *Tubæ corneæ.* The " horn " was originally a ram's horn.

7-9. Third stanza. Let Nature praise also the God of Israel, on account of His perfect equity. Cf. Ps. 95^{11-13}. — *Moveatur...* Heb., let the sea roar. — *Venit judicare...* (℣. 8). And the world will be happy henceforth, under the leadership of such a King and such a Judge.

Psalm 89

1 Domine, refugium factus es nobis :
a generatione in generationem.
2 Priusquam montes fierent,
aut formaretur terra et orbis :
a sæculo et usque in sæculum tu es Deus.
3 Ne avertas hominem in humilitatem :
et dixisti : Convertimini, filii hominum.
4 Quoniam mille anni ante oculos tuos,
tamquam dies hesterna, quæ præteriit.
Et custodia in nocte,
5 quæ pro nihilo habentur,
eorum anni erunt.
6 Mane sicut herba transeat,
mane floreat, et transeat :
vespere decidat, induret, et arescat.
7 Quia defecimus in ira tua,
et in furore tuo turbati sumus.
8 Posuisti iniquitates nostras in conspectu tuo :
sæculum nostrum in illuminatione vultus tui.

Psalm 89

Man passes away whilst God remains for ever.

" A prayer of Moses the man of God ". This poem which shows unmistakable resemblances to the other lyric compositions of Moses is, then, the most ancient of the Psalms. It is a sublime model of a prayer uttered in the name of the afflicted Hebrew people. It must have been composed towards the end of the long and painful journey of the Hebrews through the wilderness of Arabia Petræa, whilst, little by little, were disappearing, under the divine wrath, all the generations of those who were more than twenty years old at the moment when the terrible sentence of Cades barne was uttered. Cf. Num. 14^{22-35}.

1-12. First part : Grave and plaintive contemplation of the shortness and miseries of the human life.

1-6. First stanza : The eternity of God contrasted with the frailty of man. — *Domine* (℣. 1). Summary of the continual favors of God to His people. — *Priusquam...* (℣. 2). Supreme and immutable strength of the Almighty. — *Fierent, formaretur...* Heb., before the mountains were begotten, or Thou hadst travailed in birth with the earth and the world. — *Ne avertas...* (℣. 3). According to the LXX and the Vulg., a prayer that the Lord would not humble His people any longer, but would bring it back to life by uttering an all powerful word (*dixisti*)... Heb., Thou makest mortal man return to atoms and sayest, Return, ye children of men; i. e. God replaces the old generations by fresh ones. — The *quoniam* connects ℣℣. 4-5 with

Psalm 89

1 Lord, thou hast been our refuge
from generation to generation.
2 Before the mountains were made,
or the earth and the world was formed;
from eternity and to eternity thou art God.
3 Turn not man away to be brought low,
thou who hast said : Be converted, O ye sons of men.
4 For a thousand years in thy sight
are as yesterday, which is past.
And as a watch in the night,
5 things that are counted nothing,
shall their years be.
6 In the morning *man* shall grow up like grass;
in the morning he shall flourish and pass away :
in the evening he shall fall, grow dry, and wither.
7 For in thy wrath we have fainted away :
and are troubled in thy indignation.
8 Thou hast set our iniquities before thy eyes :
our life in the light of thy countenance.

℣ 2. The proof that the Lord is eternally God is that time makes no difference to Him; His being is absolute, always the same, always in the present. — *Dies hesterna...* a brief space, already past, of which but a remembrance remains. — *Custodia...* four hours at most which for the unconscious sleeper pass away as if they were not. Cf. Ps. 129[6], etc. — *Quæ pro nihilo...* Heb., Thou carriest them away as with a flood; they fall asleep (in the sleep of death). — *Mane...* (℣. 6). God however did not intend to annihilate Israel; hence He makes up by numerous births for the voids created by death. This is expressed by means of a graceful comparison, clearer in the Heb. : In the morning it groweth up like grass; in the morning it flourisheth and groweth up : in the evening it is cut down and withereth. Cf. Is. 40[6-8].

7-12. It is on account of their serious offenses that the Hebrews had been so mowed down by death. — *In ira..., in furore.* They were consumed and disappeared in the wilderness, dismayed by the divine wrath. Cf. Num 14[26], Deut. 9[22-29]. This wrath had been caused by their sins. — *Sæculum...* our guilty life. Heb., our secret sins. — *Dies nostri...* (℣. 9). Same idea as ℣. 7. *Sicut aranea...* According to the Vulg., our years are frail as a spider's web. Heb., We consume our years as a sigh (as quickly as a sigh which ceases to be heard as soon as it is breathed). — *Dies annorum* (℣. 10). Our lifetime is but short at best .— *In potentatibus.* Heb., in their fullest measure (their maximum). — *Amplius eorum...* Heb. Their pride (i. e. riches, honors, beauty, etc.) is but labour and misery — *Quo-*

9 Quoniam omnes dies nostri defecerunt :
et in ira tua defecimus.
Anni nostri sicut aranea meditabuntur :
10 dies annorum nostrorum in ipsis, septuaginta anni.
Si autem in potentatibus, octoginta anni :
et amplius eorum, labor et dolor.
Quoniam supervenit mansuetudo : et corripiemur.
11 Quis novit potestatem iræ tuæ :
et præ timore tuo iram tuam 12 dinumerare?
Dexteram tuam sic notam fac :
et eruditos corde in sapientia.
13 Convertere, Domine, usquequo?
et deprecabilis esto super servos tuos.
14 Repleti sumus mane misericordia tua : [nostris.
et exsultavimus, et delectati sumus omnibus diebus
15 Lætati sumus pro diebus, quibus nos humiliasti :

annis, quibus vidimus mala.
16 Respice in servos tuos, et in opera tua :
et dirige filios eorum.
17 Et sit splendor Domini Dei nostri super nos,
et opera manuum nostrarum dirige super nos
et opus manuum nostrarum dirige.

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niam supervenit... obscure phrase in the Vulg. and the LXX. *Mansuetudo* designates the many weaknesses of old age. The thought is clear in the Heb. : For it (the goods of life) is swiftly past, and we have taken flight. A very beautiful image. — *Quis...* ℣℣. 11-12. how useful it is to man to meditate on the frailty of life so as to become wiser and not to excite the divine wrath. — *Dexteram...*(℣. 12) i.e. Make us realize that our afflictions are the work of Thy hand justly angered. The Heb. with a slight variation, reads : Teach us to number our days, that we may get a wise heart. To count our days is to realize their briefness, and make the best of them.

13-17. Second part : prayer to God, to beseech Him to pity Israel, and restore him His favors. — *Repleti sumus* (℣ 14). The Vulg. refers to the past, to the favor of old, the

9 For all our days are spent;
and in thy wrath we have fainted away.
Our years shall be considered as a spider :
10 the days of our years in them are threescore and ten
But if in the strong *they be* fourscore years : years.
and what is more of them is labour and sorrow.
For mildness is come upon us : and we shall be cor-
11 Who knoweth the power of thy anger, [rected.
and for thy fear [12] can number thy wrath?
So make thy right hand known :
and men learned in heart, in wisdom.
13 Return, O Lord, how long?
and be entreated in favour of thy servants.
14 We are filled in the morning with thy mercy :
and we have rejoiced, and are delighted all our days.
15 We have rejoiced for the days in which thou hast [humbled us :
for the years in which we have seen evils.
16 Look upon thy servants and upon their works :
and direct their children.
17 And let the brightness of the Lord our God be upon us :
and direct thou the works of our hands over us;
yea, the work of our hands do thou direct.

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return of which is asked for. The Heb., to the future : Satisfy us in the morning with Thy lovingkindness and we shall rejoice... — *Lætati sumus...* (℣. 15). Heb., Make us glad according to the days... The Psalmist wishes that God grant a compensation to His people who had suffered so much. — *Respice...* He beseeches the Lord to help powerfully the Hebrews in the work of renewal which they were willing to undertake. Variations in the Heb., Let Thy work appear unto Thy servants, and Thy glory unto their children, i. e. let it be very clear that God loves and protects the Israelites. — *Et sit splendor...* (℣. 17). Heb. And let the gracious kindliness of Jehovah be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it (make it succeed).

Psalm 35

2 Dixit injustus ut delinquat in semetipso
non est timor Dei ante oculos ejus. —
3 Quoniam dolose egit in conspectu ejus
ut inveniatur iniquitas ejus ad odium.
4 Verba oris ejus iniquitas, et dolus :
noluit intelligere ut bene ageret.
5 Iniquitatem meditatus est in cubili suo:
astitit omni viæ non bonæ,
malitiam autem non odivit.
6 Domine, in cælo misericordia tua :
et veritas tua usque ad nubes.
7 Justitia tua sicut montes Dei :
judicia tua abyssus multa.
Homines et jumenta salvabis, Domine. [Deus.
8 Quemadmodum multiplicasti misericordiam tuam,
Filii autem hominum, in tegmine alarum tuarum
[sperabunt.
9 Inebriabuntur ab ubertate domus tuæ :
et torrente voluptatis tuæ potabis eos.
10 Quoniam apud te est fons vitæ :
et in lumine tuo videbimus lumen.

Psalm 35

The perversity of the wicked : the infinite lovingkindness of God for the just.

"A Psalm of David, the servant of Jehovah." This canticle contrasts the principles and conduct of the wicked with the inexhaustible lovingkindness of God for all His creatures.

2-5. First part : Moral portrait of the wicked.

2-3. Principle of the perversity of the wicked : absence of all fear of God or practical atheism. — *Dixit...* Heb., oracle of iniquity to the wicked in my heart; i. e. This is what is revealed to my heart by the transgressions of the wicked : they have not the slightest fear of God. — *Quoniam dolose...* The wicked has so multiplied his crimes under the eyes of God, that they have excited the hatred of the supreme judge. The Heb. is rather obscure. It might be thus translated : For he flattereth himself in his own eyes, (thinking) that his iniquity shall not be found out and be hated (i. e., punished by God).

4-5. Fruits of this reckless principle, or dreadful conduct of the wicked described. — Everything in him is criminal : his words (℣. 4ª), his heart which he has wilfully hardened (*noluit...* Heb. he has ceased to understand, ℣. 4ᵇ). His depravity is universal (℣. 5). — *In cubili...* instead of taking advantage of the stillness of the night to repent. Cf. Ps. 4⁵.

Psalm 35

2 The unjust hath said within himself, that he would
there is no fear of God before his eyes. [sin.
3 For in his sight he hath done deceitfully :
that his iniquity may be found unto hatred.
4 The words of his mouth *are* iniquity and guile :
he would not understand that he might do well.
5 He hath devised iniquity on his bed :
he hath set himself on every way that is not good,
but evil he hath not hated.
6 O Lord, thy mercy is in heaven,
and thy truth *reacheth* even to the clouds.
7 Thy justice is as the mountains of God :
thy judgments are a great deep.
Men and beasts thou wilt preserve, O Lord :
8 O how hast thou multiplied thy mercy, O God!
But the children of men shall put their trust under
[the covert of thy wings.
9 They shall be inebriated with the plenty of thy house :
and thou shalt make them drink of the torrent of
10 For with thee is the fountain of life : [thy pleasure.
and in thy light we shall see light.

6-10. Second part : description of God's lovingkindness towards all His creatures, and specially the just. From the grievous spectacle of human perversity the Psalmist takes refuge in loving contemplation of the character of God, the infinite source of life and light.

6-7. Some of the divine attributes. — *In cælo...* Heb. Thy lovingkindness (reacheth) to the heavens. It is then boundless, infinite like Himself. So is His faithfulness (*veritas*), His justice, His wisdom (*judicia...*), His Providence (*homines...*) that takes care even of the lower animals (*jumenta*). *Salvabis* means Thou preservest.

8-10. Special beneficence to man. — *Quemadmodum...* Heb., How precious is Thy lovingkindness! — *Sub tegmine...* Heb., under the shadow of Thy wings. — *Inebriabuntur...* (℣. 9). God is more than a sure and sweet refuge; He is a generous host who treats with royal magnificence His happy guests. Cf. Ps. 22^{5-6}. — *Apud te* (Heb., with Thee, ℣. 10). God being the source of life can give for ever without being exhausted. — *In lumine....* Cf. Ps. 4^{7}, etc. Outside of God, there is but darkness; in Him are found oceans of splendors, and consequently, of happiness a share of which He deigns to give His friends even here below (*videbimus...*)

11-13. Conclusion : Prayer for the continuance of God's lovingkindness and for protection from the wicked.

11 Prætende misericordiam tuam scientibus te,
et justitiam tuam his, qui recto sunt corde.
12 Non veniat mihi pes superbiæ :
et manus peccatoris non moveat me.
13 Ibi ceciderunt qui operantur iniquitatem :
expulsi sunt, nec potuerunt stare.

Canticle of Jeremias. Jer. 31[10-14].

10 Audite verbum Domini, Gentes,
et annuntiate in insulis quæ procul sunt.
Et dicite : Qui dispersit Israel congregabit eum
et custodiet eum sicut pastor gregem suum.
11 Redemit enim Dominus Jacob,
et liberavit eum de manu potentioris.

12 Et venient, et laudábunt in monte Sion :

et confluent ad bona Domini.
Super frumento, et vino, et oleo,
et fœtu pecorum et armentorum :
eritque anima eorum quasi hortus irriguus,
et ultra non esurient.
13 Tunc lætabitur virgo in choro,
juvenes et senes simul.
Et convertam luctum eorum in gaudium,
et consolabor eos, et lætificabo a dolore suo.

14 Et inebriabo animam sacerdotum pinguedine :
et populus meus bonis meis adimplebitur.

— *Pes superbiæ...* (℣. 12). The abstract for the concrete : Let not the king be trampled under foot by proud oppressors. — *Ibi ceciderunt* (℣. 13). " There ", i. e. in their pride or on the spot where it pleased God to overthrow them (*expulsi...* Heb., they are thrust down).

Canticle of Jeremias Jer. 31[10-14].

This extract is taken from one of the most beautiful oracles of Jeremias. He foretells the end of the Babylonian exile and poetically describes the joys and favors that God has in store for His people reinstated in Palestine.

10. Prelude : the heathen are summoned to announce the good tidings. — *In insulis...* even on the far dis-

11 Extend thy mercy to them that know thee,
and thy justice to them that are right in heart.
12 Let not the foot of pride come to me :
and let not the hand of the sinner move me.
13 There the workers of iniquity are fallen :
they are cast out, and could not stand.

CANTICLE OF JEREMIAS. Jer. 31 10-14.

10 Hear the word of the Lord, O ye nations,
and declare *it* in the islands that are afar off,
and say : He that scattered Israel will gather him :
and he will keep him as the shepherd *doth* his flock.
11 For the Lord hath redeemed Jacob,
and delivered him out of the hand of one that was [mightier than he.
12 And they shall come, and shall give praise in mount [Sion :
and they shall flow together to the good things of
for the corn, and wine, and oil, [the Lord,
and the increase of cattle and herds,
and their soul shall be as a watered garden,
and they shall be hungry no more.
13 Then shall the virgin rejoice in the dance,
the young men and old men together :
and I will turn their mourning into joy,
and will comfort them, and make them joyful after their sorrow.
14 And I will fill the soul of the priests with fatness :
and my people shall be filled with my good things, [saith the Lord.

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tant shores of Europe. Cf. Ps. 71[10], 96[1]. — *Sicut pastor*... A comparison which admirably describes the nature of the relations of Jehovah with His people. Cf. Ps. 22[1ff].

11-14. The return from the exile and the happiness of Israel. — *Laudabunt*... Heb., They will shout for joy. — *Confluent ad*... The temporal prosperity of the Holy Land will be greater than ever; a figure of still more abundant spiritual blessings. — *Ultra non*... Heb., They will not suffer any more. — *Tunc lætabitur*... (℣. 13). Happiness pervades the whole country, all the classes of the Jewish world. — *Inebriabo*...(℣. 14). The new nation, holy and prosperous, will offer such a number of burnt-offerings that the share coming to the priests will be very rich (Cf. Num. 13[8-19]), the priestly tribe being thus the object of a special blessing.

Psalm 146

1 Laudate Dominum quoniam bonus est psalmus :
Deo nostro sit jucunda, decoraque laudatio.
2 Ædificans Jerusalem Dominus :
dispersiones Israelis congregabit.
3 Qui sanat contritos corde :
et alligat contritiones eorum.
4 Qui numerat multitudinem stellarum :
et omnibus eis nomina vocat.
5 Magnus Dominus noster, et magna virtus ejus :
et sapientiæ ejus non est numerus.
6 Suscipiens mansuetos Dominus :
humilians autem peccatores usque ad terram.
7 Præcinite Domino in confessione :
psallite Deo nostro in cithara.
8 Qui operit cælum nubibus :
et parat terræ pluviam.
Qui producit in montibus fœnum :
et herbam servituti hominum.
9 Qui dat jumentis escam ipsorum :
et pullis corvorum invocantibus eum.
10 Non in fortitudine equi voluntatem habebit :
nec in tibiis viri beneplacitum erit ei.
11 Beneplacitum est Domino super timentes eum :
et in eis qui sperant super misericordia ejus.

Psalm 146

Exhortation to praise the Lord Who delivered the captive Israelites and rebuilt Jerusalem.

The author is unknown. The date of the composition, it is generally admitted, must be the time of Nehemias, when the Jews had just rebuilt and fortified Jerusalem, with a holy and generous enthusiasm. — The Babyloniam captivity has come to an end, the theocratic state is reestablished, and the holy city has been restored from its ruins ; prosperity begins to reign again in the country : the Psalmist exhorts the Israelites, his brethren, to thank God for so many favors.

1-6. First part : A call to praise the might and the lovingkindness of the sovereign Lord who restored Jerusalem. — *Laudate...* Heb., Praise ye the Lord : for it is good to sing praises unto our God; for it is plea-

Psalm 146

1 Praise ye the Lord, because psalm is good :
to our God be joyful and comely praise.
2 The Lord buildeth up Jerusalem :
he will gather together the dispersed of Israel.
3 Who healeth the broken of heart,
and bindeth up their bruises.
4 Who telleth the number of the stars :
and calleth them all by their names.
5 Great is our Lord, and great is his power :
and of his wisdom there is no number.
6 The Lord lifteth up the meek,
and bringeth the wicked down even to the ground.
7 Sing ye to the Lord with praise :
sing to our God upon the harp.
8 Who covereth the heaven with clouds,
and prepareth rain for the earth.
Who maketh grass to grow on the mountains,
and herbs for the service of men.
9 Who giveth to beasts their food :
and to the young ravens that call upon him.
10 He shall not delight in the strength of the horse :
nor take pleasure in the legs of a man.
11 The Lord taketh pleasure in them that fear him :
and in them that hope in his mercy.

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sant; and praise is comely. — *Ædificans...* (℣. 2). This is the main ground for praising Him. — *Dispersiones...* i. e. the exiled Israelites. — The following verses enumerate some special traits of God's goodness (℣. 3), of His infinite knowledge (℣. 4), of His power and of His wisdom (℣. 5). — *Suscipiens...* (℣. 6). Another sign of His kindness. Heb., He upholdeth the afflicted. — Contrast : *humilians...*

7-11. Second part. Praise of God's beneficent Providence that supplies all the animals with necessary food. — *Qui operit...* (℣. 8). Without rain, famine would prevail. The phrase *et herbam...* is wanting in the Heb. — *Pullis...* (℣. 9). The most insignificant beings are not forgotten. Cf. Ps. 103^{21}, Job 38^{41}, Luke 12^{24}. — *Non in fortitudine...* (℣. 10). Cf. Ps. 32^{16-17}. The man of faith should lean only on that loving and faithful Providence and not at all on empty carnal help.

Lauds II.

Canticle of Moses. Exod. 15 1-19.

1 Cantemus Domino : gloriose enim magnificatus est,
equum et ascensorem dejecit in mare.
2 Fortitudo mea, et laus mea Dominus,
et factus est mihi in salutem :
iste Deus meus, et glorificabo eum :
Deus patris mei, et exaltabo eum.
3 Dominus quasi vir pugnator;
Omnipotens nomen ejus.
4 Currus Pharaonis et exercitum ejus projecit in mare.

Electi principes ejus submersi sunt in mari Rubro :
5 abyssi operuerunt eos,
descenderunt in profundum quasi lapis.
6 Dextera tua, Domine, magnificata est in fortitudine :
dextera tua, Domine, percussit inimicum.
7 Et in multitudine gloriæ tuæ deposuisti adversarios [tuos :
misisti iram tuam, quæ devoravit eos sicut stipulam.

8 Et in spiritu furoris tui congregatæ sunt aquæ :
stetit unda fluens,
congregatæ sunt abyssi in medio mari.

9 Dixit inimicus : Persequar et comprehendam,
dividam spolia, implebitur anima mea :
evaginabo gladium meum, interficiet eos manus mea.
10 Flavit spiritus tuus, et operuit eos mare;
submersi sunt quasi plumbum in aquis vehementibus.
11 Quis similis tui in fortibus, Domine?

Canticle of Moses. Exod. 15^{1-19}.

This majestic ode was composed by Moses and sung by the Hebrews immediately after the miraculous crossing of the Red Sea. Cf. Ex. $15^{1,20-21}$. It describes in sublime language breathing with faith the startling victory that the God of Israel had just achieved over the Egyptians, and the consequences of this triumph in the near future, in view of the conquest of Palestine.

1-5. First stanza. — *Cantemus...* This is the theme of the canticle, the special ground being briefly indicated *gloriose enim...* — The ℣℣. 2-3 expand the first half of ℣. 1; whilst ℣℣. 4-5 expand the second. — *Omnipotens...* (℣. 3). Heb., Jehovah is His name.

Lauds II.

CANTICLE OF MOSES. Exod. 15 1-19.

1 Let us sing to the Lord : for he is gloriously magnified,
the horse and the rider he hath thrown into the sea.
2 The Lord *is* my strength and my praise,
and he is become salvation to me :
he *is* my God and I will glorify him :
the God of my father, and I will exalt him.
3 The Lord *is* as a man of war,
Almighty *is* his name.
4 Pharao's chariots and his army he hath cast into the [sea :
his chosen captains are drowned in the Red Sea.
5 The depths have covered them,
they are sunk to the bottom like a stone.
6 Thy right hand, O Lord, is magnified in strength :
thy right hand, O Lord, hath slain the enemy.
7 And in the multitude of thy glory thou hast put down [thy adversaries :
thou hast sent thy wrath, which hath devoured them [like stubble.
8 And with the blast of thy anger the waters were
the flowing water stood, [gathered together :
the depths were gathered together in the midst of [the sea.
9 The enemy said : I will pursue and overtake,
I will divide the spoils, my soul shall have its fill :
I will draw my sword, my hand shall slay them.
10 Thy wind blew and the sea covered them :
they sunk as lead in the mighty waters.
11 Who is like to thee, among the strong, O Lord?

6-10. Second stanza : how the power of God was manifested by the destruction of the Egyptian army. First God's intervention, swift and powerful, ℣℣. 6-7; then the narrative of the catastrophe, ℣℣. 8-10. — *Dextera tua...* Bold and beautiful apostrophe. — *Sicut stipulam* (℣. 7). As the chaff consumed in a moment. — *Unda fluens* (℣. 8). Though naturally without consistency, water rose up like a wall on each side of the Hebrews. — *Dixit inimicus...* (℣. 9). The speech of the Egyptians who expected an easy victory and a rich booty, is graphically reproduced in short, vivid sentences. And likewise their sudden and complete disaster : *flavit, operuit...* (℣. 10).

11-13. Third stanza : Praise o

quis similis tui, magnificus in sanctitate,
terribilis atque laudabilis, faciens mirabilia?
12 Extendisti manum tuam, et devoravit eos terra.

13 Dux fuisti in misericordia tua populo quem redemisti :
et portasti eum in fortitudine tua, ad habitaculum
14 Ascenderunt populi, et irati sunt : [sanctum tuum.
dolores obtinuerunt habitatores Philisthiim.
15 Tunc conturbati sunt principes Edom,
robustos Moab obtinuit tremor :
obriguerunt omnes habitatores Chanaan.
16 Irruat super eos formido et pavor, in magnitudine bra- [chii tui :
fiant immobiles quasi lapis,
donec pertranseat populus tuus, Domine,
donec pertranseat populus tuus iste, quem possedisti.

17 Introduces eos, et plantabis in monte hæreditatis tuæ,

firmissimo habitaculo tuo quod operatus es, Domine :

sanctuarium tuum, Domine, quod firmaverunt manus
18 Dominus regnabit in æternum et ultra. [tuæ.
19 Ingressus est enim eques Pharao cum curribus et equitibus ejus in mare : et reduxit super eos Dominus aquas maris : filii autem Israel ambulaverunt per siccum in medio ejus.

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the conquering God and of His delicate lovingkindness towards His people. — *Quis similis...* (℣. 11). Another eloquent apostrophe. — *In fortibus.* Heb., among the gods. — *Terribilis atque...* Heb., terrible in praises, i. e. dreaded by those who have to praise Him, so much are His perfections above human praises. And still Moses succeeded in writing a magnificent eulogy of Him. — *Potasti* (℣. 13) is in the prophetic preterit. — *Habitaculum...* Palestine whither the Lord led the Hebrews.

14-18. Fourth stanza : glorious consequences of Jehovah's victory in a near future. — *Ascenderunt...* Heb., Nations learn about it and tremble. The ℣℣. 14-16 describe the terror which is about to seize upon

who is like to thee, glorious in holiness,
terrible and praise-worthy, doing wonders?
12 Thou stretchedst forth thy hand, and the earth swallowed them.
13 In thy mercy thou hast been a leader to the people which thou hast redeemed :
and in thy strength thou hast carried them to thy holy habitation.
14 Nations rose up, and were angry sorrows took hold on the inhabitants of Philisthia.
15 Then were the princes of Edom troubled,
trembling seized on the stout men of Moab :
all the inhabitants of Chanaan became stiff.
16 Let fear and dread fall upon them, in the greatness of thy arm :
let them become unmoveable as a stone,
until thy people O Lord pass by,
until this thy people pass by, which thou hast possessed.
17 Thou shalt bring them in, and plant them in the mountain of thy inheritance,
in thy most firm habitation, which thou hast made O Lord :
thy sanctuary O Lord, which thy hands have established.
18 The Lord shall reign for ever and ever.
19 For Pharao went in on horseback with his chariots and horsemen into the sea : and the Lord brought back upon them the waters of the sea : but the children of Israel walked on dry ground in the midst thereof.

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the peoples of Canaan and of the neighboring countries, when they shall learn the ruin of the Egyptian army. — *Irruat... fiant...* (℣. 16). The Heb. verbs might be translated by the future. — *Immobiles quasi...* A metaphor denoting both terror and harmlessness. The Hebrews had to cross the territory of some of those peoples and to take the place of some others. — *Introduces...* (℣. 17). God it is Who will bring about this marvelous installation. — *Dominus...* (℣. 18). The main result.

19. Historical conclusion and summary of the triumphal song. These last lines are written in prose.

Prime.

Psalm 22

1 Dominus regit me, et nihil mihi deerit :
2 in loco pascuæ ibi me collocavit.
Super aquam refectionis educavit me :
3 animam meam convertit.
Deduxit me super semitas justitiæ,
propter nome suum.
4 Nam, etsi ambulavero in medio umbræ mortis,

non timebo mala : quoniam tu mecum es.
Virga tua, et baculus tuus : ipsa me consolata sunt.
5 Parasti in conspectu meo mensam,
adversus eos qui tribulant me.
Impinguasti in oleo caput meum :
et calix meus inebrians quam præclarus est !
6 Et misericordia tua subsequetur me
omnibus diebus vitæ meæ;
et ut inhabitem in domo Domini,
in longitudinem dierum.

Psalm 22

The Good Shepherd.

" A Psalm of David ". Praise of Jehovah 1° as the Good Shepherd who tends and guides David (℣℣. 1-4); 2° as the bountiful host who treats his friend with generous liberality (℣℣. 5-6). The development of this theme is as consoling as poetical. Cf. Jer. 10^{21}.

1-4. Part first: The divine Shepherd.

1-3ª. With what tender care Jehovah leads and feeds His sheep. — *Regit me.* Heb., is my shepherd ("pascit me"). The God of the theocratic covenant is often spoken of in the O. T. and especially in the Psalms under this tender figure of a shepherd. Cf. Ps. 73^{1}, 76^{21}, 77^{52-70}, etc., 78^{13}, 79^{2f}. Is. 40^{11}, Mich. 7^{14}, etc. — *In loco pascuæ...* (℣. 2). Heb., in pastures of tender grass. — *Collocavit...* Heb., he makes me to lie down. In verses 2 and 3, all the verbs should be in the present tense. — *Aquam refectionis.* Heb., waters of rest. — *Animam... convertit.* Hebraism which means to revive the weary soul, to renew and sustain life. Cf. Ps. 18^{8}.

3ᵇ-4. With what care the good shepherd protects His sheep. — *Semitas justitiæ* : straight paths which

Prime.

Psalm 22

1 The Lord ruleth me, and I shall want nothing.
2 He hath set me in a place of pasture.
He hath brought me to the water of refreshment,
3 He hath restored my soul.
He hath led me on the paths of justice,
for his own name's sake.
4 For though I should walk in the midst of the shadow [of death,
I will fear no evils, for thou art with me.
Thy rod and thy staff : they have comforted me.
5 Thou hast prepared a table before me,
against them that afflict me.
Thou hast anointed my head with oil :
and my chalice which inebriateth *me* how goodly [is it!
6 And thy mercy will follow me
all the days of my life.
And that I may dwell in the house of the Lord,
unto length of days.

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lead to the goal. — *Propter nomen...* i. e. on account of His divine essence, represented by His name, and which is infinite bounty. — *Etsi ambulavero...* (℣. 4). The absolute confidence of the poet in his divine Shepherd is expressed by a wonderful hypothesis. — *In medio umbræ...* Heb., through the valley of the shadow of death (amid deathly gloom). — The words *quoniam tu mecum es* are a sublime expression of confidence and love. — *Virga et baculus*, two names to describe the shepherd's crook. — *Consolata...* Heb., comfort me, give me security.

5-6. Part second; the bountiful host. — The figure is changed but it is meant also to describe the divine favors bestowed on David. — *Adversus eos qui...* God wishes to show publicly how He loves His friend and protects him against his foes. — *Impinguasti...* The anointing of the head with perfumed oil was customary in solemn banquets. Cf. Am. 6^6, Luke 7^{46}, etc. — *Calix meus...* Heb., my cup overflows. A symbol of the prodigality with which God bestows His favors upon His friends; also an image of the eucharistic banquet. — *Et misericordia...* Heb., Surely, goodness and mercy shall follow me all the days of my life; and I will dwell...

Psalm 71, I.

2 Deus, judicium tuum regi da :
et justitiam tuam filio regis :
judicare populum tuum in justitia,
et pauperes tuos in judicio.
3 Suscipiant montes pacem populo :
et colles justitiam.
4 Judicabit pauperes populi,
et salvos faciet filios pauperum :
et humiliabit calumniatorem.
5 Et permanebit cum sole, et ante lunam,
in generatione et generationem.
6 Descendet sicut pluvia in vellus :
et sicut stillicidia stillantia super terram.
7 Orietur in diebus ejus justitia, et abundantia pacis :
donec auferatur luna.
8 Et dominabitur a mari usque ad mare :
et a flumine usque ad terminos orbis terrarum.

Psalm 71, II.

9 Coram illo procident Æthiopes :
et inimici ejus terram lingent.

Psalm 71

Prayer for the King.

" A Psalm of Solomon ". It has been rightly styled " a divine Psalm ". It was evidently written in view of the advent of a king, son of another king. The author expresses hopes and utters prayers fitting the occasion, whilst he desires or foresees a prosperous and brilliant reign. Those prayers and hopes can be referred to two headings : inwardly justice, peace and prosperity; outwardly great but peaceful power. As a result, perfect happiness, especially for the poor and the lowly. — If the king mentioned here is in the first place and directly Solomon, as many serious writers have thought, let us hasten to add that the Psalmist rises far above this prince and his glory and foretells in the clearest manner the reign of the Messias. This is the unanimous opinion of the ancient Synagogue and of the Christian Church. Some features even can apply only to the Messias. (See in particular ℣℣. 5, 7-8, 10, 16-17.)

2-4. The perfect equity of the new king. The poet prays to God that the king may be filled with the spirit of justice and act only under its influence. — The words *regi* and *filio regis* designate the same person. — *Pauperes.* Heb., the afflicted —

Psalm 71, 1.

2 Give to the king thy judgment, O God,
and to the king's son thy justice :
to judge thy people with justice,
and thy poor with judgment.
3 Let the mountains receive peace for the people :
and the hills justice.
4 He shall judge the poor of the people,
and he shall save the children of the poor :
and he shall humble the oppressor.
5 And he shall continue with the sun, and before the moon,
throughout all generations.
6 He shall come down like rain upon the fleece;
and as showers falling gently upon the earth.
7 In his days shall justice spring up, and abundance of peace,
till the moon be taken away.
8 And he shall rule from sea to sea,
and from the river unto the ends of the earth.

Psalm 71, 11.

9 Before him the Ethiopians shall fall down :
and his enemies shall lick the ground.

Montes, colles, i. e. the whole country. Palestine is a hilly country. — *Pacem,* and with it happiness. Such will be, as it were, the crops of the land, under such a perfect king. — *Pauperes..., filios...* (℣. 4). Heb., the afflicted of the people and the children of the needy. — *Calumniatorem.* Heb., the oppressor.

5-7. Everlasting duration and prosperity of this prince's reign. *Permanebit...* Heb., They shall fear Thee (O God) while the sun endureth, and so long as the moon doth shine; i. e. until the end of time. The Psalmist thus foretells that God will be perfectly honored, whilst the new king will reign. — *Descendit.. sicut...* (℣. 6). Heb., like dew upon the grass, as showers, as rain upon the earth. Symbols of abundant prosperity. — *Orietur...* (℣. 7). Heb. In his days shall the righteous flourish and abundance of peace... — *Donec auferatur...* i. e. for ever (as in ℣. 5).

8-11. The reign of the new king will be universal. — *A mari, a flumine :* The Mediterranean sea and the Euphrates which to the Hebrews were the sea and the river par excellence. The other boundaries are undetermined, or rather they extend to the end of the world. — *Coram illo...* The general idea of ℣. 8 is dramatically developed in ℣℣. 9-11. — *Æthiopes.* Heb., The inhabitants of the desert (the independent and

10 Reges Tharsis, et insulæ munera offerent :

reges Arabum et Saba dona adducent.
11 Et adorabunt eum omnes reges terræ :
omnes Gentes servient ei :
12 quia liberabit pauperem a potente :
et pauperem cui non erat adjutor.
13 Parcet pauperi et inopi :
et animas pauperum salvas faciet.
14 Ex usuris et iniquitate redimet animas eorum :
et honorabile nomen eorum coram illo.
15 Et vivet, et dabitur ei de auro Arabiæ,
et adorabunt de ipso semper :
tota die benedicent ei.
16 Et erit firmamentum in terra in summis montium :

superextolletur super Libanum fructus ejus :
et florebunt de civitate sicut fœnum terræ.
17 Sit nomen ejus benedictum in sæcula :
ante solem permanet nomen ejus.
Et benedicentur in ipso omnes tribus terræ :
omnes Gentes magnificabunt eum.
18 Benedictus Dominus, Deus Israel,
qui facit mirabilia solus.
19 Et benedictum nomen majestatis ejus in æternum :
et replebitur majestate ejus omnis terra : fiat, fiat.

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wild nomadic tribes). — *Terram lingent*, in prostrating themselves before the king. — *Tharsis* (℣. 10) : Tartessus, in Southern Spain. — Cf. Ps. 47[1]. — *Insulæ* : The islands and the coastlands of the Mediterranean, especially of the North. — *Saba* : part of Arabia.

12-15. The king's way of dealing with the lowly and the poor. — *Quia...* His glorious elevation is represented as the reward of his kindness towards the poor. — *Pauperem a potente.* Heb. the needy when he crieth. — *Et pauperem cui...* Heb., and the afflicted when he hath no helper. — *Ex usuris et...* (℣. 14). Heb., from oppression and violence. — *Et honorabile...* Heb., Precious shall their blood be in His sight (He will carefully watch over their life). — *Adorabunt...* (℣. 15). Heb., (The poor) will pray for him (the king).

16-17. Extraordinary splendor of

10 The kings of Tharsis and the islands shall offer pres-
[ents :
the kings of the Arabians and of Saba shall bring
11 And all kings of the earth shall adore him : [gifts :
all nations shall serve him.
12 For he shall deliver the poor from the mighty :
and the needy that had no helper.
13 He shall spare the poor and needy :
and he shall save the souls of the poor.
14 He shall redeem their souls from usuries and iniquity :
and their names shall be honourable in his sight.
15 And he shall live, and to him shall be given of the gold
for him they shall always adore : [of Arabia,
they shall bless him all the day.
16 And there shall be a firmament on the earth on the
[tops of mountains,
above Libanus shall the fruit thereof be exalted :
and *they* of the city shall flourish like the grass of the
17 Let his name be blessed for evermore : [earth.
his name continueth before the sun.
And in him shall all the tribes of the earth be blessed :
all nations shall magnify him.
18 Blessed be the Lord, the God of Israel,
who alone doth wonderful things.
19 And blessed be the name of his majesty for ever :
and the whole earth shall be filled with his majesty.
[So be it. So be it.

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the reign of this great prince. — *Et erit...* (℣. 16). Prediction referring to the country governed by him. *Firmamentum*, i. e. firmamentum panis; Cf. Ps. 104^{16}. Heb., abundance of corn. — *Superextolletur...* very expressive hyperbolical phrase. Heb. The fruit thereof shall rustle like Lebanon, i. e. like the cedars of Lebanon. — *Et florebunt...* This is said in general of the subjects of the new king, to show their large number. — The phrase *de civitate* is collective : out of the cities. — *Sit nomen...* ℣. 17^{a}. Prayer for the young king. Heb., His name shall endure for ever. — *Ante solem.* As above (℣. 5). — *Et benedicentur...* A promise which had been made also in favor of Abraham. Cf. Gen. $12^{3\,\text{et}}$, etc.

18-19. Doxology of the second book of Psalms. (Ps. 41-71). It is more explicit than the one ending the first book (Ps. 40^{14}, see p. 206).

Terce.

Psalm 72, I.

1 Quam bonus Israel Deus,
his qui recto sunt corde!
2 Mei autem pene moti sunt pedes:
pene effusi sunt gressus mei;
3 quia zelavi super iniquos,
pacem peccatorum videns.
4 Quia non est respectus morti eorum:
et firmamentum in plaga eorum.
5 In labore hominum non sunt,
et cum hominibus non flagellabuntur:
6 ideo tenuit eos superbia,
operti sunt iniquitate et impietate sua.

7 Prodiit quasi ex adipe iniquitas eorum:
transierunt in affectum cordis.
8 Cogitaverunt et locuti sunt nequitiam:
iniquitatem in excelso locuti sunt.
9 Posuerunt in cælum os suum:
et lingua eorum transivit in terra.

PSALM 72

The prosperity of the wicked not to be envied.

"A Psalm of Asaph". It is didactic as are most of the Asaphite Psalms. In this Psalm the problem is that treated in Ps. 36 (p. 170) and 48 (p. 237): How to reconcile the prosperity of the wicked with the justice and lovingkindness of God? Asaph deals with it in a more subjective manner, describing his own views, and even his former errors, in order better to justify God's Providence. His solution is not less complete than that of Ps. 48 as regards the consolation brought to th just amidst the trials of this life by the prospect of eternal bliss. His conclusion is even holier and sweeter because he makes more of the divine love which helps him to stand all trials joyfully.

1-14. First part: doubts and temptations rising in the poet's soul at the sight of the prosperity of the wicked.

1-3. Prelude: humble confession. — *Quam bonus...* A cry from the heart. God is lovingkindness toward Israel and toward the just (*qui recto...*; Heb., to such as are of a clean heart). And still, the Psalmist had almost lost his faith in

Terce.

Psalm 72, 1.

1 How good is God to Israel,
to them that are of a right heart!
2 But my feet were almost moved;
my steps had well nigh slipped.
3 Because I had a zeal on occasion of the wicked,
seeing the prosperity of sinners.
4 For there is no regard to their death,
nor *is there* strength in their stripes.
5 They are not in the labour of men:
neither shall they be scourged like *other* men.
6 Therefore pride hath held them fast:
they are covered with their iniquity and their wick-
[edness.
7 Their iniquity hath come forth, as it were from fatness:
they have passed into the affection of the heart.
8 They have thought and spoken wickedness:
they have spoken iniquity on high.
9 They have set their mouth against heaven:
and their tongue hath passed through the earth.

God's Providence, when seeing the prosperity (*pacem*) of the wicked. The metaphors *pene moti... effusi.* describe a violent temptation.

4-6. Description of the prosperity of the wicked. — *Non est respectus...* Heb., They have no torments until death (they live happy, up to the end). — *Et firmamentum...* Heb. their body is heavy with fat (sound and stalwart). — *In labore...* (℣. 5). They seem to be exempt from the many troubles which fall on other men. — *Ideo...* (℣. 6): on account of the exception which God seems to make in their favor. — *Tenuit... operti...* Heb., Pride is as a chain about their neck; violence covereth them as a garment. Very expressive language.

7-9. More vivid description of the same object. — *Quasi ex adipe...* i. e. from their sensual and corrupt heart. Heb., Their eyes stand out with fatness. — *Transierunt...* Heb., the imaginations of their heart overflow (are manifested through evil acts). — *Cogitavèrunt...* (℣. 8). Heb., They scoff and speak wickedly of oppression. — *In excelso.* Rather: from on high, haughtily. — *Posuerunt...* (℣. 9): by their blasphemies. — *Et lingua...* Heb., their tongue walketh through the earth. They censure their fellow men after having blasphemed God.

Psalm 72, II.

10 Ideo convertetur populus meus hic :
et dies pleni invenientur in eis.
11 Et dixerunt : Quomodo scit Deus,
et si est scientia in excelso?
12 Ecce ipsi peccatores, et abundantes in sæculo,
obtinuerunt divitias.
13 Et dixi : Ergo sine causa justificavi cor meum,
et lavi inter innocentes manus meas :
14 et fui flagellatus tota die,
et castigatio mea in matutinis.
15 Si dicebam : Narrabo sic :
ecce nationem filiorum tuorum reprobavi.
16 Existimabam ut cognoscerem hoc,
labor est ante me :
17 donec intrem in sanctuarium Dei :
et intelligam in novissimis eorum.

Psalm 72, III.

18 Verumtamen propter dolos posuisti eis :
dejecisti eos dum allevarentur.
19 Quomodo facti sunt in desolationem,
subito defecerunt :
perierunt propter iniquitatem suam.
20 Velut somnium surgentium, Domine.

10-12. Disastrous consequences of their bad example for a certain number of just. — *Populus meus.* The poet's people, the good and holy Israelites. Heb., His (God's) people. — *Hic,* hither, to the pernicious ways of the wicked, seduced by their prosperity and their godlessness. — *Dies pleni...,* a long and happy life. Heb., Waters of fulness are drained by them (the people), a metaphor for the enjoyment of criminal pleasure. — *Et dixerunt.* ℣℣. 11-12, short speech of those deluded by the prosperity of the wicked; they try to justify their own conduct. — *Quomodo scit...?* They deny the intervention practical at least) of God in human affairs... — *Si* is an interrogation. Hebraism. — *Ecce ipsi...* (℣. 12). A proof that God acts as if He were indifferent to what happens on earth.

13-14. The prosperity of the wicked is for the just a temptation to discouragement — *Ergo...* In vain had the psalmist kept his heart pure (*justificavi...*), since God seemed not to pay any attention to him, and on the contrary, to favor the wicked. — *Lavi...* figure which expresses holiness of life. Heb., I washed my hands in innocency. — *Fui flagellatus...* His trials were unceasing, beginning in the morning and last-

Psalm 72, II.

10 Therefore will my people return here
and full days shall be found in them.
11 And they said : How doth God know?
and is there knowledge in the most High?
12 Behold these are sinners; and *yet* abounding in the
they have obtained riches. [world.
13 And I said : Then have I in vain justified my heart,
and washed my hands among the innocent.
14 And I have been scourged all the day;
and my chastisement hath been in the mornings.
15 If I said : I will speak thus :
behold I should condemn the generation of thy
16 I studied that I might know this thing, [children.
it is a labor in my sight.
17 Until I go into the sanctuary of God :
and understand concerning their last ends.

Psalm 72, III.

18 But indeed for deceits thou hast put it to them :
when they were lifted up thou hast cast them down.
19 How are they brought to desolation,
they have suddenly ceased to be :
they have perished by reason of their iniquity.
20 As the dream of them that awake, O Lord,

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ing the whole day.

15-28. Second part : Solution of the problem, or explanation for the wicked, and consolation for the just.

15-17. This solution must have been revealed by God. — *Si dicebam.* In the midst of his doubts, he sometimes said : I will publish these facts. But a salutary thought prevented him ; in so doing,he would have practically denied, betrayed (as the Heb. reads) the generation of God's children. — *Existimabam...* (℣. 16). Heb., When I kept thinking how to understand this (the knotty problem) the difficulty was great in my eyes. — *Donec...* (℣. 17). The only means he had to settle the difficulty was to seek of God light and consequently peace. — *In novissimis...* the last day, the supreme destiny of sinners. Their temporal happiness in fact is nothing, if they are to be damned for ever.

18-20. God has in store punishment for the wicked. — *Verumtamen...* Heb., Surely, in slippery places Thou didst set them, Thou didst cast them down into ruin. — Their happiness then is uncertain, and their fall frequently sudden : *subuo...* (℣. 19). — *Velut somnium...* (℣. 20). Striking simile, to impress the idea more deeply. — *In civitate..* Heb.,

in civitate tua imaginem ipsorum ad nihilum rediges.
21 Quia inflammatum est cor meum,
et renes mei commutati sunt :
22 et ego ad nihilum redactus sum, et nescivi.
23 Ut jumentum factus sum apud te :
et ego semper tecum.
24 Tenuisti manum dexteram meam :
et in voluntate tua deduxisti me,
et cum gloria suscepisti me.
25 Quid enim mihi est in cælo?
et a te quid volui super terram?
26 Defecit caro mea et cor meum :
Deus cordis mei, et pars mea Deus in æternum.

27 Quia ecce, qui elongant se a te peribunt :
perdidisti omnes qui fornicantur abs te.
28 Mihi autem adhærere Deo bonum est :
ponere in Domino Deo spem meam :
ut annuntiem omnes prædicationes tuas,
in portis filiæ Sion.

Sext.

Psalm 73, i.

1 Ut quid, Deus, repulisti in finem :

(Lord) when Thou arousest Thyself Thou shalt despise their image. God awakes when after having been patient with the sinners, he suddenly decides to punish them.

21-23ª The just who can be really upset by the prosperity of the wicked shows irrational stupidity. The Psalmist confesses and vigorously repudiates the folly of his former judgments. — *Inflammatum est...* with indignation at the sight of the prosperity of the wicked. Heb., when my heart grew sour. — *Et renes...* Heb., and I was pricked in my reins. — *Ad nihilum...* intellectually annihilated. Heb., I was stupid and ignorant (*nescivi*). The comparison *ut jumentum...* (℣. 23ª) strenghtens the idea.

23ᵇ-26. The just so intimately united with God must be satisfied with their true and abiding happiness. — *Et ego...* In the Heb., these words open a new sentence : But as for me. Contrast with the fate of the wicked. — *Tenuisti...* Admirable development (24-25) of the statement : I am continually with Thee. — According to the Heb., the verbs *deduxisti* and *suscepisti* ought to be translated by the future : With Thy counsel (*in voluntate tua*)... Thou shalt guide me, and afterwards receive me to glory. — *Quid enim...* (℣. 25). Happy with such destiny, the poet can have but one desire, either on earth or in heaven : to possess God by love more and more. Heb., Whom have I in heaven but

so in thy city thou shalt bring their image to nothing.
21 For my heart hath been inflamed,
and my reins have been changed.
22 And I am brought to nothing, and I knew not.
23 I am become as a beast before thee :
and I *am* always with thee.
24 Thou hast held me by my right hand :
and by thy will thou hast conducted me,
and with glory thou hast received me.
25 For what have I in heaven?
and besides thee what do I desire upon earth?
26 *For thee* my flesh and my heart hath fainted away
thou art the God of my heart, and the God that is [my portion for ever.
27 For behold they that go far from thee shall perish :
thou hast destroyed all them that are disloyal to thee.
28 But it is good for me to stick close to my God :
to put my hope in the Lord God.
That I may declare all thy praises,
in the gates of the daughter of Sion.

Sext.

Psalm 73, 1.

1 O God, why hast thou cast us off unto the end,

Thee? And there is none upon earth that I desire beside Thee. — *Defecit*... (℣. 26). It does not matter if his outward being is consumed by death; God will be his for ever; and this certainty fills him with happiness. — *Deus cordis*... Heb., the rock of my heart.

27-28. Desertion of God can feed only to ruin; union with Him brings true happiness. — *Quia ecce*... The Psalmist sums up in few words the lessons contained in this poem. — *Qui fornicantur*... The union of the soul with Jehovah is often represented in the Bible under the figure of a mystical marriage; the separation resulting from sin is spoken of as fornication and adultery. — *Adhæ rere* (℣. 28). Heb., to draw near to God.— *Ponere... spem*... Heb., I make my refuge... — *Predicationes*... Heb., Thy works (Thy favors). — The phrase *in portis* (the most public place)... is wanting in the Heb.

Psalm 73

Prayer to God during a national calamity.

" A didactic Psalm of Asaph ", or rather of a member of his family, for this Psalm seems to have been written immediately after the destruction of Jerusalem by the Chaldeans, when everything in the Jewish theocracy was ruined and destroyed, even the temple and the worship of Jehovah (℣℣. 3-11). Cf. 4 Kings 24;

iratus est furor tuus super oves pascuæ tuæ?
2 Memor esto congregationis tuæ,
quam possedisti ab initio.
Redemisti virgam hæreditatis tuæ :
mons Sion, in quo habitasti in eo.
3 Leva manus tuas in superbias eorum in finem :
quanta malignatus est inimicus in sancto!

4 Et gloriati sunt qui oderunt te in medio solemnitatis [tuæ.
Posuerunt signa sua, signa :
5 et non cognoverunt sicut in exitu super summum.
Quasi in silva lignorum securibus
6 exciderunt januas ejus in idipsum :
in securi et ascia dejecerunt eam.
7 Incenderunt igni sanctuarium tuum :
in terra polluerunt tabernaculum nominis tui.
8 Dixerunt in corde suo cognatio eorum simul :

Quiescere faciamus omnes dies festos Dei a terra.

9 Signa nostra non vidimus,
jam non est propheta :
et nos non cognoscet amplius.

PSALM 73, II.

10 Usquequo, Deus, improperabit inimicus :
irritat adversarius nomen tuum in finem?

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2 Par. 36; Jer. 52. A touching description of this terrible disaster, and a pressing appeal to the heart of the God of Israel.

1-2. Prelude : May God deign not to abandon for ever His unfortunate people! — *Ut quid...?* A loving complaint and a question the more natural that God seemed to have rejected for ever (*in finem*) His people of predilection (*oves pascuæ...*) — *Memor esto...* (℣. 2). Prayer follows upon the complaint, and briefly mentions the grounds for divine compassion : *possedisti... redemisti* (Heb., the rod of Thy inheritance, instead of *virgam...*) and *habitasti...*

3-9. First part : a picture of the dreadful calamities which the people of God had to suffer. — *Leva manus...* to humble the pride of the conquerors. Heb., Lift up Thy feet unto the perpetual ruins, i. e., come to Jerusalem which seems destroyed for ever. — *Quanta...* Heb., The enemy has destroyed all in the sanctuary; the adversaries have roared in the midst of Thy meeting-place (thus disturbing the sacred worship). — *Non cognoverunt...* (℣. 5). The Vulg. is obscure Heb., (The enemy) seems as a man that lifts an ax upon a

[1] why is thy wrath enkindled against the sheep of thy
[2] Remember thy congregation, [pasture?
which thou hast possessed from the beginning.
The sceptre of thy inheritance *which* thou hast redeemed :
mount Sion in which thou hast dwelt. [deemed :
[3] Lift up thy hands against their pride unto the end :
see what things the enemy hath done wickedly in the
[sanctuary !
[4] And they that hate thee have made their boasts :
in the midst of thy solemnity.
They have set up their ensigns for signs :
[5] And they knew not, both in the going out, *and* on the
As with axes in a wood of trees. [highest top.
[6] They have cut down at once the gates thereof :
with axe and hatchet they have brought it down.
[7] They have set fire to thy sanctuary :
they have defiled the dwelling place of thy name on
[the earth.
[8] They said in their heart, the *whole* kindred of them
[together :
Let us abolish all the festival days of God from the
[9] Our signs we have not seen, [land.
there is now no prophet :
and he will know us no more.

PSALM 73, II.

[10] How long, O God, shall the enemy reproach :
is the adversary to provoke thy name for ever?

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thicket of trees. The punctuation as well as the meaning differ considerably. — *Exciderunt...* (℣. 6). Heb., They have battered down the carved work (of the temple) with hatchet and hammer. — *Incenderunt...* (℣. 7), as it is narrated 4 Kings 25[9], 2 Par. 36[19] and Jer. 52[13]. — *Tabernaculum* ("tent" in a broad sense)..., the temple dedicated to the divine name, i. e. to God. — *Dixerunt... cognatio...* (℣. 8). Heb., They said in their heart, let us crush them altogether. — *Quiescere...* Heb., They burned up all the meeting places of God in the land. — *Signa nostra...* (℣. 9). The Chaldean colors had replaced everywhere those of Israel (℣. 4). — *Jam non est...* Another terrible misfortune for the people of God. Cf. Lam. 2[9] where Jeremias mentions the same fact. — *Nos non...* Heb. Neither is there among us any that knoweth how long (this calamity will last).

10-17. Second part : Israel's glorious past. The Psalmist reminds God, in order to rouse His pity, of the striking prodigies by which He had formerly saved His people. — *Usquequo...* Bold and familiar entreaty. — *Irritat,* Heb., despise, —

11 Ut quid avertis manum tuam,
et dexteram tuam, de medio sinu tuo in finem?
12 Deus autem, Rex noster ante sæcula :
operatus est salutem in medio terræ.
13 Tu confirmasti in virtute tua mare :
contribulasti capita draconum in aquis.
14 Tu confregisti capita draconis :
dedisti eum escam populis Æthiopum.

15 Tu dirupisti fontes et torrentes :
tu siccasti fluvios Ethan.
16 Tuus est dies, et tua est nox :
tu fabricatus es auroram et solem.
17 Tu fecisti omnes terminos terræ :
æstatem et ver tu plasmasti ea.

PSALM 73, III.

18 Memor esto hujus, inimicus improperavit Domino :
et populus insipiens incitavit nomen tuum.
19 Ne tradas bestiis animas confitentes tibi,
et animas pauperum tuorum ne obliviscaris in finem.
20 Respice in testamentum tuum :
quia repleti sunt, qui obscurati sunt terræ domibus
[iniquitatum.
21 Ne avertatur humilis factus confusus :
pauper et inops laudabunt nomen tuum.
22 Exsurge, Deus, judica causam tuam :
memor esto improperiorum tuorum,
eorum quæ ab insipiente sunt tota die.
23 Ne obliviscaris voces inimicorum tuorum :
superbia eorum, qui te oderunt, ascendit semper.

Avertis... (℣. 11). Heb., Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom; consume! God's right hand which had ceased to protect the Hebrews is represented as thrust idly into the folds which the ample oriental garments made on the breast (Cf. Prov. 19[24]): the Psalmist beseeches the Lord to use it in order to destroy Israel's enemies. — *Deus autem*... (℣. 12). Grounds for hope, taken from the intimate and ancient relations of Jehovah with His people (*rex ante*...), as well as from the mighty deeds by which He had saved it (*operatus*). — *Tu confirmasti*... ℣℣. 13-15 : Some of those mighty deeds connected with the Exodus from Egypt. — *Mare*, the Red Sea of which God had uplifted the waters like a wall. (Heb. Thou didst divide). — *Draconum* (Heb., the sea monsters) and *draconis* (Heb., leviathan, the crocodile) are symbolical of Egypt. Cf. Is. 27[1], etc. — *Popu-*

11 Why dost thou turn away thy hand,
and thy right hand out of the midst of thy bosom
12 But God is our king before ages : [for ever?
he hath wrought salvation in the midst of the earth.
13 Thou by thy strength didst make the sea firm :
thou didst crush the heads of the dragons in the wa-
14 Thou hast broken the heads of the dragon : [ters.
thou hast given him to be meat for the peoples of
[the Ethiopians.
15 Thou hast broken up the fountains and the torrents :
thou hast dried up the Ethan rivers.
16 Thine is the day, and thine is the night :
thou hast made the morning light and the sun.
17 Thou hast made all the borders of the earth :
the summer and the spring were formed by thee.

PSALM 73, III.

18 Remember this, the enemy hath reproached the Lord :
and a foolish people hath provoked thy name.
19 Deliver not up to beasts the souls that confess to thee :
and forget not to the end the souls of thy poor.
20 Have regard to thy covenant :
for they that are the obscure of the earth have been
[filled with dwellings of inquity.
21 Let not the humble be turned away with confusion :
the poor and needy shall praise thy name.
22 Arise, O God, judge thy own cause :
remember thy reproaches
with which the foolish man hath reproached thee all
23 Forget not the voices of thy enemies : [the day.
the pride of them that hate thee ascendeth continually.

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lis Æthiopum. Heb., those who inhabit the wilderness, i. e. most likely, the wild beasts of the desert. — *Dirupisti...* (ŷ. 15), twice by cleaving the rock so that streams of cooling water would flow. Cf. Ex. 17[6]; Numb. 20[8], Ps. 77[15]. — *Siccasti...* Heb., perennial rivers. — An allusion to the Jordan dried up to let Israel pass. Jos. 3[14ff]. — *Tuus est...* ŷŷ. 16-17, the Psalmist, passing from the particular to the general, describes some of the manifestations of the divine power in the physical world. — *Æstatem et...* Heb., summer and winter.

18-23. Third part : earnest prayer that Jehovah may come to the help of the Israelites and avenge them.

18-20. Israel is the people of the Covenant. — *Memor esto...* as in ŷ. 2. — *Populus insipiens :* the Chaldeans designated also by the word *bestiis* (Heb., wild beast). — *Animas confitentes...* Heb., the soul of the turtledove, i. e. Israel represented

None.

Psalm 74

2 Confitebimur tibi, Deus : confitebimur,
et invocabimus nomen tuum;
narrabimus mirabilia tua :
3 cum accepero tempus,
ego justitias judicabo.
4 Liquefacta est terra et omnes qui habitant in ea :
ego confirmavi columnas ejus.
5 Dixi iniquis : Nolite inique agere
et delinquentibus : Nolite exaltare cornu :
6 nolite extollere in altum cornu vestrum :
nolite loqui adversus Deum iniquitatem.
7 Quia neque ab Oriente, neque ab Occidente,
neque a desertis montibus :
8 quoniam Deus judex est.
Hunc humiliat, et hunc exaltat :
9 quia calix in manu Domini
vini meri plenus misto.
Et inclinavit ex hoc in hoc :
verumtamen fæx ejus non est exinanita :
bibent omnes peccatores terræ.
10 Ego autem annuntiabo in sæculum :
cantabo Deo Jacob.

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also by the word *pauperum* (Heb., of thy afflicted ones). — *Respice...* (℣. 20). Very significant appeal to the God of the Covenant. — *Quia repleti...* An allusion to the brigandage that Chaldeans and other tribes as well were exercising then in Palestine, a hilly country where hiding-places were in great number.

21-23. Final and more entreating appeal. — *Laudabunt...* Vow of thanksgiving. — *Causam tuam.* The cause of Israel was that of God Himself, in virtue of their covenant. — *Superbia...* Their pride ascended to Heaven, challenging Him to punish it. The Psalmist abruptly concludes here.

Psalm 74

God will judge the wicked.

" A Psalm of Asaph, a canticle. " This sacred song was composed at a time, when the people of God had just been threatened by wicked and powerful enemies (℣℣. 5-6); perhaps, as it has been inferred from the words " against the Assyrians ", added to the title in some ancient Mss. of the LXX, after king Ezechias had received from Isaias the divine answer which announced him that he had nothing to fear from Sennacherib's armies. Cf. Is. $37^{33ff.}$

2. Prelude : praise to the Lord on account of the recent manifestations

None.

Psalm 74

2 We will praise thee, O God :
we will praise, and we will call upon thy name.
We will relate thy wondrous works :
3 when I shall take a time,
I will judge justices.
4 The earth is melted, and all that dwell therein :
I have established the pillars thereof.
5 I said to the wicked, Do not act wickedly :
and to the sinners, Lift not up the horn.
6 Lift not up your horn on high :
speak not iniquity against God.
7 For neither from the east, nor from the west,
nor from the desert hills, *shall help come :*
8 for God is the judge.
One he putteth down, and another he lifteth up :
9 for in the hand of the Lord there is a cup
of strong wine full of mixture.
And he hath poured it out from this to that :
but the dregs thereof are not emptied :
all the sinners of the earth shall drink.
10 But I will declare for ever :
I will sing to the God of Jacob.

---

of His power among His people. — *Narrabimus...* Heb., men tell.

3-4. God Himself announces how near are His terrible judgments against the wicked. — *Tempus :* the time foreordained by His divine wisdom. — *Justitias...* Hebraism which means, I will judge uprightly. — *Liquefacta...* (℣. 4). The effect produced by the announcement of God's judgments. But the earth will withstand that, for the Creator has established it on solid bases.

5-10. The Psalmist addresses Israel's enemies, giving them a strong warning.

5-6. They should cease their presumptuous boasting. — *Iniquis.* Heb., to the arrogant (the proud oppressors). — *Cornu,* emblem of defiant strength. — *Loqui adversus...* Heb., Speak not insolently with a haughty neck.

7-8. To God alone belongs the government of the world. — *Quia...* The pride of the wicked is to no purpose; they will not receive help from any one. — *A desertis...* Heb., Nor yet from the wilderness of mountains; i. e. Arabia Petræa and Idumæa, in the South and South-east of Palestine. — *Deus judex...* (℣. 8). Judge and supreme king, judiciary authority being one of the main attributes of kingship. God then will not allow His people to be insulted. — *Hunc... et hunc...* Instances of His omnipotence.

11 Et omnia cornua peccatorum confringam :
et exaltabuntur cornua justi.

Psalm 75, i.

2 Notus in Judæa Deus :
in Israel magnum nomen ejus.
3 Et factus est in pace locus ejus :
et habitatio ejus in Sion.
4 Ibi confregit potentias arcuum,
scutum, gladium, et bellum.
5 Illuminans tu mirabiliter a montibus æternis :
6 turbati sunt omnes insipientes corde.
Dormierunt somnum suum :
et nihil invenerunt omnes viri divitiarum in manibus
7 Ab increpatione tua, Deus Jacob, [suis.
dormitaverunt qui ascenderunt equos.

Psalm 75, ii.

8 Tu terribilis es, et quis resistet tibi?
ex tunc ira tua.
9 De cælo auditum fecisti judicium :
terra tremuit, et quievit.
10 Cum exsurgeret in judicium Deus,
ut salvos faceret omnes mansuetos terræ.
11 Quoniam cogitatio hominis confitebitur tibi :
et reliquiæ cogitationis diem festum agent tibi.

9-10. God will soon make use of His supreme power against the wicked. — *Calix*, the cup which symbolizes God's judgment. Cf. Ps. 59[5]. — *Vini . meri*. Heb., the wine is fermenting (in the cup). — *Misto* : a mixture of spices to make the wine more intoxicating. Cf. Hab., 2[15-16]. — *Ex hoc in*... to have each one drink his share. — *Verumtamen*... The bitterest part of the liquid remains at the bottom; the wicked will have to drink it to the last drop. — *Ego autem*...(℣. 10). The Psalmist's vow of praise.

11. Another word of God to confirm the predictions of the sacred poet.

PSALM 75

Thanksgiving after a great triumph.

" A Psalm canticle of Asaph. " The LXX and the Vulgate add : against the Assyrian (or Assyrians). The occasion is then the same as for Ps. 74. The latter foretold the deliverance of Juda; this describes it as already accomplished and thanks for it the divine Deliverer.

2-4. First stanza. Theme and introduction : God did again glorif,

11 'And I will break all the horns of sinners :
but the horns of the just shall be exalted.

Psalm 75, i.

2 In Judea God is known :
his name is great in Israel.
3 And his place is in peace :
and his abode in Sion :
4 There hath he broken the powers of bows,
the shield, the sword, and the battle.
5 Thou enlightenest wonderfully from the everlasting
6 All the foolish of heart were troubled. [hills.
They have slept their sleep;
and all the men of riches have found nothing in their
7 At thy rebuke, O God of Jacob, [hands.
they have all slumbered that mounted on horseback.

Psalm 75, ii.

8 Thou art terrible, and who shall resist thee?
from that time thy wrath.
9 Thou hast caused judgment to be heard from heaven :
the earth trembled and was still,
10 When God arose in judgment,
to save all the meek of the earth.
11 For the thought of man shall give praise to thee :
and the remainders of the thought shall keep holiday
[to thee.

His name in Jerusalem. — *Notus* is prefixed in an emphatic manner; He is indeed very well known through the manifestations both recent and ancient of His power. — *Et factus est...* Heb., His tent is in Salem (abbreviation for Jerusalem) and His habitation in Sion. — *Ibi confregit...* (℣. 4), through the destruction of the enemy's army. — *Potentias* ...Heb., the lightnings of the bow (the swift arrows).

5-7. Second stanza : short and poetical description of the ruin of the Assyrians. — *Illuminans...* God enlightens the land with the rays of His glory, when He comes down from Heaven to manifest Himself to men. Heb., Thou art glorious, majestic, from the mountains of prey. That means that Jehovah had issued forth glorious and terrible against the Assyrians from the hill of Sion where the spoils had been divided afterwards. — *Turbati...* (℣. 6). The defeat. Heb., The stouthe arted have been spoiled. — The words *insipientes* and *viri divitiarum* designate the conquered besiegers. — *Nihil invenerunt...* Heb., and none of these

12 Vovete, et reddite Domino Deo vestro :
omnes, qui in circuitu ejus affertis munera.
13 Terribili et ei qui aufert spiritum principum,
terribili apud reges terræ.

Vespers.

Psalm 132

1 Ecce quam bonum, et quam jucundum
habitare fratres in unum :
2 sicut unguentum in capite,
quod descendit in barbam, barbam Aaron,
quod descendit in oram vestimenti ejus :
3 sicut ros Hermon.
qui descendit in montem Sion.
4 Quoniam illic mandavit Dominus benedictionem,
et vitam usque in sæculum.

Psalm 135, I.

1 Confitemini Domino, quoniam bonus :
quoniam in æternum misericordia ejus.
2 Confitemini Deo deorum :
quoniam in æternum misericordia ejus.
3 Confitemini Domino dominorum :

---

men of might have found their hands (to defend themselves). Allusion to the miraculous manner in which they were annihilated. — *Omnes qui...* (℣. 7). Heb., chariots and horses.

8-10. Third stanza : Jehovah's anger is dreadful and irresistible when he rises to defend His friends and punish His enemies. — *Ex tunc...* Heb., (Who may stand in Thy sight) when once Thou art angry ? — *Mansuetos* (℣. 10). Heb., the afflicted, designating Israel.

11-13. Fourth stanza : the poet invites the Israelites to praise their deliverer. — *Cogitatio...* The Heb. has another meaning rather obscure : The wrath of man praiseth Thee; the residue of Thy wrath (i. e. all Thy wrath) Thou girdeth upon Thee The meaning seems to be that the very wrath of God's enemies turns to His glory, since it makes God indignant and causes Him to attack and destroy them. — *Vovete...* (℣. 12). Exhortation to thanksgiving through rich sacrifices.

Psalm 132

The blessing of brotherly concord.

" A gradual Psalm (the fourteenth) of David. " The Psalmist celebrates, with distinctly oriental images, the happiness it is for brethren to dwell together in unity, referring to the gathering of Israelites from all parts of the country at Jerusalem,

12 Now ye, and pay to the Lord your God :
all you that are round about him bring presents.
To him that is terrible, 13 even to him
who taketh away the spirit of princes,
to the terrible with the kings of the earth.

Vespers.

Psalm 132

1 Behold how good and how pleasant it is
for brethren to dwell together in unity :
2 Like the precious ointment on the head,
that ran down upon the beard, the beard of Aaron,
Which ran down to the skirt of his garment :
3 as the dew of Hermon,
which descendeth upon mount Sion.
4 For there the Lord hath commanded blessing,
and life for evermore.

Psalm 135, I.

1 Praise the Lord, for he is good :
for his mercy endureth for ever.
2 Praise ye the God of gods :
for his mercy endureth for ever.
3 Praise ye the Lord of lords :

---

the place of the Sanctuary, on the three great feasts.

1. The theme of the canticle. — *Fratres.* When there is a brotherhood of blood, country, interests, religion, such as was the case with the Israelites, it is good and pleasant (*jucundum*) to gather together.

2-3. Two comparisons to develop the theme. — *Unguentum...* (Heb. adds, goodly) : the precious mixture of olive oil and spices used for the consecration of Hebrew priests. Cf. Ex. 30^{22-25}. According to Lev. 8^{12-30}, Moses " poured the anointing oil upon Aaron's head, and anointed him to sanctify him. " This oil profusely poured out flowed down upon the beard of the high-priest, and down to the hem of his garments. So does fraternal charity bring together inwardly as well as outwardly, the most opposite things. — *Sicut ros...* (℣. 3). Mount Hermon is in the north of Palestine, far away from Sion; but when, after several days of burning heat, an abundant dew falls on Mount Hermon, the effect of it is felt even in Jerusalem, at least through a sudden drop of temperature. Fraternal charity connects as does this dew, those most apart by distance. — *Quoniam illic...*, in Sion, where God constantly bestows His favours.

Psalm 135

Thanksgiving to God for His countless benefits.

On account of the refrain (" for

quoniam in æternum misericordia ejus.
4 Qui facit mirabilia magna solus :
quoniam in æternum misericordia ejus.
5 Qui fecit cælos in intellectu :
quoniam in æternum misericordia ejus.
6 Qui firmavit terram super aquas :
quoniam in æternum misericordia ejus.
7 Qui fecit luminaria magna :
quoniam in æternum misericordia ejus.
8 Solem in potestatem diei :
quoniam in æternum misericordia ejus.
9 Lunam et stellas in potestatem noctis :
quoniam in æternum misericordia ejus.

PSALM 135, II.

10 Qui percussit Ægyptum cum primogenitis eorum :
quoniam in æternum misericordia ejus.
11 Qui eduxit Israel de medio eorum :
quoniam in æternum misericordia ejus.
12 In manu potenti et brachio excelso :
quoniam in æternum misericordia ejus.
13 Qui divisit mare Rubrum in divisiones :
quoniam in æternum misericordia ejus.
14 Et eduxit Israel per medium ejus :
quoniam in æternum misericordia ejus.
15 Et excussit Pharaonem, et virtutem ejus in mari Ru- quoniam in æternum misericordia ejus. [bro :
16 Qui traduxit populum suum per desertum :
quoniam in æternum misericordia ejus.
17 Qui percussit reges magnos :
quoniam in æternum misericordia ejus.
18 Et occidit reges fortes :
quoniam in æternum misericordia ejus.
19 Sehon, regem Amorrhæorum :
quoniam in æternum misericordia ejus.

His mercy endureth for ever"), which forms the second half of each verse, the Jews called this Psalm the Great Hallel or the great praise. It contains an urgent call to praise the Lord for His lovingkindness to the Jewish nation. Most likely it was composed only after the exile.

1-3. Prelude : A call to celebrate the God of Israel. — *Misericordia* must be understood, according to the Heb., in the broad sense of lovingkindness.

4-9. First ground of praising God :

for his mercy endureth for ever.
4 Who alone doth great wonders :
for his mercy endureth for ever.
5 Who made the heavens in understanding :
for his mercy endureth for ever.
6 Who established the earth above the waters :
for his mercy endureth for ever.
7 Who made the great lights :
for his mercy endureth for ever.
8 The sun to rule the day :
for his mercy endureth for ever.
9 The moon and the stars to rule the night :
for his mercy endureth for ever.

PSALM 135, II.

10 Who smote Egypt with their first born :
for his mercy endureth for ever.
11 Who brought out Israel from among them :
for his mercy endureth for ever
12 With a mighty hand and with a stretched out arm :
for his mercy endureth for ever.
13 Who divided the Red Sea into parts :
for his mercy endureth for ever.
14 And brought out Israel through the midst thereof :
for his mercy endureth for ever.
15 And overthrew Pharao, and his host in the Red Sea :
for his mercy endureth for ever.
16 Who led his people through the desert :
for his mercy endureth for ever.
17 Who smote great kings :
for his mercy endureth for ever.
18 And slew strong kings :
for his mercy endureth for over.
19 Sehon, king of the Amorrhites :
for his mercy endureth for ever.

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the wonders of creation. — The ℣. 4, *qui facit mirabilia...* serves as an introduction and theme to the following glorious enumeration (℣℣. 5-25). — *Firmavit...* (℣. 6). Heb., He spread forth the earth upon the waters. Cf. Ps. 23², Is. 42⁵, 44², etc. — *Luminaria...* (℣. 7). i. e. the sun and the moon, mentioned separately afterwards (℣℣. 8-9). Cf. Gen., 14-16.

10-25. Second ground : the benefits God bestowed upon His people.

10-15. Israel delivered from the

20 Et Og, regem Basan :
quoniam in æternum misericordia ejus.
21 Et dedit terram eorum hæreditatem :
quoniam in æternum misericordia ejus.
22 Hæreditatem Israel, servo suo :
quoniam in æternum misericordia ejus.
23 Quia in humilitate nostra memor fuit nostri :
quoniam in æternum misericordia ejus.
24 Et redemit nos ab inimicis nostris :
quoniam in æternum misericordia ejus.
25 Qui dat escam omni carni :
quoniam in æternum misericordia ejus.
26 Confitemini Deo cæli :
quoniam in æternum misericordia ejus.
Confitemini Domino dominorum :
quoniam in æternum misericordia ejus.

Psalm 136

1 Super flumina Babylonis, illic sedimus et flevimus :
cum recordaremur Sion.
2 In salicibus in medio ejus,
suspendimus organa nostra.
3 Quia illic interrogaverunt nos, qui captivos duxerunt [nos,
verba cantionum :
et qui abduxerunt nos :
Hymnum cantate nobis de canticis Sion.
4 Quomodo cantabimus canticum Domini
in terra aliena?

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yoke of the Egyptians. — *Divisit... in...* (℣. 13). Heb., He cut the Red Sea asunder. — *Excussit...* (℣. 15). A dramatic expression : He shook off Pharaoh and his army. Cf. Ex. 14^{27}, according to the Heb., And the Lord shook off the Egyptians.

16-22. Israel installed by the Lord in the Promised Land. — *Traduxit...* the forty years of wanderings through the desert. — *Reges magnos... fortes* (℣℣. 17, 18). Two among the most prominent are mentioned, *Sehon...* (℣. 19) and *Og...* (℣. 20). Cf. Num. 21^{21-35}. — *Dedit terram...* (℣℣. 21-22). The conquest of Palestine.

23-25. Summary of the favors bestowed by God upon the Hebrew nation. — *In humilitate...*, whenever the Hebrews were humbled and oppressed by powerful enemies. — *Qui dat escam...* (℣. 25). This final trait brings out admirably the lovingkindness of the Lord : He sees to the smallest details of the life of His creatures. Cf. Ps. 103^{27}, 144^{15}.

26. Conclusion : a fresh call to praise such a loving God...

20 And Og, king of Basan :
for his mercy endureth for ever.
21 And he gave their land for an inheritance :
for his mercy endureth for ever.
22 For an inheritance to his servant Israel :
for his mercy endureth for ever.
23 For he was mindful of us in our affliction :
for his mercy endureth for ever.
24 And he redeemed us from our enemies;
for his mercy endureth for ever.
25 Who giveth food to all flesh :
for his mercy endureth for ever.
26 Give glory to the God of heaven :
for his mercy endureth for ever.
Give glory to the Lord of lords :
for his mercy endureth for ever.

Psalm 136

1 Upon the rivers of Babylon, there we sat and wept :
when we remembered Sion.
2 On the willows in the midst thereof,
we hung up our instruments.
3 For there they that led us into captivity,
required of us the words of songs :
and they that carried us away,
said : Sing ye to us a hymn of the songs of Sion.
4 How shall we sing the song of the Lord
in a strange land?

Psalm 136

Elegiac song of the Hebrews exiled in Babylon.

The *Super flumina Babylonis* is generally thought to have been written a short time after the exile, by an Israelite who, himself once a captive, and mindful of the evils undergone by His people whose mouthpiece He is, begs Jehovah to avenge Israel. This elegy is rightly considered one of the masterpieces of Hebrew poetry.

1-4. First stanza : the sorrows of exile. — *Super flumina...* the rivers and canals so numerous in Babylonia. — *In salicibus* (℣. 2). Willows grow in great numbers in that country — *Suspendimus...* as useless instruments, so deep was the grief of the exiled. — *Organa*, Heb. *Kinnor*, small harps. — *Interrogaverunt...* (℣. 3), rather out of curiosity, to idle away time than in a sarcastic tone. Sacred hymns are meant by *canticis Sion.* — Dignified answer of the exiles, *Quomodo... in terra...* (℣. 4). To have consented would have seemed a profanation.

5 Si oblitus fuero tui, Jerusalem,
oblivioni detur dextera mea.
6 Adhæreat lingua mea faucibus meis,
si non meminero tui :
si non proposuero Jerusalem,
in principio lætitiæ meæ.
7 Memor esto, Domine, filiorum Edom,
in die Jerusalem :
qui dicunt : Exinanite, exinanite
usque ad fundamentum in ea.
8 Filia Babylonis misera :
beatus qui retribuet tibi retributionem tuam,
quam retribuisti nobis.
9 Beatus qui tenebit,
et allidet parvulos tuos ad petram.

Psalm 137

1 Confitebor tibi, Domine, in toto corde meo :
quoniam audisti verba oris mei.
In conspectu Angelorum psallam tibi :
2 adorabo ad templum sanctum tuum,
et confitebor nomini tuo,
super misericordia tua et veritate tua : [tuum.
quoniam magnificasti super omne, nomen sanctum

5-6. Second stanza : Solemn protestation of faithful love for Jerusalem. — *Si oblitus...* He strongly affirms out of his deep emotion, never to forget his dear fatherland. — *Oblivioni detur...* Heb., Let my right hand forget, i. e. forget itself, become useless. — *Si non proposuero...* Heb., If I exalt not Jerusalem above my chiefest joy (if I do not make it my best joy).

7-9. Third stanza : Denunciation of Jehovah's foes. This part of the poem recalls with indignation the tortures inflicted upon Israel by its cruel enemies. On such imprecations see p. 11-12. — *Memor esto,* in order to punish them with strict justice. — *Filiorum Edom,* The Edomites closely related to the Hebrews by blood ties, had always associated with Israel's enemies. Cf. Amos, 1^{11}; Abdias 1^{11-16}. Even at a recent date, they had joined the Chaldeans against Israel. Cf. Jer. 12^5, 25^{14}, etc.; Ez. 25^{12-14}, $35^{3-5.10}$. — *In die Jerusalem,* the day of her fall. The Edomites would provoke the conquerors into destroying the Jewish capital. — *Filia Babylonis...* From the mention of these false brethren, the Psalmist passes naturally to Babylon itself which had proved so cruel (℣℣. 8-9). *Misera.* Heb., laid waste. Full of faith in the divine oracles (Cf. Is. 13-14, 21^{1-10}), the poet knows that she will not escape the divine punishment. — *Qui retri-*

5 If I forget thee, O Jerusalem,
let my right hand be forgotten.
6 Let my tongue cleave to my jaws,
if I do not remember thee :
if I make not Jerusalem
the beginning of my joy.
7 Remember, O Lord, the children of Edom,
in the day of Jerusalem :
who say : Rase it, rase it,
even to the foundation thereof.
8 O daughter of Babylon miserable :
blessed *shall he be* who shall repay thee thy payment
which thou hast paid us.
9 Blessed he that shall take
and dash thy little ones against the rock.

Psalm 137

1 I will praise thee, O Lord, with my whole heart :
for thou hast heard the words of my mouth.
I will sing praise to thee in the sight of the angels.
2 I will worship towards thy holy temple,
and I will give glory to thy name.
For thy mercy, and for thy truth :
for thou hast magnified thy holy name above all.

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buet... He demands for her the law of retaliation. — *Qui allidet...* Is. $13^{16\text{-}18}$, 14^{21} had clearly predicted this feature which was only too well in accordance with the laws of war. Cf. 4 Kings, 8^{12}; Ps. 13^{16}, etc.

Psalm 137

Thanksgiving to God for His past favors, confidence for the future.

A " Psalm of David " who composed it perhaps some time after the death of Saul, when all Israel had come under his sceptre. (Cf. 2 Kings 5^{1ff}); or a little later, after he had received from God the glorious promise relative to the everlasting duration of his throne (Cf. 2 Kings 7^{11ff}).

— The canticle opens with a delicate and tender thanksgiving for the countless benefits David had received from the Lord; he prays that all the princes of the earth might join in the pious praise of the Israelite king; and ends with a sentiment of utmost confidence in God.

1-3. Thanksgiving for God's favours in the past. — The phrase *quoniam audisti...* is wanting in the Heb. — *In conspectu...* Heb., before the *elohim*. This word which ordinarily designates God, represents here, according to commentators both ancient and modern either false gods (St. Jerome, etc.) or the angels (LXX, Vulg., etc.). The latter interpretation is excellent. — *Ad templum...*

3 In quacumque die invocavero te, exaudi me :
multiplicabis in anima mea virtutem.
4 Confiteantur tibi, Domine, omnes reges terræ :
quia audierunt omnia verba oris tui :
5 et cantent in viis Domini :
quoniam magna est gloria Domini.
6 Quoniam excelsus Dominus, et humilia respicit :
et alta a longe cognoscit.
7 Si ambulavero in medio tribulationis, vivificabis me :

et super iram inimicorum meorum extendisti manum [tuam,
et salvum me fecit dextera tua.
8 Dominus retribuet pro me :
Domine, misericordia tua in sæculum :
opera manuum tuarum ne despicias.

Compline.

Psalm 69

2 Deus, in adjutorium meum intende :
Domine, ad adjuvandum me festina. [meam.
3 Confundantur, et revereantur, qui quærunt animam [mala.
4 Avertantur retrorsum, et erubescant, qui volunt mihi

Avertantur statim erubescentes, qui dicunt mihi : [Euge, euge.
5 Exsultent et lætentur in te omnes qui quærunt te,

(℣. 2), in the broad sense of sanctuary. Cf. Ps. 5[8], etc. — *Super...* Twofold ground for praise, the lovingkindness of God and his faithfulness to his promises. — *Quoniam magnificasti...* Heb., Thou hast magnified Thy name above all things, in fulfilling Thy word. That word is the promise by which God had pledged Himself to maintain everlastingly through the Messias the race and the reign of David. Cf. 2 Kings 7[4-17]. — *Exaudi me* (℣. 3). Heb., Thou hast answered me; another allusion to the past.

4-6. Second stanza, the whole earth shall glorify the Lord, on learning His greatness and lovingkindness. — *Confiteantur...* Heb., All the kings of the earth shall praise Thee... they shall sing... — *Audierunt... verba...* i. e., they have learned that God faithfully fulfilled all the promises made to David. — *In viis...* of the loving ways of God towards the king. — *Excelsus... et...* (℣. 6).

3 In what day soever I shall call upon thee, hear me :
thou shalt multiply strength in my soul.
4 May all the kings of the earth give glory to thee :
for they have heard all the words of thy mouth :
5 And let them sing in the ways of the Lord :
for great is the glory of the Lord.
6 For the Lord is high, and looketh on the low :
and the high he knoweth afar off.
7 If I shall walk in the midst of tribulation, thou wilt [quicken me :
and thou hast stretched forth thy hand against the [wrath of my enemies,
and thy right hand hath saved me.
8 The Lord will repay for me :
thy mercy, O Lord, *endureth* for ever :
despise not the works of thy hands.

Compline.

Psalm 69

2 O God, come to my assistance,
O Lord, make haste to help me.
3 Let them be confounded and ashamed that seek my [soul :
4 Let them be turned backward, and blush for shame [that desire evils to me.
Let them be presently turned away blushing for [shame that say to me : Tis well, 'tis well.
5 Let all that seek thee rejoice and be glad in thee,

Infinite condescension of such a mighty God. Cf. Ps. $112^{5ff.}$ — *Humilia, alta.* Heb. the lowly, the proud. — *A longe..* from the heights of His heavenly throne.

7-8. Third stanza : utmost confidence in Jehovah for the future. — *Extendisti* and *salvum fecit* are in the future tense in the Heb. — *Retribuet...* (℣. 8). (The Lord) will perfect that which concerneth me (He will accomplish all His purposes concerning David). — *Opera manuum...* i. e. the king and his cause. The Creator naturally loves and protects the work of His hands.

Psalm 69

Prayer of one persecuted by cruel enemies.

A Psalm " of David ". This short poem is a repetition of Ps. 39^{14-18}. There is nothing to prove that it was not David himself who detached those verses from Ps. 39 for liturgical purposes. The poet placed in

et dicant semper : Magnificetur Dominus : qui diligunt [salutare tuum.

6 Ego vero egenus et pauper sum :
Deus, adjuva me.
Adjutor meus et liberator meus es tu :
Domine, ne moreris.

Psalm 70, I.

1 In te, Domine, speravi, non confundar in æternum :

2 in justitia tua libera me, et eripe me.
Inclina ad me aurem tuam, et salva me.
3 Esto mihi in Deum protectorem,
et in locum munitum : ut salvum me facias,
quoniam firmamentum meum, et refugium meum es [tu.
4 Deus meus, eripe me de manu peccatoris,
et de manu contra legem agentis et iniqui.

5 Quoniam tu es patientia mea, Domine :
Domine, spes mea a juventute mea.
6 In te confirmatus sum ex utero :
de ventre matris meæ tu es protector meus;
in te cantatio mea semper.
7 Tamquam prodigium factus sum multis :
et tu adjutor fortis.
8 Repleatur os meum laude,
ut cantem gloriam tuam :
tota die magnitudinem tuam.
9 Ne projicias me in tempore senectutis :

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a perilous situation and surrounded by enemies bent on taking his life, beseeches God to help him. He calls God's wrath upon the wicked and His lovingkindness upon himself and the other just.

2-4. First stanza a prayer against perfidious enemies. See Ps. 39[14-16] (p. 202). — *Intende.* Heb. Make haste.

5-6. Second stanza; the Psalmist's prayer in behalf of the just and for himself. Cf. Ps. 39[17-18] (p. 202). — *Adjuva me* (℣. 6). Heb. Make haste unto me.

Psalm 70

Prayer for help against unjust persecutors.

A Psalm attributed to David by the LXX and the Vulg. The poet dreadfully persecuted appeals for help to the Lord. In order to get consolation in his present distress he looks back upon his life full of marvels wrought by the Lord in His favor; he confidently hopes that his prayer will be heard again and he will receive help from the Lord. This

and let such as love thy salvation say always : The
[Lord be magnified.
6 But I am needy and poor :
O God, help me.
Thou art my helper and my deliverer :
O Lord, make no delay.

Psalm 70, 1.

1 In thee, O Lord, have I hoped, let me never be put
[to confusion :
2 Deliver me in thy justice, and rescue me.
Incline thy ear unto me, and save me.
3 Be thou unto me a God, a protector,
and a place of strength : that thou mayst make me
For thou art my firmament and my refuge. [safe
4 Deliver me, O my God, out of the hand of the sinner,
and out of the hand of the transgressor of the law
[and of the unjust :
5 For thou art my patience, O Lord :
my hope, O Lord, from my youth.
6 By thee have I been confirmed from the womb :
from my mother's womb thou art my protector.
Of thee shall I continually sing :
7 I am become unto many as a wonder :
but thou art a strong helper.
8 Let my mouth be filled with praise,
that I may sing thy glory :
thy greatness all the day long.
9 Cast me not off in the time of old age :

Psalm abounds in reminiscences or direct quotations borrowed from more ancient Psalms, especially Ps. 21, 30, 34, 39.

1-13. First part : prayer and its grounds.

1-3. Prelude. The Psalmist invokes the help of the Lord in a pressing and confident appeal. These verses are taken, with but little changes, from Ps. 30^{2-4} (p. 140). — *In Deum... et... locum...* (v. 3). Heb., a rock of habitation (a secure refuge), whereunto I may continually resort. — *Ut salvum...* Heb., Thou hast given commandment to save me. — *Firmamentum... et...* Heb., my rock and my fortress.

4-8. First ground for the Psalmist's appeal, the countless benefits which God bestowed upon him, from his childhood. — *Peccatoris... contra legem..., iniqui.* Heb., the wicked, the perverse, the cruel. — *Quoniam...* ℣℣. 5-6 are a free imitation of Ps. 21^{10-11} (p. 410). The resemblance is more striking in the Heb. — *Patientia..., spes...* (℣. 5). Heb., my hope...

cum defecerit virtus mea, ne derelinquas me.
10 Quia dixerunt inimici mei mihi :
et qui custodiebant animam meam, consilium fecerunt
11 dicentes : Deus dereliquit eum, [in unum,
persequimini, et comprehendite eum : quia non est qui
12 Deus, ne elongeris a me : [eripiat.
Deus meus, in auxilium meum respice.

PSALM 70, II.

13 Confundantur, et deficiant detrahentes animæ meæ :

operiantur confusione, et pudore qui quærunt mala
14 Ego autem semper sperabo : [mihi.
et adjiciam super omnem laudem tuam.
15 Os meum annuntiabit justitiam tuam :
tota die salutare tuum.
Quoniam non cognovi litteraturam,
16 introibo in potentias Domini :
Domine, memorabor justitiæ tuæ solius.
17 Deus, docuisti me a juventute mea :
et usque nunc pronuntiabo mirabilia tua.
18 Et usque in senectam et senium :
Deus, ne derelinquas me,
donec annuntiem brachium tuum generationi omni,
[quæ ventura est :
potentiam tuam, 19 et justitiam tuam, Deus, usque in
[altissima,
quæ fecisti magnalia : Deus, quis similis tibi?
20 Quantas ostendisti mihi tribulationes multas et malas :

et conversus vivificasti me :
et de abyssis terræ iterum reduxisti me :

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my trust..... — *Confirmatus sum.* Heb., On Thee I stay myself. — *De ventre... Et protector...* Heb., Thou art he that took me out of my mother's womb. — *Tanquam prodigium...* (℣. 7), probably on account of his extraordinary misfortunes. But God is his mighty helper (*adjutor*)... and he is not discouraged. — *Repleatur...* (℣. 8). He would fain celebrate unceasingly in spirit of gratitude, the favors of the Lord.

9-13. Second ground :God's honor is to be enhanced by David's salvation. — *In tempore...* at a time when God's protection is more necessary than ever. The words *cum defecerit...* express the same idea. — *Quia dixerunt...* (℣℣. 10-11), the enemies of the Psalmist are everywhere

when my strength shall fail, do not thou forsake me.
10 For my enemies have spoken against me,
and they that watched my soul, have consulted together
11 Saying : God hath forsaken him :
pursue and take him : for there is none to deliver him.
12 O God, be not thou far from me :
O my God, make haste to my help.

PSALM 70, II.

13 Let them be confounded and come to nothing that defame my soul;
let them be covered with confusion and shame that seek my hurt.
14 But I will always hope :
and will add to all thy praise.
15 My mouth shall shew forth thy justice :
thy salvation all the day long.
Because I have not known learning.
16 I will enter into the powers of the Lord :
O Lord, I will be mindful of thy justice alone.
17 Thou hast taught me, O God, from my youth :
and till now I will declare thy wonderful works.
18 And unto old age and gray hairs :
O God, forsake me not.
Until I shew forth thy arm to all the generation that is to come :
Thy power, 19 and thy justice, O God, even to the highest thee?
great things thou hast done : O God, who is like to
20 How great troubles hast thou shewed me, many and grievous :
and turning thou hast brought me to life :
and hast brought me back again from the depths of the earth :

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noising about that the Lord has forsaken him; and they stir themselves to attack him with a renewed hatred; may God hasten to help him and thus humiliate them. — *Qui custodiebant*... Heb. they that watch for my life. — *Confundantur*... (ỳ. 13). Cf. Ps. 21[12], 34[4,26], etc. — *Detrahentes*... Heb., that are adversaries to my soul.

14-24. Second part : Deep sense of confidence, vows of praise.

14-16. Vow of thanksgiving. — *Litteraturam*... (ỳ. 15). The Vulg. followed the reading of the majority of the LXX Mss. which give the following meaning : If he were conversant with the art of writing, the Psalmist would praise at length the lovingkindness of God towards

21 multiplicasti magnificentiam tuam :
et conversus consolatus es me.
22 Nam et ego confitebor tibi
in vasis psalmi veritatem tuam Deus,
psallam tibi in cithara, Sanctus Israel.

23 Exsultabunt labia mea cum cantavero tibi :
et anima mea quam redemisti.
24 Sed et lingua mea tota die meditabitur justitiam tuam,
cum confusi et reveriti fuerint, qui quærunt mala
[mihi.

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him; at least he will try to penetrate as deeply as possible (*introíbo*), through meditation, into the knowledge of the wonderful favors of the Lord (*potentias....*), and celebrate them in his songs (*memorabor....*) The Heb. reads differently : I know not the number (of Thy favors); I will celebrate Thy mighty works, Adonai Jehovah.

17-21. Jehovah's lovingkindness in the past is to the Psalmist a precious guarantee for the future. — *In senectam...* (℣. 18). Same thought as in ℣. 9, more emphasized. — *Quæ fecisti...* (℣. 19). Heb., Thou who hast done great things. — *Conversus.* God, who seemed to have aban-

21 Thou hast multiplied thy magnificence :
and turning *to me* thou hast comforted me.
22 I will also give praise to thee [psaltery, O God,
I will extol thy truth with the instruments of
I will sing to thee with the harp, thou holy one of
Israel.
23 My lips shall greatly rejoice, when I shall sing to thee :
and my soul which thou hast redeemed.
24 Yea and my tongue also shall meditate on thy justice
[all the day :
When they shall be confounded and put to shame
[that seek evils to me.

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doned His servant during his tremendous trial, had come back to him to deliver him. — *De abyssis*... from the dwelling-place of the dead into which the poet had almost been thrust by trials. — *Multiplicasti*... (℣. 21). Heb., Increase my greatness (now humbled).

22-24. Conclusion : repeated vows of praise and thanksgiving. — *In vasis psalmi*. Hebraism, with the *nebel* (a kind of string instrument). — *Exsultabunt*... (℣. 23). Heb., my lips shall sing aloud. — *Meditabitur* (℣. 24) i. e. shall celebrate.

OFFICE OF FRIDAY

Matins.

FIRST NOCTURN

PSALM 77, I.

1 Attendite, popule meus, legem meam :
inclinate aurem vestram in verba oris mei.
2 Aperiam in parabolis os meum :
loquar propositiones ab initio.
3 Quanta audivimus et cognovimus ea :
et patres nostri narraverunt nobis.
4 Non sunt occultata a filiis eorum,
in generatione altera.
Narrantes laudes Domini, et virtutes ejus,
et mirabilia ejus quæ fecit.
5 Et suscitavit testimonium in Jacob :
et legem posuit in Israel.
Quanta mandavit patribus nostris
nota facere ea filiis suis :

6 ut cognoscat generatio altera.
Filii qui nascentur et exsurgent,
et narrabunt filiis suis.

PSALM 77

Solemn lessons taught by the events of Israel's past history.

" A didactic Psalm of Asaph ". It contains a beautiful résumé of Israel's history from the Exodus down to the establishing of David's kingship over the whole nation. The poet holds up this picture to his contemporaries in the hope that they may learn obedience and loyalty to the Lord. Hence, he emphasises on the one hand, the blessings bestowed by Jehovah, and on the other, the countless crimes of the Hebrews, as well as the chastisements with which the ungrateful nation was visited on account of her perverse deeds. The warning given in this form was clear and striking.

1-8. Exordium : the Psalmist declares why he should be listened to by the whole nation.

OFFICE OF FRIDAY

Matins.

FIRST NOCTURN

PSALM 77, 1.

1 Attend, O my people, to my law :
Incline your ears to the words of my mouth.
2 I will open my mouth in parables :
I will utter propositions from the beginning.
3 How great things have we heard and known :
and our fathers have told us.
4 They have not been hid from their children,
in another generation.
Declaring the praises of the Lord, and his powers,
and his wonders which he hath done.
5 And he set up a testimony in Jacob :
and made a law in Israel.
How great things he commanded our fathers,
that they should make the same known to their [children :
6 That another generation might know them.
The children that should be born, and should rise up,
and declare them to their children.

1-4. Asaph solemnly announces his purpose. — *Legem meam* i. e. my teaching. — *In parabolis* (℣. 2). The hebrew word *maschal* means, "parable" in the broad sense of the word. — *Propositiones*. Heb., enigmas (deep sayings). — *Ab initio*. The poet goes back to the history of ancient times, even to the Exodus, in order to draw useful lessons from them. Matt. 13[34-35] applies ℣. 2 to Our Lord who fulfilled it when he began to teach the Jews in parables. — *Quanta...* In ℣℣. 3-4 the Psalmist mentions his sources : the authentic oral traditions of Israel. Cf. Ps. 43[2].

5-8. The Psalmist's purpose in recapitulating this story. He merely obeys an explicit precept of the Lord, *testimonium, legem,* which enjoined upon the Hebrews the duty of teaching their children the marvelous deeds God performed in their behalf. Cf.

7 Ut ponant in Deo spem suam,
et non obliviscantur operum Dei :
et mandata ejus exquirant.
8 Ne fiant sicut patres eorum :
generatio prava et exasperans.
Generatio quæ non direxit cor suum
et non est creditus cum Deo spiritus ejus.

Psalm 77, II.

9 Filii Ephrem intendentes et mittentes arcum :
conversi sunt in die belli.
10 Non custodierunt testamentum Dei :
et in lege ejus noluerunt ambulare.
11 Et obliti sunt benefactorum ejus,
et mirabilium ejus quæ ostendit eis.
12 Coram patribus eorum fecit mirabilia
in terra Ægypti, in campo Taneos.
13 Interrupit mare, et perduxit eos :
et statuit aquas quasi in utre.
14 Et deduxit eos in nube diei :
et tota nocte in illuminatione ignis.
15 Interrupit petram in eremo :
et adaquavit eos velut in abysso multa.
16 Et eduxit aquam de petra :
et deduxit tamquam flumina aquas.

Ex. $13^{8\text{-}14}$; Deut. $4^{9\text{-}23}$; $6^{6\text{ff}}$. — *Ut...* ℣℣. 6-8, the twofold purpose of this tradition : an immediate object, ℣.6, the knowledge of the facts (*cognoscat...*); the principal, though mediate, object which is presented in turn under a positive (℣. 7) and a negative form (℣. 8). — *Prava et exasperans* (℣. 8). Heb., stubborn and rebellious. The rest of the Psalm will justify only too well the truth of these epithets. — *Quæ non direxit...* Heb., (a generation) whose heart was not steadfast (in doing good).

9-53. First part : the lessons taught by Israel's history, from the Exodus to the end of the wandering in the wilderness.

9-11. Theme of the whole Psalm : the blessings of the Lord and the ingratitude of the Hebrews. — *Filii Ephrem.* The sons of Ephraim, a powerful tribe in the time of Judges (Cf. Judg. $8^{1\text{ff}}$), represent all Israel. — *Intendentes... conversi...* Metaphorical expressions, as is seen from ℣℣. 10-11 which give a literal description of the conduct of the Ephraimites. They refer to able but boastful

7 That they may put their hope in God,
and may not forget the works of God :
and may seek his commandments.
8 That they may not become like their fathers :
a perverse and exasperating generation.
A generation that set not their heart aright :
and whose spirit was not faithful to God.

Psalm 77, II.

9 The sons of Ephrem who bend and shoot with the bow :
they have turned back in the day of battle.
10 They kept not the covenant of God :
and in his law they would not walk.
11 And they forgot his benefits,
and his wonders that he had shewed them.
12 Wonderful things did he do in the sight of their fathers
in the land of Egypt, in the field of Tanis.
13 He divided the sea and brought them through :
and he made the waters to stand as in a vessel.
14 And he conducted them with a cloud by day :
and all the night with a light of fire.
15 He struck the rock in the wilderness :
and gave them to drink, as out of the great deep.
16 He brought forth water out of the rock :
and made streams run down as rivers.

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warriors who cowardly abandon their post in the day of the battle. — *Testamentum...* (℣. 10) : the holy Covenant of Sinai.

12-16. The principal miracles wrought by the Lord at the time of the Exodus. — *Taneos.* Tanis, an ancient and important city of lower Egypt; then the dwelling-place of the Pharaoh, where Moses and Aaron wrought several miracles. Cf. Ex. 5^{1ff}. — *Interrupit...* (℣. 13). The crossing of the Red Sea. — *In nube... et...* (℣. 14), the cloud alternately dark and luminous which guided Israel. Cf. Ex. 13^{21}, 14^{24}. — *Petram...* (℣℣. 15-16). The water out o the rock, at Raphidim first Ex. 17^{1-7}, then at Cades, Num. 20^{1ff}. — *Velut in abysso.* A poetical hyperbole.

17-20. The ungrateful deeds of the Hebrews, in spite of these signal blessings. — *Inaquoso,* the dry wilderness. — *Ut peterent.* Hebraism : by asking. It is not the asking itself but the murmurings which accompanied it that provoked the wrath of God. Cf. Ex. 16^{2ff}. Num. 11^{4ff}, 1 Cor. 10^{9}. — *Escas* in the

PSALM 77. III.

17 Et apposuerunt adhuc peccare ei :
in iram excitaverunt Excelsum in inaquoso.
18 Et tentaverunt Deum in cordibus suis,
ut peterent escas animabus suis.
19 Et male locuti sunt de Deo : [deserto?
dixerunt : Numquid poterit Deus parare mensam in
20 Quoniam percussit petram, et fluxerunt aquæ,
et torrentes inundaverunt.
Numquid et panem poterit dare,
aut parare mensam populo suo?
21 Ideo audivit Dominus, et distulit :
et ignis accensus est in Jacob,
et ira ascendit in Israel :
22 quia non crediderunt in Deo,
nec speraverunt in salutari ejus :
23 et mandavit nubibus desuper,
et januas cæli aperuit.
24 Et pluit illis manna ad manducandum,
et panem cæli dedit eis.
25 Panem Angelorum manducavit homo,
cibaria misit eis in abundantia.
26 Transtulit Austrum de cælo :
et induxit in virtute sua Africum.
27 Et pluit super eos sicut pulverem carnes :
et sicut arenam maris volatilia pennata.
28 Et ceciderunt in medio castrorum eorum :
circa tabernacula eorum.
29 Et manducaverunt, et saturati sunt nimis,
et desiderium eorum attulit eis :
30 non sunt fraudati a desiderio suo.
Adhuc escæ eorum erant in ore ipsorum :

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plural; the Psalmist brackets together the two miraculous sendings of manna and quails. — *Animabus*... to satisfy their sensual appetites. — *Male locuti*... (℣. 19). Heb., they spoke against God. — *Quoniam percussit*... (℣. 20). Heb., Behold, he smote... Very insulting remarks on Jehovah and his previous miracles. He quenched our thirst, indeed, but could he not feed us also? — *Parare mensam*... Heb., cook flesh...

21-25. The miracle of the manna. — *Distulit*. Heb., he was wroth. — *Ignis*... An allusion to Israel's terrible punishment narrated Num. 11[1-3]. — *Et mandavit*... God forgives and continues to manifest His loving-

Psalm 77, iii.

17 And they added yet more sin against him :
they provoked the Most High to wrath in the place
18 And they tempted God in their hearts: [without water.
by asking meat for their desires.
19 And they spoke ill of God :
they said : Can God furnish a table in the wilderness?
20 Because he struck the rock, and the waters gushed out,
and the streams overflowed.
Can he also give bread,
or provide a table for his people?
21 Therefore, the Lord heard and was angry :
and a fire was kindled against Jacob,
and wrath came up against Israel :
22 Because they believed not in God,
and trusted not in his salvation :
23 And he *had* commanded the clouds from above,
and *had* opened the doors of heaven.
24 And *had* rained down manna upon them to eat,
and *had* given them the bread of heaven.
25 Man ate the bread of angels :
he sent them provisions in abundance.
26 He removed the south-wind from heaven,
and by his power brought in the south-west wind.
27 And he rained upon them flesh as dust :
and feathered fowls like as the sand of the sea.
28 And they fell in the midst of their camp :
round about their pavilions.
29 So they did eat and were filled exceedingly,
and he gave them their desire :
30 they were not defrauded of that which they craved.
As yet their meat was in their mouth.

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kindness. — *Manna.* Cf. Ex. 16^{31}. It is designated here by beautiful names : *panem cœli* (Heb., corn of heaven), *panem angelorum* (Heb., bread of the mighty).

26-31. The miracle of the quails; God was wroth against His people. — *Austrum.* Heb., an east wind. — *Sicut pulverem...* Cf. Num. 11^{31-32}. — *Non sunt fraudati...* (℣. 30). Heb., While their meat was yet in their mouth, even before they had been fully satiated, the anger of God... — *Ira Dei...* in the shape of a plague which made many victims. Cf. Num. 11^{33-34}. — *Pingues:.. et electos.* Heb. the fattest of them and the young men of Israel (the strongest in every way)

31 et ira Dei ascendit super eos.
Et occidit pingues eorum,
et electos Israel impedivit.

SECOND NOCTURN

Psalm 77, iv.

32 In omnibus his peccaverunt adhuc :
et non crediderunt in mirabilibus ejus.
33 Et defecerunt in vanitate dies eorum :
et anni eorum cum festinatione.
34 Cum occideret eos, quærebant eum :
et revertebantur, et diluculo veniebant ad eum.
35 Et rememorati sunt quia Deus adjutor est eorum :
et Deus excelsus redemptor eorum est.
36 Et dilexerunt eum in ore suo,
et lingua sua mentiti sunt ei :
37 cor autem eorum non erat rectum cum eo :
nec fideles habiti sunt in testamento ejus.
38 Ipse autem est misericors,
et propitius fiet peccatis eorum : et non disperdet eos.
Et abundavit ut averteret iram suam :
et non accendit omnem iram suam.
39 Et recordatus est quia caro sunt :
spiritus vadens et non rediens.
40 Quoties exacerbaverunt eum in deserto,
in iram concitaverunt eum in inaquoso?
41 Et conversi sunt, et tentaverunt Deum :
et Sanctum Israel exacerbaverunt.

32-39. Uselessness of these punishments; repeated crimes of the people. — The poet well describes Israel's psychological state during the whole period : repeated alternations of sins punished by God with just severity when the cup of His wrath would overflow, and of superficial and temporary amendments. It took the Lord's infinite mercy to bear with, and save, His ungrateful people. — *Peccaverunt adhuc.* Cf. ℣. 16. This refers to the further sin of murmuring after the return of the spies sent to the Promised Land. Cf. Num. 13^{26ff}. — *Defecerunt... dies...* (℣. 33). A whole generation died a premature death, as God condemned all those above twenty years of age to perish in the wilderness. Cf. Num. 14^{20ff}. — *Cum occideret...* (℣. 34). Num. 21^{6ff}, we see one of those temporary conversions of Israel, that caused by the plague of serpents. — *Adjutor...* Heb., their rock (℣. 35). — *Dilexerunt... in ore...*

31 And the wrath of God came upon them.
And he slew the fat ones amongst them,
and brought down the chosen men of Israel.

SECOND NOCTURN

Psalm 77, iv.

32 In all these things they sinned still :
and they believed not for his wondrous works.
33 And their days were consumed in vanity :
and their years in haste.
34 When he slew them, then they sought him : [ing.
and they returned, and came to him early in the morn-
35 And they remembered that God was their helper :
and the high God their redeemer.
36 And they loved him with their mouth,
and with their tongue they lied unto him :
37 But their heart was not right with him :
nor were they counted faithful in his covenant.
38 But he is merciful,
and will forgive their sins : and will not destroy [them.
And many a time did he turn away his anger :
and did not kindle all his wrath.
39 And he remembered that they are flesh :
a wind that goeth and returneth not.
40 How often did they provoke him in the desert :
and move him to wrath in the place without water?
41 And they turned back and tempted God :
and grieved the holy one of Israel.

℣℣. 36-37 their repentance was superficial. *Cor... non rectum.* Heb. their heart was not steadfast. — *Ipse autem...* ℣℣. 38-39, God's mercy contrasted with their superficial repentance. — *Fiet, disperdet.* These verbs should be in the past. — *Abundavit ut...* Hebraism, many a time He turned His anger away... — *Recordatus...* (℣. 39). The reason why divine pity was moved. — *Caro, spiritus,* symbolize the frailty of human nature.

40-53. The poet complains again about the ingratitude of the Hebrews : they forgot the wonderful deeds performed by the Lord to deliver them from the bondage of Egypt. — *Quoties...* ℣℣. 40-41. Israel multiplies its acts of rebellion during the wanderings through the wilderness. — *Sanctum Israel,* A title of God contrasted with the sinful way, of Israel to emphasise them. — *Exacerbaverunt.* Heb., they limited; i. e. they dared to assign limit

PSALM 77, v.

42 Non sunt recordati manus ejus,
die qua redemit eos de manu tribulantis.

43 Sicut posuit in Ægypto signa sua,
et prodigia sua in campo Taneos.
44 Et convertit in sanguinem flumina eorum,
et imbres eorum, ne biberent.
45 Misit in eos cœnomyiam, et comedit eos :

et ranam, et disperdidit eos.
46 Et dedit ærugini fructus eorum,
et labores eorum locustæ.
47 Et occidit in grandine vineas eorum,
et moros eorum in pruina.
48 Et tradidit grandini jumenta eorum :
et possessionem eorum igni.
49 Misit in eos iram indignationis suæ :
indignationem, et iram, et tribulationem,
immissiones per angelos malos.
50 Viam fecit semitæ iræ suæ,
non pepercit a morte animabus eorum :
et jumenta eorum in morte conclusit.
51 Et percussit omne primogenitum in terra Ægypti :
primitias omnis laboris eorum in tabernaculis Cham.
52 Et abstulit sicut oves populum suum :
et perduxit eos tamquam gregem in deserto:
53 et deduxit eos in spe, et non timuerunt :
et inimicos eorum operuit mare.

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to the divine power. — *Non sunt recordati...* ℣℣. 42-43, their sins proceeded from forgetfulness, consequently from ingratitude — *Tribulantis,* the Pharaoh and his people. — *Sicut posuit...* A vivid light is shed upon this word by the whole section, ℣℣. 44-53. First, the plagues of Egypt ℣℣. 44-51, only six of which are mentioned, and not in the historical order. — *Convertit...* (℣. 44). The first plague, the rivers turned into blood. Cf. Ex. 7^{14-26}. Instead of *imbres... ne...* the Heb. reads : and they could not drink of the streams. — *Cœnomyiam* (℣. 45ª). The fourth plague, the flies (Ex. 7^{20-32}). — *Ranam* (℣. 45ᵇ). The second plague, the frogs (Ex. 8^{1-14}). — *Locustæ* (℣. 46). The eighth plague, the locusts (Ex. 10^{1-20}). The hebrew equivalent of the word *ærugini* means also locust. — *Grandine* (℣℣. 47-48). The seventh plague, the hail (Ex. 9^{13-35}). — *Moros,* rather the sycomores. — *Possessionem...* Heb., their flocks. *Igni* stands for lightnings. (Ex. 9^{23-24}). — *Misit in eos...* (℣. 49).

Psalm 77, v.

42 They remembered not his hand,
in the day that he redeemed them from the hand of [him that afflicted them :
43 how he wrought his signs in Egypt,
and his wonders in the field of Tanis.
44 And he turned their rivers into blood,
and their showers that they might not drink.
45 He sent amongst them divers sorts of flies, which [devoured them :
and frogs which destroyed them.
46 And he gave up their fruits to the blast,
and their labours to the locust.
47 And he destroyed their vineyards with hail,
and their mulberry trees with hoarfrost.
48 And he gave up their cattle to the hail,
and their stock to the fire.
49 And he sent upon them the wrath of his indignation :
indignation and wrath and trouble,
which he sent by evil angels.
50 He made a way for a path to his anger :
he spared not their souls from death,
and their cattle he shut up in death.
51 And he killed all the firstborn in the land of Egypt :
the firstfruits of all their labour in the tabernacles of
52 And he took away his own people as sheep : [Cham.
and guided them in the wilderness like a flock.
53 And he brought them out in hope, and they feared not :
and the sea overwhelmed their enemies.

Summary of all the plagues inflicted by God upon the Egyptians. The expression *immissiones per...* designates all the plagues of Egypt that God had sent through angels, ministers of His wrath, called "evil" because of their terrible mission. — *Juramenta...* (℣. 50). The fifth plague, the destruction of animals, according to the Vulg. (Ex. 9^{1-7}). But in the Heb., this verse ushers in the following one; for its third line must be translated : He gave their life over to the pestilence. — *Et percussit...* (℣. 51). The tenth plague the death of the first-born. (Ex. 11^{1-10}, 12^{29-30}). Instead of *primitias... laboris...* the Heb. reads the firstlings of strength (of their youths). — *In tabernaculis Cham.* Poetical way of designating Egypt. Cham, son of Noe, was the ancestor of Misraim, the founder of Egypt. Cf. Gen. 10^{6}. The ancient Egyptians styled themselves *Kemi*. — *Et abstulit...* ℣℣. 52-53, an abridged narrative of the departure of the Hebrews and the crossing of the Red Sea. — *In spe*

54 Et induxit eos in montem sanctificationis suæ,

montem, quem acquisivit dextera ejus.
Et ejecit a facie eorum Gentes :
et sorte divisit eis terram in funiculo distributionis,

55 et habitare fecit in tabernaculis eorum tribus Israel.

56 Et tentaverunt, et exacerbaverunt Deum excelsum :
et testimonia ejus non custodierunt.
57 Et averterunt se, et non servaverunt pactum :
quemadmodum patres eorum conversi sunt in arcum [pravum
58 In iram concitaverunt eum in collibus suis : [runt.
et in sculptilibus suis ad æmulationem eum provocave-

Psalm 77, vi.

59 Audivit Deus, et sprevit :
et ad nihilum redegit valde Israel.
60 Et repulit tabernaculum Silo,
tabernaculum suum, ubi habitavit in hominibus.
61 Et tradidit in captivitatem virtutem eorum :
et pulchritudinem eorum in manus inimici.
62 Et conclusit in gladio populum suum :
et hæreditatem suam sprevit.
63 Juvenes eorum comedit ignis :
et virgines eorum non sunt lamentatæ.
64 Sacerdotes eorum in gladio ceciderunt :
et viduæ eorum non plorabantur.

(℣. 53). Heb., safely.

54-72. Second part : God's kindness and Israel's ungratefulness, from the conquest of Chanaan to the first years of David's reign.

54-58. The settling of the Hebrews in the Promised Land, their ungratefulness during the period of the Judges. — *Et induxit...* ℣℣. 54-55, description of God's kindness towards His people on that occasion. — *Montem sanctificationis...*Hebraism, His holy mountain. This name does not designate Sion which was conquered later on (Cf. ℣. 68[a]) but all Palestine, a mountainous country. — *Quem acquisivit...* Jehovah was, in fact, the true conquerer of the Holy Land. — *In funiculo...* An allusion to the lines with which the lots were measured. Cf. Ps. 15[6]. — *Et tentaverunt...* ℣℣. 56-58, the new crimes of Israel. This sad note is struck now for the fourth time. Cf. ℣. 17[ff], 32[ff], 40[ff]. — *Testimonia...*, God's laws, as in Ps. 18, 118 and elsewhere. — *Conversi in arcum...* Heb. they were turned

54 And he brought them into the mountain of his sanct-
[uary :
the mountain which his right hand had purchased.
And he cast out the Gentiles before them :
and by lot divided to them their land by a line of
[distribution.
55 And he made the tribes of Israel to dwell in their
[tabernacles.
56 Yet they tempted, and provoked the most high God :
and they kept not his testimonies.
57 And they turned away, and kept not the covenant :
even like their fathers, they were turned aside as a
[crooked bow.
58 They provoked him to anger on their hills :
and moved him to jealousy with their graven things.

PSALM 77, VI.

59 God heard, and despised *them* :
and he reduced Israel exceedingly *as it were* to noth-
[ing.
60 And he put away the tabernacle of Silo,
his tabernacle, where he dwelt among men.
61 And he delivered their strength into captivity :
and their beauty into the hands of the enemy.
62 And he shut up his people under the sword :
and he despised his inheritance.
63 Fire consumed their young men :
and their maidens were not lamented.
64 Their priests fell by the sword :
and their widows did not mourn.

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aside like a deceitful bow (which misses the mark). — *In collibus.* The often-denounced idolatrous worship on the high places.

59-64. The Lord punishes again His guilty people. — *Sprevit et ad nihilum...* Heb., He was wroth and greatly abhorred Israel. — *Et repulit...* (℣. 60). The sanctuary of Silo had been erected a short time after the conquest of western Palestine by Josue (Jos. 18^{1}). It remained the centre of worship during the period of the Judges. God rejected it when He chose Sion as a definitive dwelling (Cf. ℣. 68). The little town of Silo belonged to the tribe of Ephraim. — *Virtutem... et pulchritudinem...* (℣. 61). Heb., His strength, His glory, viz. the Ark which fell into the hands of the Philistines. Cf. I Kings 4^{3-21}. — *Conclusit...* (℣. 62). Many Israelites died whilst fighting against this warlike nation. Cf. I Kings 4^{10}, etc. — *Sprevit.* Heb., Was wroth. Israel is God's inheritance. — *Ignis* (℣. 63). The fire of war, or of the divine anger

65 Et excitatus est tamquam dormiens Dominus,
tamquam potens crapulatus a vino.
66 Et percussit inimicos suos in posteriora :
opprobrium sempiternum dedit illis.
67 Et repulit tabernaculum Joseph :
et tribum Ephraïm non elegit :
68 sed elegit tribum Juda,
montem Sion, quem dilexit.
69 Et ædificavit sicut unicornium sanctificium suum,
in terra, quam fundavit in sæcula.
70 Et elegit David, servum suum,
et sustulit eum de gregibus ovium :
de post fœtantes accepit eum,
71 pascere Jacob, servum suum,
et Israel, hæreditatem suam :
72 et pavit eos in innocentia cordis sui :
et in intellectibus manuum suarum deduxit eos.

THIRD NOCTURN

Psalm 78

1 Deus, venerunt Gentes in hæreditatem tuam :
polluerunt templum sanctum tuum :
posuerunt Jerusalem in pomorum custodiam.

— *Non... lamentatur*. Heb., they had no marriage song. Since the young men had been consumed on the battle-field, the maidens remained unmarried; no joyful marriage song was rendered in their honor. — *Sacerdotes*...(℣. 64). Among others, the two sons of the high priest Eli. Cf. I Kings 4^{17}. — *Non plorabantur*. Heb., They made no lamentation (over the death of their husbands). This disregarding of the customary rites of mourning betrays an extremely distressing situation.

65-72. Once more God takes pity on His people whom he solidly establishes around Sion the central place of worship, and under King David of the now prominent tribe o Juda. The destruction of Israel's foes, ℣℣. 65-66; the choice of Sion and Juda, ℣℣. 67-69; the election of David, ℣℣. 70-72. — *Et excitatus*... A daring figure, more lofty in the Heb. : The Lord awaked as one out of sleep, like a hero that shouteth by reason of wine; viz. like a valiant warrior who after having momentarily fallen asleep, awakes and stimulated by a generous wine, dashes upon the enemy with shouts of victory. — *In posteriora* (℣. 66). after having put the enemy to flight. — *Tabernaculum Joseph*, the tabernacle of Silo (Cf. ℣. 60) erected on the territory of the tribe of Ephraim, which had been formed out of that of Joseph. —

65 And the Lord was awaked as one out of sleep, [wine.
and like a mighty man that hath been surfeited with
66 And he smote his enemies on the hinder parts :
he put them to an everlasting reproach.)
67 And he rejected the tabernacle of Joseph :
and chose not the tribe of Ephraim :
68 But he chose the tribe of Juda,
mount Sion which he loved.
69 And he built his sanctuary as of unicorns,
in the land which he founded for ever.
70 And he chose his servant David,
and took him from the flocks of sheep : [young,
he brought him from following the ewes great with
71 To feed Jacob his servant,
and Israel his inheritance.
72 And he fed them in the innocence of his heart :
and conducted them by the skilfulness of his hands.

THIRD NOCTURN

Psalm 78

1 O God, the heathens are come into thy inheritance,
they have defiled thy holy temple :
they have made Jerusalem as a place to keep fruit.

Ephraim non elegit, in spite of the important rôle which this tribe had played for many years in the history of Israel. — *Elegit... Juda* (℣. 68) : according to the ancient promises. Cf. Gen. 49[8-12], etc. — *Sicut unicornium* (℣. 65) as solid as the horn of the rhinoceros. Cf. Ps. 21[22]. Heb., He built His sanctuary like the heights. Under a different metaphor, the idea is the same. — *Et elegit...* (℣. 70). The choice, that of David as a king. Cf. ℣. 68. The phrase *sustulit...* brings forth the lovingkindness of the Lord towards David whom nothing had marked out for his prominent rôle. — *Et pavit...* (℣. 72). High praise of the king in conclusion. — *In innocentia...* Heb., in integrity... — *In intellectibus...* Hebraism which means : by the skilfulness of his hands.

Psalm 78

Lamentation and prayer on the occasion of the ruin of Jerusalem and its temple.

" A Psalm of Asaph ", however not of the famous levite, David's contemporary, but of one of his descendants : for this psalm is certainly posterior to the destruction of Jerusalem by Nabuchodonosor. — The greatest calamities have fallen on the theocratic nation; the temple has been desecrated, the holy city captured and ruined, many Israelites slaughtered; the survivors of God's

2 Posuerunt morticina servorum tuorum, escas volatilibus cæli :
carnes sanctorum tuorum bestiis terræ.
3 Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem :
et non erat qui sepeliret.
4 Facti sumus opprobrium vicinis nostris :
subsannatio et illusio his, qui in circuitu nostro sunt.
5 Usquequo, Domine, irasceris in finem :
accendetur velut ignis zelus tuus?
6 Effunde iram tuam in Gentes, quæ te non noverunt,

et in regna, quæ nomen tuum non invocaverunt :
7 quia comederunt Jacob :
et locum ejus desolaverunt.
8 Ne memineris iniquitatum nostrarum antiquarum,
cito anticipent nos misericordiæ tuæ :
quia pauperes facti sumus nimis.
9 Adjuva nos, Deus, salutaris noster :
et propter gloriam nominis tui, Domine, libera nos :
et propitius esto peccatis nostris, propter nomen tuum :
10 ne forte dicant in Gentibus : Ubi est Deus eorum?

et innotescat in nationibus, coram oculis nostris.

Ultio sanguinis servorum tuorum qui effusus est :

11 introeat in conspectu tuo gemitus compeditorum.
Secundum magnitudinem brachii tui, posside filios mortificatorum.

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people are humiliated and powerless (℣℣. 1ᵇᶠᶠ.) Having described the condition of his people, the poet, entreats Jehovah to show mercy to His servants, to forgive their crimes, to deign to uplift them, and to chastise their cruel foes (℣℣. 5ᶠᶠ.).

1-4. First part : anxious but trustful outburst of grief over the fate of Jerusalem and its people. — *Venerunt... polluerunt...* The poet gives a description of the main facts with all their horrors. — *Pomorum custodiam.* What remained of the "great king's city ". (Ps. 47³), looked like the miserable huts which shelter those who watch over the fields. Cf. Is. 18. Heb., a heap of ruins. — *Morticina...* (℣. 2). A particularly ignominious treatment for the members of God's nation (*servorum... sanctorum...*)— *Facti sumus...* (℣. 4). The survivers were insulted and mocked by the neighboring nations.

5-13. Second part : fervent prayer.

5-7. The poet beseeches the Lord to punish the cruel foes of Israel. — *Usquequo?...* This language, as is often the case, is inspired by a holy boldness. Cf. Ps. 6⁴, etc. — *In*

2 They have given the dead bodies of thy servants to
[be meat for the fowls of the air :
the flesh of thy saints for the beasts of the earth.
3 They have poured out their blood as water, round about
and there was none to bury them. [Jerusalem,
4 We are become a reproach to our neighbours :
a scorn and derision to them that are round about us.
5 How long, O Lord, wilt thou be angry for ever :
shall thy zeal be kindled like a fire?
6 Pour out thy wrath upon the nations that have not
[known thee :
and upon the kingdoms that have not called upon
7 Because they have devoured Jacob; [thy name.
and have laid waste his place.
8 Remember not our former iniquities :
let thy mercies speedily prevent us,
for we are become exceeding poor.
9 Help us, O God, our saviour :
and for the glory of thy name, O Lord, deliver us :
and forgive us our sins for thy name's sake :
10 lest they should say among the Gentiles : Where is
their God?
And let him be made known among the nations before
[our eyes,
by revenging the blood of thy servants, which hath
[been shed :
11 let the sighing of the prisoners come in before thee.
According to the greatness of thy arm,
take possession of the children of them that have
[been put to death.

finem. Heb., for ever. — *Gentes quæ te non...* (℣. 6). A strong plea, God destroys his people and seems to favor strangers. — *Comederunt* (℣. 7), like wild beasts. — *Locum ejus.* Heb., his (Israel's) pasture, i. e. the holy Land.

8-10. May God forgive the Jews their sins, and take account of their sufferings; the glory of His name is at stake in their deliverance. — *Ne memineris...* Humble confession of the past and present sins of the people. — *Pauperes.* Heb., the afflicted. — *Propter gloriam...* (℣. 9). An appeal to the jealousy of the God of Israel. Should He allow His people to perish, the heathen will boast that He has been powerless to save them. Cf. Ex. 32^{12}, Num. 14^{13-17}, Deut. 9^{28}, etc. — *Ultio...* (℣. 10), a striking vengeance, clearly to be acknowledged by all as the work of Jehovah.

11-13. A fresh plea, and a promise of perpetual praise. — *Compeditorum,* the Jews made prisoners and deported by the Chaldeans. — *Possside filios...* Heb., the sons of death (i. e. the survivors sentenced to death,

12 Et redde vicinis nostris septuplum in sinu eorum :
improperium ipsorum, quod exprobraverunt tibi, Do-
[mine.
13 Nos autem populus tuus, et oves pascuæ tuæ,
confitebimur tibi in sæculum.
In generationem et generationem annuntiabimus
[laudem tuam.

Psalm 80

2 Exsultate Deo adjutori nostro :
jubilate Deo Jacob.
3 Sumite psalmum, et date tympanum :
psalterium jucundum cum cithara.
4 Buccinate in Neomenia tuba,
in insigni die solemnitatis vestræ.
5 Quia præceptum in Israel est :
et judicium Deo Jacob.
6 Testimonium in Joseph posuit illud,
cum exiret de terra Ægypti :
linguam, quam non noverat, audivit.
7 Divertit ab oneribus dorsum ejus :
manus ejus in cophino servierunt.
8 In tribulatione invocasti me, et liberavi te :
exaudivi te in abscondito tempestatis,
probavi te apud aquam contradictionis.

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unless the Lord should soon intervene). — *Septuplum...* (℣. 12). The perfect number with the Hebrews; hence a complete revenge. Cf. Gen. 4^{17}, Prov. 6^{31}. — *Nos autem...* (℣. 13). Delicate prayer, to touch the heart of God.

Psalm 80

A call to celebrate with joy a great religious festival, and to remain faithful to the exclusive worship of the Almighty.

A Psalm of " Asaph ". This Psalm is meant : 1° to exhort the Hebrews to celebrate with holy shout and song one of the most solemn festivals of the theocratic worship; 2° to urge them to be always faithful to the Lord who has bestowed on them so many graces and who is so anxious to bless them for ever.

2-6. First part : the festival.

2-4. The psalmist's pressing invitation. — *Tympanum, psalterium...* (Heb., the *kinnôr*, a small harp), *cithara* (Heb., the *nebel*, the lyre) : three favorite instruments with the Orientals. — *Buccinate... tuba* (℣. 4). The Heb. mentions the shophar, or horn, made of a ram's horn. — *In neomenia*, in the new moon, which indicated the first day of the month, a festival day with the Israelites. — *In insigni...* Heb., at the time of the full moon, on the day of our feast. Which feast was that? Commentators hesitate between the feast

12 And render to our neighbours sevenfold in their bosom :
the reproach wherewith they have reproached thee,
[O Lord.
13 But we thy people, and the sheep of thy pasture,
will give thanks to thee for ever.
We will shew forth thy praise, unto generation and
[generation.

PSALM 80

2 Rejoice to God our helper :
sing aloud to the God of Jacob.
3 Take a psalm, and bring hither the timbrel :
the pleasant psaltery with the harp.
4 Blow up the trumpet on the new moon,
on the noted day of your solemnity.
5 For it is a commandment in Israel,
and a judgment to the God of Jacob.
6 He ordained it for a testimony in Joseph,
when he came out of the land of Egypt :
he heard a tongue which he knew not.
7 He removed his back from the burdens :
his hands had served in baskets.
8 Thou calledst upon me in affliction, and I delivered
I heard thee in the secret place of tempest : [thee :
I proved thee at the waters of contradiction.

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of the Passover, that of the Tabernacles, and the feast of Trumpets. The latter was held at the new moon of the seventh month.

5-6. This feast is a divine ordinance, hence the urgent invitation. — *Præceptum, judicium, testimonium* are three synonymous expressions. Cf. Ps. 18^{8-10}, 118^{1}. — *Joseph* (℣. 6), is equivalent to *Israel* and *Jacob*, viz. the whole Jewish nation. — *Linguam quam...* According to several interpreters, the language of the Egyptians so different from the Hebrew. (Cf. Ps. 113^{1}.) A better meaning however, according to the common opinion, would be : the very voice of Jehovah that the Israelites had never directly heard before, but which from that time on, so often uttered to them wonderful revelations. The original text has the first person : The language that I knew not did I hear. The meaning is the same.

7-17. The Lord speaks to exhort the Hebrews to worship Him alone and to remain faithful to His laws.

7-8. He reminds them of the favors bestowed upon them in the past. — *Divertit...* In the Heb., the speech by which God Himself explains the meaning of the festival begins here : I removed his shoulder from the burden. This trait refers to the hard works which the Egyptians imposed upon Israel for some years. *Manus... in cophino...* Heb., His hands have gone free from the

9 Audi, populus meus, et contestabor te :
Israel, si audieris me,
10 non erit in te deus recens,
neque adorabis deum alienum.
11 Ego enim sum Dominus Deus tuus,
qui eduxi te de terra Ægypti :
dilata os tuum, et implebo illud.
12 Et non audivit populus meus vocem meam :
et Israel non intendit mihi.
13 Et dimisi eos secundum desideria cordis eorum,
ibunt in adinventionibus suis.
14 Si populus meus audisset me :
Israel is in viis meis ambulasset :
15 pro nihilo forsitan inimicos eorum humiliassem :
et super tribulantes eos misissem manum meam.
16 Inimici Domini mentiti sunt ei :
et erit tempus eorum in sæcula.
17 Et cibavit eos ex adipe frumenti :
et de petra melle saturavit eos.

Psalm 82

2 Deus, quis similis erit tibi?
Ne taceas, neque compescaris, Deus :

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basket. They used then, in Egypt, as they still do nowadays, baskets for carrying burdens. God had delivered the Hebrews from these painful works; their backs and their hands were free. — *In abscondito...* (℣. 8). Heb., in the secret place of thunder, i. e. on Sinai where God revealed Himself amidst lightning and thunder. — *Aquam contradictionis.* Heb., the waters of Meribah. A station in the wilderness, but too famous for the rebellion of the Hebrews. Cf. Ex. 17[6-7]; 18[1-7]; Ps. 104[9] (p. 14).

9-13. Jehovah reminds the Hebrews of their grievous apostasies, to render them more faithful in the future. — *Deus recens...* (℣. 10). Heb., strange god. — *Dilata...* (℣. 11). Desire to possess the Lord and to share in His graces. — *Non audivit...* (℣. 12). Israel's disobedience and its punishment (℣. 13). — *Desideria...* Heb., the stubbornness of their heart.

14-17. Blessings promised to Israel, if he is faithful to his God. — *Si... audisset... ambulasset* (℣. 14). Heb., If my people were hearkening unto me..., would walk in my ways. The Psalmist means his contemporaries. — First promise, ℣℣. 15-16[a], the ruin or the submission of all the enemies of Israel. — *Pro nihilo,* easily : Heb., soon. *Forsitan* is an addition of the Vulgate. — *Mentiti sunt...* Heb., would lie to Him, i. e. would be forced to submit. Cf. Ps. 17[45]. — *Et erit* (℣. 16[b]). Second promise : the duration of the theocratic

9 Hear, O my people, and I will testify to thee :
O Israel, if thou wilt hearken to me,
10 There shall be no new god in thee,
neither shalt thou adore a strange god.
11 For I am the Lord thy God,
who brought thee out of the land of Egypt :
open thy mouth wide, and I will fill it.
12 But my people, heard not my voice :
and Israel hearkened not to me.
13 So I let them go according to the desires of their heart,
they shall walk in their own inventions.
14 If my people had heard me :
if Israel had walked in my ways :
15 I should soon have humbled their enemies :
and laid my hand on them that troubled them.
16 The enemies of the Lord have lied to him :
and their time shall be for ever.
17 And he fed them with the fat of wheat :
and filled them with honey out of the rock.

Psalm 82

2 O God, who shalt be like to thee?
hold not thy peace, neither be thou still O God :

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nation " would be " everlasting. — *Et cibavit...* (℣. 17). Third promise : the blessings of plenty. Heb., I would feed them..., I would satisfy them. — *De petra melle.* i. e. a delicious food miraculously supplied.

Psalm 82

May God rescue his people from several heathen nations conspiring to destroy them.

" A canticle psalm of Asaph. " Description of a tremendous coalition of all the neighboring nations, incited by the Assyrians, against the theocratic kingdom which they would annihilate. The danger is very great; hence the prayer of the Psalmist is very urgent. — The best interpreters think that the Psalm refers to the coalition against the holy king Josaphat, which was crushed by a striking miracle. Cf. 2 Par. 20[1ff].

2-9. First part : Plaintive and dramatic description of the peril.

2-5. May God hasten to intervene to save His threatened people. — *Quis similis...* Heb., keep not still, be not silent, neither take thou rest. — *Quoniam...* The suppliant enumerated the grounds for his urgent prayer (℣℣. 3-9). — *Inimici tui.* Israel's enemies were by the very fact Jehovah's enemies. Cf. Ps. 80 [15-16], etc. Their hostile schemes are vigorously depicted. — *Adversus sanctos...* Heb., those whom Thou protectest. — *De gente* (℣. 5). Hebraism : so as to prevent them from being a nation.

3 quoniam ecce inimici tui sonuerunt :
et qui oderunt te extulerunt caput.
4 Super populum tuum malignaverunt consilium :
et cogitaverunt adversus sanctos tuos.
5 Dixerunt : Venite, et disperdamus eos de gente :

et non memoretur nomen Israel ultra.
6 Quoniam cogitaverunt unanimiter :
simul adversum te testamentum disposuerunt,
7 tabernacula Idumæorum et Ismahelitæ :
Moab et Agareni,
8 Gebal, et Ammon, et Amalec :
alienigenæ cum habitantibus Tyrum.
9 Etenim Assur venit cum illis :
facti sunt in adjutorium filiis Lot.
10 Fac illis sicut Madian, et Sisaræ :
sicut Jabin in torrente Cisson.
11 Disperierunt in Endor :
facti sunt ut stercus terræ.
12 Pone principes eorum sicut Oreb, et Zeb,
et Zebee, et Salmana :
omnes principes eorum : 13 qui dixerunt :
Hæreditate possideamus Sanctuarium Dei.
14 Deus meus, pone illos ut rotam :
et sicut stipulam ante faciem venti.
15 Sicut ignis, qui comburit silvam :
et sicut flamma comburens montes :
16 ita persequeris illos in tempestate tua :
et in ira tua turbabis eos.

6-9. An enumeration of the heathen nations confederated against the Hebrews. — *Idumæorum.* They are mentioned in the first place, because they were the heads of the confederacy. — *Ismahelitæ, Agareni.* Two tribes of nomadic Arabs. — *Gebal.* District of Idumæa, south of the Dead Sea. — *Amalec,* in the northern part of Arabia Petræa. — *Alienigenæ.* Heb., the Philistines. — *Assur... cum illis* (℣. 9). Not effectively and immediately but by openly encouraging the confederates. — *Filiis Lot.* The Moabites and the Ammonites, descendants of Lot. Cf. Gen. 19[30-38].

10-19. Second part : prayer.

10-13. The poet beseeches the Lord to inflict upon these people the punishments inflicted of old upon the no less terrible foes of Israel. — *Sicut Madian.* The miraculous victory of Gedeon. Cf. Judges 7[III]. — *Sisaræ, Jabin.* The latter was a Canaanite king; Sisara was the general in command of his armies. They were defeated by Debora and

3 For lo thy enemies have made a noise :
and they that hate thee have lifted up the head.
4 They have taken a malicious counsel against thy people :
and have consulted against thy saints.
5 They have said : Come and let us destroy them, *so that they be not* a nation :
and let the name of Israel be remembered no more.
6 For they have contrived with one consent :
they have made a covenant together against thee.
7 The tabernacles of the Edomites, and the Ismahelites.
Moab, and the Agarens,
8 Gebal, and Ammon and Amalec :
the Philistines, with the inhabitants of Tyre.
9 Yea and the Assyrian also is joined with them :
they are come to the aid of the sons of Lot.
10 Do to them as thou didst to Madian and to Sisara :
as to Jabin at the brook of Cisson,
11 *Who* perished at Endor :
and became as dung for the earth.
12 Make their princes like Oreb, and Zeb,
and Zebee and Salmana :
All their princes : 13 who have said :
Let us possess the sanctuary of God for an inheritance.
14 O my God, make them like a wheel :
and as stubble before the wind.
15 As fire which burneth the wood :
and as a flame burning mountains :
16 So shalt thou pursue them with thy tempest :
and shalt trouble them in thy wrath.

Barac (Judges 4-5), near the torrent of *Cisson* in the plain of Jesrael. — *Endor* (℣. 11) : a small town situated in the same plain. — *Pone...* The Psalmist returns (℣℣. 12-13) to Gedeon's victory. — *Oreb et Zeb* were Madianite princes; *Zebee* and *Salmana*, kings of the same people. Cf. Judges, 7^{25}; 8^{5ff}. — *Sanctuarium,..* (℣. 13) : the Holy Land.

11-16. Renewed prayers and imprecations. The ruin of the enemies is described with figures borrowed from the physical world. — *Ut rotam.* The Heb. may also designate violent whirl-winds. Both express a panic flight of the army. — *Stipulam,* the chaff of the wheat. Cf. Ps. 1^4, etc. — *Comburens montes* (℣. 15). Mountains are generally covered with forests. — *Ita... in tempestate...* (℣. 16). Allusion to the storms which accompany theophanics in biblical poetry. Cf. Ps. 17^8, etc.

17-19. Again prayers and imprecations The poet wishes especially that the enemies of his people be filled with shame. — *Quærent...* Final

17 Imple facies eorum ignominia :
et quærent nomen tuum, Domine.
18 Erubescant, et conturbentur in sæculum sæculi :
et confundantur, et pereant.
19 Et cognoscant quia nomen tibi Dominus
tu solus Altissimus in omni terra.

Lauds I.

Psalm 98

1 Dominus regnavit, irascantur populi
qui sedet super Cherubim, moveatur terra.
2 Dominus in Sion magnus :
et excelsus super omnes populos.
3 Confiteantur nomini tuo magno :
quoniam terribile et sanctum est :
4 et honor regis judicium diligit.
Tu parasti directiones :
judicium et justitiam in Jacob tu fecisti.
5 Exaltate Dominum Deum nostrum,
et adorate scabellum pedum ejus :
quoniam sanctum est.
6 Moyses et Aaron in sacerdotibus ejus :
et Samuel inter eos qui invocant nomen ejus :
invocabant Dominum, et ipse exaudiebat eos :
7 in columna nubis loquebatur ad eos.
Custodiebant testimonia ejus.
et præceptum quod dedit illis.

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result of the defeat : struck with the miraculous victory of the Lord, those of the enemies who survive the battle will humbly submit to Him. A consoling prophecy which sheds a significant light on the true meaning of the imprecations of some of our Psalms. The same idea is developed ℣. 19.

Psalm 98

Praise to God the King who always hears the prayers of His devotees.

A poem attributed to David by the LXX and the Vulgate. It is a theocratic Psalm, the third of those which begin with the words *Dominus regnavit* (Cf. Ps. 92^1, 96^1). The reign of Jehovah inaugurated in Sion extends from there to the whole universe. The poet praises the power, the justice, the goodness of this divine King.

1-5. First part : Jehovah is praised as almighty God and universal King.

1-3. Jehovah's sovereignty causes the nations to tremble. — *Irascantur... moveatur*. The Heb. has the

17 Fill their faces with shame :
and they shall seek thy name, O Lord.
18 Let them be ashamed and troubled for ever and ever :
and let them be confounded, and perish.
19 And let them know that the Lord is thy name :
thou alone art the Most High over all the earth.

Lauds I.

Psalm 98

1 The Lord hath reigned, let the people be angry :
he that sitteth on the cherubims : let the earth be
2 The Lord *is* great in Sion, [moved.
and high above all people.
3 Let them give praise to thy great name :
for it is terrible and holy :
4 and the king's honour loveth judgment.
Thou hast prepared directions :
thou hast done judgment and justice in Jacob.
5 Exalt ye the Lord our God,
and adore his footstool :
for it is holy.
6 Moses and Aaron among his priests :
and Samuel among them that call upon his name :
They called upon the Lord, and he heard them :
7 He spoke to them in the pillar of the cloud.
They kept his testimonies, and the commandment
[which he gave them.

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present tense : the people tremble, the earth shaketh. — *Super Cherubim.* The Cherubim of the Ark, Jehovah's throne on earth Cf. ℣. 5; Ex. 25^{22}, etc. — *In Sion...* From that center of theocracy, the reign of the true God was to extend to the whole world.

4-5. Praise to the Lord whose rule is equity itself. — *In Jacob.* Elsewhere also, but especially in His chosen people. — *Sanctum est.* Heb., He (God) is holy. — *Exaltate* (℣. 5). A refrain coming again, ℣. 9.

6-9. Second part : praise of the lovingkindness with which God the King has always heard the prayers of those who invoked Him with confidence.

6-7. He heard the supplications of the Saints, in ancient days. — *In sacerdotibus...* Aaron was the first high-priest; the priestly function was exercised by Moses several times (Ex. 12^{24}, Lev. 8). — *In columna...* (℣. 7). This refers mostly to Moses and his brother. Cf. Num. 12^{5}, etc. As to Samuel see 1 Kings 3^{4ff}. — *Testimonia,* the divine Law.

8-9. After these holy characters,

8 Domine, Deus noster, tu exaudiebas eos :
Deus, tu propitius fuisti eis,
et ulciscens in omnes adinventiones eorum.
9 Exaltate Dominum Deum nostrum,
et adorate in monte sancto ejus :
quoniam sanctus Dominus Deus noster.

Psalm 142

1 Domine, exaudi orationem meam :
auribus percipe obsecrationem meam in veritate tua :
exaudi me in tua justitia.
2 Et non intres in judicium cum servo tuo :
quia non justificabitur in conspectu tuo omnis vivens.
3 Quia persecutus est inimicus animam meam :
humiliavit in terra vitam meam.
Collocavit me in obscuris sicut mortuos sæculi.

4 Et anxiatus est super me spiritus meus,
in me turbatum est cor meum.
5 Memor fui dierum antiquorum,
meditatus sum in omnibus operibus tuis :
in factis manuum tuarum meditabar.
6 Expandi manus meas ad te :
anima mea sicut terra sine aqua tibi.
7 Velociter exaudi me, Domine :
defecit spiritus meus.

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we must worship Jehovah in His sanctuary. — *Adinventiones...* Heb., their (Israel's) evil deeds. — *Exaltate...* The refrain slightly modified. *In monte...* the hill of Sion, where the tabernacle dwelt.

Psalm 142

Prayer in the midst of a great distress.

"A Psalm of David." According to the LXX and the Vulg. the royal poet composed it "when Absalom his son was pursuing him." Lamentation alternates with prayer. David calls the Lord to his help, describes his anguish and then renews his supplication. From the mighty cry one can surmise that the distress must be extreme and the peril pressing. Still the suppliant does not merely ask God for deliverance; he also beseeches Him to lead him in the straight path of His holy will.

1-6. First part : David humbles himself before God, confessing his profound distress.

1-2. An appeal to God which serves as a prelude. — *In veritate... justitia.* Two divine attributes which

8 Thou didst hear them, O Lord our God :
a merciful God to them,
and taking vengeance on all their inventions.
9 Exalt ye the Lord our God,
and adore at his holy mountain :
for the Lord our God is holy.

Psalm 142

1 Hear, O Lord, my prayer :
give ear to my supplication in thy truth :
hear me in thy justice.
2 And enter not into judgment with thy servant :
for in thy sight no man living shall be justified.
3 For the enemy hath persecuted my soul :
he hath brought down my life to earth.
He hath made me to dwell in darkness, as those that [have been dead of old :
4 And my spirit is in anguish within me,
my heart within me is troubled.
5 I remembered the days of old,
I meditated on all thy works :
I mused upon the works of thy hands.
6 I stretched forth my hands to thee :
my soul is as earth without water unto thee :
7 Hear me speedily, O Lord :
my spirit hath fainted away.

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inspire the suppliant with special confidence. — *Non intres...* (℣. 2). Though righteous and holy in a certain way, David is aware that he cannot be absolutely holy : hence this humble confession.

3-4. Sad condition to which he has been reduced by his enemies. — *Humiliavit...* Heb., He has crushed down to the ground. — *Collocavit me.* Heb., He hath made me dwell... — *Mortuos sæculi.* Hebraism : men buried for centuries in the dwelling-place of the dead — *Anxiatus...* (℣ 4). Heb., my spirit is downcast (folded) over me.

5-6. The remembrance of the former blessings of his God excites the confidence of the Psalmist. — *Expandi...* (℣. 6). The attitude of prayer. — *Anima... tibi.* David's soul longs for God as a parched land thirsts for rain.

7-12. Second part : the Psalmist begs the Lord to deliver him from his enemies and to direct him in the way of perfection.

7-8ᵃ. Let God make haste! the peril is extreme. — *In lacum,* in the grave. — *Auditam... mane...,* with speed.

8ᵇ-10. Let the Lord teach David

Non avertas faciem tuam a me :
et similis ero descendentibus in lacum.
8 Auditam fac mihi mane misericordiam tuam :
quia in te speravi.
Notam fac mihi viam, in qua ambulem :
quia ad te levavi animam meam.
9 Eripe me de inimicis meis, Domine;
ad te confugi.
10 Doce me facere voluntatem tuam,
quia Deus meus es tu.
Spiritus tuus bonus deducet me in terram rectam :
11 propter nomen tuum, Domine, vivificabis me,
[meam,
in æquitate tua, educes de tribulatione animam
12 et in misericordia tua disperdes inimicos meos.
Et perdes omnes qui tribulant animam meam :
quoniam ego servus tuus sum.

Psalm 84

2 Benedixisti, Domine, terram tuam :
avertisti captivitatem Jacob.
3 Remisisti iniquitatem plebis tuæ :
operuisti omnia peccata eorum.
4 Mitigasti omnem iram tuam :
avertisti ab ira indignationis tuæ.
5 Converte nos, Deus, salutaris noster :
et averte iram tuam a nobis.
6 Numquid in æternum irasceris nobis : [nem?
aut extendes iram tuam a generatione in generatio-

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the way he must follow! — *Facere voluntatem*...(℣. 10). This is the way most acceptable to God and the most advantageous to man. — The heavenly guide on this way : *Spiritus... bonus*, the Spirit of God .Cf. Ps. 50[12]. — *Terram rectam*. Heb. level land.

11-12. May God completely deliver the Psalmist and annihilate his enemies. — *In æquitate... in misericordia*... It is significant that the poet addresses God's justice when he wishes to be delivered from evils; whilst he has recourse to the divine goodness when he asks for the ruin of his enemies. Such is not the language of a blood-thirsty and revengeful spirit.

Psalm 84

Prayer for the complete restoration of Israel.

" Psalm of the sons of Core ". — God has lately granted a signal favor to Israel by putting an end to the fearful sufferings of

Turn not away thy face from me :
lest I be like unto them that go down into the pit.
8 Cause me to hear thy mercy in the morning :
for in thee have I hoped.
Make the way known to me, wherein I should walk :
for I have lifted up my soul to thee.
9 Deliver me from my enemies, O Lord,
to thee have I fled :
10 Teach me to do thy will,
for thou art my God.
Thy good spirit shall lead me into the right land :
11 For thy name's sake, O Lord, thou wilt quicken me, [in thy justice,
Thou wilt bring my soul out of trouble :
12 And in thy mercy thou wilt destroy my enemies.
And thou wilt cut off all them that afflict my soul :
for I am thy servant.

Psalm 84

2 Lord, thou hast blessed thy land :
thou hast turned away the captivity of Jacob.
3 Thou hast forgiven the iniquity of thy people :
thou hast covered all their sins.
4 Thou hast mitigated all thy anger : [nation.
thou hast turned away from the wrath of thy indig-
5 Convert us, O God our saviour :
and turn off thy anger from us.
6 Wilt thou be angry with us for ever : [generation?
or wilt thou extend thy wrath from generation to

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the exile. — Still the present condition is painful : hence they beg the Lord to complete His work of mercy and to restore His dear people to their pristine prosperity. By a prophetic anticipation, the poet sees his prayer mercifully heard. — According to the common opinion of commentators, this Psalm was composed some time after the end of the Babylonian captivity.

2-4. First part : thanksgiving for the past blessings. — *Benedixisti.* Heb., Thou hast been favorable. — *Avertisti...* Heb., Thou hast brought back the captivity (the captives). — *Remisisti...* (℣. 3). This iniquity had caused the ruin of Juda and the exile. God had forgiven it, and the punishment had come to an end. — *Avertisti...* (℣. 4). Heb., Thou hast turned from the fierceness of thine anger.

5-8. Second part : prayer for the complete restoration of the theocracy. — *Convertere...* Hebraism : Restore us. Much still was lacking for a complete restoration. — *Tu*

7 Deus, tu conversus vivificabis nos :
et plebs tua lætabitur in te.
8 Ostende nobis, Domine, misericordiam tuam :
et salutare tuum da nobis.
9 Audiam quid loquatur in me Dominus Deus :
quoniam loquetur pacem in plebem suam.
Et super sanctos suos :
et in eos qui convertuntur ad cor.
10 Verumtamen prope timentes eum salutare ipsius :
ut inhabitet gloria in terra nostra.
11 Misericordia et veritas obviaverunt sibi :
justitia et pax osculatæ sunt.
12 Veritas de terra orta est :
et justitia de cælo prospexit.
13 Etenim Dominus dabit benignitatem :
et terra nostra dabit fructum suum.
14 Justitia ante eum ambulabit :
et ponet in via gressus suos.

Canticle of Isaias. Is. 45 15-26.

15 Vere tu es Deus absconditus,
Deus Israel, Salvator.
16 Confusi sunt, et erubuerunt omnes :
simul abierunt in confusionem fabricatores errorum.
17 Israel salvatus est in Domino salute æterna:
non confundemini, et non erubescetis usque in sæcu-
[lum sæculi.
18 Quia hæc dicit Dominus creans cælos

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conversus... (℣. 7). Wilt Thou not revive us again?

9-14. Third part : outline of Israel's future prosperity.

9-11. Hope that the Lord will hear the prayer of His people. — *Audiam quid*... As Habacuc 2[1], the Psalmist expects an answer to his prayer. The words *in me* are wanting in the Heb. — *Sanctos suos* (Heb., his *chasidim,* his faithful friends) is the equivalent of *plebem suam.* — *Qui convertuntur*... Those who return to better dispositions. Heb., but let them not turn again to folly (the moral folly of sin). — *Verumtamen*... (℣. 10). God grants His graces willingly to those who fear and obey Him. — *Ut inhabitet*... Here and in ℣. 11, the poet describes the result produced by the return of God's favor. Very graceful description that Catholic interpreters like to apply to Our Lord and His work.

12-14. The perfect happiness of forgiven and regenerated Israel. — *Orta est.* Heb., shall spring out. *De cælo*.. From her heavenly dwell-

7 Thou wilt turn, O God, and bring us to life :
and thy people shall rejoice in thee.
8 Shew us, O Lord, thy mercy;
and grant us thy salvation.
9 I will hear what the Lord God will speak in me :
for he will speak peace unto his people :
And unto his saints :
and unto them that are converted to the heart.
10 Surely his salvation is near to them that fear him :
that glory may dwell in our land.
11 Mercy and truth have met each other :
justice and peace have kissed.
12 Truth is sprung out of the earth :
and justice hath looked down from heaven.
13 For the Lord will give goodness :
and our earth shall yield her fruit.
14 Justice shall walk before him :
and shall set his steps in the way.

Canticle of Isaias. Is. 45 15-26.

15 Verily thou art a hidden God,
the God of Israel the saviour.
16 They are all confounded and ashamed :
the forgers of errors are gone together into confusion.
17 Israel is saved in the Lord with an eternal salvation :
you shall not be confounded, and you shall not be
[ashamed for ever and ever.
18 For thus saith the Lord that created the heavens,

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ing, justice leans towards the earth, smiling, her hands full of mercy. — *Terra dabit*... (℣. 13), under the form of plentiful harvests. — *Justitia ante eum*.. before the Lord, as a herald, to prepare the way.

CANTICLE OF ISAIAS. Is. 45^{15-26}.

This extract is taken from the magnificent discourse (Is. 44^{28}-45^{26}) in which Isaias foretells the beneficial rôle of Cyrus, concerning the theocratic people. Here with rapid strokes the prophet outlines the events from the restoration of the theocracy after the exile to the future conversion of the Gentiles.

15-17. Israel, after his deliverance, will become the center of the Gentiles. — *Absconditas*, i. e. a God of mysterious ways. According to ℣. 14, those beautiful words are on the lips of converted pagans. — *Confusi sunt*... (℣. 16). Antithesis : woe to those who refuse to acknowledge the true God. — *Fabricatores*... the idol-makers. — *Israel salvatus*... (℣. 17). Salvation granted to the

ipse Deus formans terram
et faciens eam, ipse plastes ejus :
non in vanum creavit eam,
ut habitaretur formavit eam.
Ego Dominus, et non est alius.
19 Non in abscondito locutus sum,
in loco terræ tenebroso :
non dixi semini Jacob frustra : Quærite me :
ego Dominus loquens justitiam, annuntians recta.
20 Congregamini, et venite,
et accedite simul qui salvati estis ex Gentibus :

nescierunt qui levant lignum sculpturæ suæ.
et rogant Deum non salvantem.
21 Annuntiate, et venite,
et consiliamini simul :
quis auditum fecit hoc ab initio,
ex tunc prædixit illud?
Numquid non ego Dominus,
et non est ultra Deus absque me?
Deus justus, et salvans non est præter me.
22 Convertimini ad me, et salvi eritis, omnes fines terræ,

quia ego Deus et non est alius.
23 In memetipso juravi, [tur :
egredietur de ore meo justitiæ verbum, et non reverte-
24 quia mihi curvabitur omne genu,
et jurabit omnis lingua.
25 Ergo in Domino, dicet, meæ sunt justitiæ et imperium :
ad eum venient, et confundentur omnes qui repu- [gnant ei.
26 In Domino justificabitur,
et laudabitur omne semen Israel.

Jews, first through the intermediary of Cyrus, then through the Messias, will answer all needs, and last for ever.

18-19. The creation of the world and the history of Israel show that Jehovah is really a saviour God. — *Hæc dicit...* Transition. The Lord now speaks. — *Non in vanum...* Heb., not for nothingness. God who had created the earth, as the abode of man, adapted it wonderfully for that end. — *Non in abscondito...* (℣. 19). The hidden God manifested Himself to men very evidently, through His words as well as through His works. — *Non dixi... frustra.* The Heb. divides the sentence differently : I said not unto Israel : Seek ye me in vain. When commanding Israel to adhere to Him, God saw to it that He could be easily found. — *Annuntians recta,* in opposition to the deceitful oracles of paganism

God himself that formed the earth,
and made it, the very maker thereof :
he did not create it in vain :
he formed it to be inhabited.
I *am* the Lord, and there is no other.
19 I have not spoken in secret,
in a dark place of the earth : I have not said to the [seed of Jacob : Seek me in vain.
I am the Lord that speak justice, that declare right [things.
20 Assemble yourselves, and come,
and draw near together, ye that are saved of the [Gentiles :
they have no knowledge that set up the wood of their [graven work
and pray to a god that cannot save.
21 Tell ye, and come,
and consult together :
who hath declared this from the beginning,
who hath foretold this from that time?
Have not I the Lord,
and there is no God else besides me?
A just God and a saviour, there is none besides me.
22 Be converted to me, and you shall be saved, all ye [ends of the earth :
for I am God, and there is no other.
23 I have sworn by myself, [shall not return :
the word of justice shall go out of my mouth, and
24 For every knee shall be bowed to me,
and every tongue shall swear. [and empire :
25 Therefore shall he say : In the Lord are my justices
they shall come to him, and all that resist him shall [be confounded.
26 In the Lord shall all the seed of Israel be justified [and praised.

20-26. The Gentiles are strongly urged to return to the true God.

20-21. Ground for conversion : the nothingness of idols and the perfections of Jehovah. — *Qui salvati...* God speaks to those heathen (*de Gentibus*) who have escaped His punishments. — *Qui levant...* Allusion to the religious processions during which idols were carried about. Cf. Is. 46^7, Jer. 10^5, Bar. 6^8; Am. 5^{26}. — *Qui auditum...* (℣. 21). Jehovah alone possesses infinite science, justice and power.

22-26. Call to conversion. — *Ego... et non est...* Majestic assertion repeated three times, as a refrain. Cf. ℣℣. 18, 21. — *In memetipso...* (℣. 23). Introduction to the short oracle of ℣. 24 foretelling that a day will come when the God of Israel shall receive the homage of the whole world. — *Ergo... dicet...* (℣. 25). More clearly in the Heb. Only in Jeho-

Psalm 147

12 Lauda, Jerusalem, Dominum :
lauda Deum tuum, Sion.
13 Quoniam confortavit seras portarum tuarum :
benedixit filiis tuis in te.
14 Qui posuit fines tuos pacem :
et adipe frumenti satiat te.
15 Qui emittit eloquium suum terræ :
velociter currit sermo ejus.
16 Qui dat nivem sicut lanam :
nebulam sicut cinerem spargit.
17 Mittit crystallum suam sicut buccellas :
ante faciem frigoris ejus quis sustinebit?
18 Emittet verbum suum, et liquefaciet ea
flabit spiritus ejus, et fluent aquæ.
19 Qui annuntiat verbum suum Jacob :
justitias, et judicia sua Israel.
20 Non fecit taliter omni nationi :
et judicia sua non manifestavit eis.

Lauds II.

Canticle of Habacuc. Hab. 3 1-19.

2 Domine, audivi auditionem tuam, et timui.

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vah, it shall be said, is justice and strength. Thus do the Gentiles exhort each other to submit to the Lord who alone can sanctify and protect them. — *Confundentur...* Fate of those who will refuse to be converted. On the contrary (℣. 26), the mystic Israel made of all those who believe in Jehovah shall be saved and glorified in Him.

Psalm 147

In the Heb., this Psalm and Ps. 146 of the Vulg. form but one canticle; rightly so, for they are closely related as to the subject (identically the same, with divisions gradually working into a climax) and the form (same rhythm). See p. 328. Besides, our Latin version itself combines the two canticles into one by the very numbering of the verses.

12-20. Praise of Jehovah, the generous benefactor of Israel.

12. Call to praise.

13-14 Jehovah's blessings to Jerusalem. — *Confortavit...* The gates of the city had just been rebuilt and fortified with their iron-bars. Cf. Neh. 7^{1-4}. — *Fines... pacem* (℣. 14). Delicate expression : peace being as it were, at the frontier, protecting the whole territory.

15-18. Some general motives for praising Jehovah. — *Eloquium....* His orders are fulfilled as soon as

PSALM 147

12 Praise the Lord, O Jerusalem :
praise thy God O Sion.
13 Because he hath strengthened the bolts of thy gates;
he hath blessed thy children within thee.
14 Who hath placed peace in thy borders :
and filleth thee with the fat of corn.
15 Who sendeth forth his speech to the earth :
his word runneth swiftly.
16 Who giveth snow like wool :
scattereth mists like ashes.
17 He sendeth his ice like morsels :
who shall stand before his cold?
18 He shall send out his word, and shall melt them :
his wind shall blow, and the waters shall run.
19 Who declareth his word to Jacob :
his justices, and his judgments to Israel.
20 He hath not done in like manner to every nation :
and his judgments he hath not made manifest to them.

Lauds II.

CANTICLE OF HABACUC. Hab. 3 1-19.

2 O Lord, I have heard thy hearing, and was afraid.

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issued. — *Qui dat...* ℣℣. 16-18, an instance of the quick fulfilment of the divine will.

19-20. Israel's glorious privileges. — *Verbum, justitias, judicia.* Synonyms to designate the divine Law. See p. 55. — *Non fecit...* (℣. 20). Alone the Hebrews had received this luminous revelation.

CANTICLE OF HABACUC. Hab. 3[1-19].

An eminently poetical canticle, one of the most beautiful in the Bible. The prophet announces, as in the ch. 1-2, but under a new form, the divine judgments against the wicked, and the heavenly blessings showered on the chosen people.

2-15. First part : God is coming to judge sinners and save His people.

2. Prelude : the theme of the canticle. — *Auditionem...* Hebraism, what Thou hast revealed to me. This announcement, dreadful for the Jews as well as for their enemies, had filled the prophet will terror. — *Opus tuum...* A fervent p ayer for threatened Israel. God's work was the deliverance of the theocratic nation. — *In medio...* in the course of years, as often as we will be in peril. — *Cum iratus...* since danger could come only from the divine wrath.

3-7. The Lord appears in His terrific majesty. This theophany is

Domine, opus tuum, in medio annorum vivifica illud :

in medio annorum notum facies :
cum iratus fueris, misericordiæ recordaberis.
3 Deus ab Austro veniet,
et Sanctus de monte Pharan :
operuit cælos gloria ejus :
et laudis ejus plena est terra.
4 Splendor ejus ut lux erit :
cornua in manibus ejus :
ibi absconditá est fortitudo ejus :
5 ante faciem ejus ibit mors,
et egredietur diabolus ante pedes ejus.
6 Stetit, et mensus est terram.
Aspexit, et dissolvit Gentes :
et contriti sunt montes sæculi,
incurvati sunt colles mundi ab itineribus æternitatis [ejus.
7 Pro iniquitate vidi tentoria Æthiopiæ,
turbabuntur pelles terræ Madian.
8 Numquid in fluminibus iratus es, Domine?
aut in fluminibus furor tuus?
vel in mari indignatio tua?
qui ascendes super equos tuos :
et quadrigæ tuæ salvatio.
9 Suscitans suscitabis arcum tuum :
juramenta tribubus quæ locutus es.
Fluvios scindes terræ :
10 viderunt te, et doluerunt montes :
gurges aquarum transiit.
Dedit abyssus vocem suam :
altitudo manus suas levavit.

---

one of the most beautiful among those mentioned in the O. T. Cf. Ps. 17[8-18]. — *Ab austro.* Heb., from Teman, viz. the southern part of Idumæa. *Mt. Pharan* is in the same district. — *Cornua in...* (℣. 4). Heb. Horns at his side, i. e. luminous rays come forth from the divine manifestation. — *Ibi...* Heb., there (in that luminous region) is the hiding of his power. — *Mors, diabolus* (℣. 5). Heb., pestilence, burning heat. — *Egredietur... ante...* Heb., goes forth at his feet (walks with him). — *Dissolvit* (℣. 6). Heb., shook. — *Et contrivit...* All nature was quaking with fear. — *Ab itineribus...* Heb., the eternal paths are his. — *Pro iniquitate...* Heb., I saw in affliction... Everything was trembling in

O Lord, thy work, in the midst of the years bring it [to life :
In the midst of the years thou shalt make it known :
when thou art angry, thou wilt remember mercy.
3 God will come from the south,
and the holy one from mount Pharan ;
His glory covered the heavens,
and the earth is full of his praise.
4 His brightness shall be as the light :
horns *are* in his hands :
There is his strength hid :
5 Death shall go before his face.
And the devil shall go forth before his feet.
6 He stood and measured the earth.
He beheld, and melted the nations :
and the ancient mountains were crushed to pieces.
The hills of the world were bowed down by the [journeys of his eternity.
7 I saw the tents of Ethiopia for *their* iniquity,
the curtains of the land of Madian shall be troubled.
8 Wast thou angry, O Lord, with the rivers?
or was thy wrath upon the rivers?
or thy indignation in the sea?
Who will ride upon thy horses ;
and thy chariots are salvation.
9 Thou wilt surely take up thy bow :
according to the oaths which thou hast spoken to the [tribes.
Thou wilt divide the rivers of the earth.
10 The mountains saw thee, and were grieved :
the great body of waters passed away.
The deep put forth its voice :
the deep lifted up its hands.

---

the southern region, as the Lord passed. — *Pelles*, the skins, viz. the curtains of the tents.

8-11. The divine judgment, described in figurative language. — *Numquid...?* Transition. The poet asks God in a familiar tone what may be the aim of His threatening manifestation. Doubtless He comes to deliver His people. The phrases *in fluminibus, in mari* refer to the crossing of the Red Sea and of the Jordan. — *Suscitabis...* (℣. 9). Heb., Thy bow was made (bare unsheathed, for the fight). — *Fluvios scindes...* In His wrath, God cleaves the earth and overflowing torrents spring up. — *Doluerunt* (℣. 10). Heb., trembled. — *Abyssus*, the subterranean waters, violently shaken. — *Altitudo*

11 Sol et luna steterunt in habitaculo suo,
in luce sagittarum tuarum ibunt,
in splendore fulgurantis hastæ tuæ.
12 In fremitu conculcabis terram :
in furore obstupefacies Gentes.
13 Egressus es in salutem populi tui :
in salutem cum Christo tuo.
Percussisti caput de domo impii :
denudasti fundamentum ejus usque ad collum.
14 Maledixisti sceptris ejus,
capiti bellatorum ejus,
venientibus ut turbo ad dispergendum me.
Exsultatio eorum, sicut ejus qui devorat pauperem
[in abscondito.
15 Viam fecisti in mari equis tuis,
in luto aquarum multarum.
16 Audivi, et conturbatus est venter meus :
a voce contremuerunt labia mea.
Ingrediatur putredo in ossibus meis,
et subter me scateat.
Ut requiescam in die tribulationis :
ut ascendam ad populum accinctum nostrum.
17 Ficus enim non florebit :
et non erit germen in vineis.
Mentietur opus olivæ :
et arva non afferent cibum.
Abscindetur de ovili pecus :
et non erit armentum in præsepibus.

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manus... on high, the deep uplifts its hands (gigantic waves). A gesture of fear or prayer. — *In habitaculo*... (℣. 11). The sun and the moon are supposed to have a tent in the heavens, where they retire after having enlightened the earth. Cf. Is. 18⁴. — *Sagittarum*... *hastæ*... The lightnings which symbolize the divine wrath.

12-15. God's judgment described literally. — *In fremitu*... Heb., Thou marchest through the land in indignation. — *Obstupefacies*... Heb., Thou threshest the nations. The direct aim of the divine theophany is to punish the heathen. But it is also the deliverance of the Jewish people, *in salutem*... (℣. 13). — *Christo*... The anointed one is to be taken here in a collective sense, a synonym of *populi tui;* the theocratic nation being really consecrated to God. — *Impii,* the enemies of Israel, and first of all, the Chaldeans. — *Usque ad collum,* entirely, from head to foot. This idea is developed ℣. 14. — *Ad dispergendum me.* The poet here speaks in the name of the whole nation. — *Exsultatio*... wicked joy with which the enemy made for the battle, sure as he was of his

11 The sun and the moon stood still in their habitation,
in the light of thy arrows,
they shall go in the brightness of thy glittering spear.
12 In thy anger thou wilt tread the earth under foot :
in thy wrath thou wilt astonish the nations.
13 Thou wentest forth for the salvation of thy people :
for salvation with thy Christ.
Thou struckest the head of the house of the wicked :
thou hast laid bare his foundation even to the neck.
14 Thou hast cursed his sceptres,
the head of his warriors,
them that came out as a whirlwind to scatter me.
Their joy *was* like that of him that devoureth the
[poor man in secret.
15 Thou madest a way in the sea for thy horses,
in the mud of many waters.
16 I have heard and my bowels were troubled :
my lips trembled at the voice.
Let rottenness enter into my bones,
and swarm under me.
That I may rest in the day of tribulation :
that I may go up to our people that are girded.
17 For the fig tree shall not blossom :
and there shall be no spring in the vines.
The labour of the olive tree shall fail :
and the fields shall yield no food :
the flock shall be cut off from the fold,
and there shall be no herd in the stalls.

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success. — *Viam... in mari* (℣. 15). Another allusion to the crossing of the Red Sea.

16-19. Second part : Effects of the theophany on the prophet's soul.

16-17. Feelings of fear and sadness. — *Audivi...* The poet returns to the sentence enacted against his people. (Cf. ℣. 2), and describes the painful feelings with which he anticipates its execution. — *A voce,* the voice of God who had announced to the prophet the punishment of the Jews. — *Ingrediatur... scateat.* The indicative present tense or the perfect, according to the Heb., Rottenness has entered... and I tremble in my place. — *Ut requiescam...* Heb., I must silently await the day of trouble. Habacuc is powerless to check the peril which threatens Israel. — *Ut ascendam...* Heb., when he that shall oppress them cometh up against the (Jewish) people. — *Ficus...* (℣. 17). Poetic description of the destruction wrought in Palestine by the Chaldeans. — *Abscindetur...* Big and small cattle will fall into the hands of the invader.

18-19. Sentiments of confidence in God. — *In Deo Jesu.* Heb., in the God of my salvation. — *Pedes...*

18 Ego autem in Domino gaudebo :
et exsultabo in Deo Jesu meo.
19 Deus Dominus fortitudo mea :
et ponet pedes meos quasi cervorum.
Et super excelsa mea deducet me,
victor in psalmis canentem.

Prime.

Psalm 21, 1.

2 Deus, Deus meus, respice in me : quare me dereliquisti?

Longe a salute mea verba delictorum meorum.
3 Deus meus, clamabo per diem, et non exaudies :
et nocte, et non ad insipientiam mihi.
4 Tu autem in sancto habitas, laus Israel.
5 In te speraverunt patres nostri :
speraverunt, et liberasti eos.
6 Ad te clamaverunt, et salvi facti sunt :
in te speraverunt et non sunt confusi.
7 Ego autem sum vermis, et non homo :
opprobrium hominum, et abjectio plebis.

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quasi... (℣. 19). Reminiscence of Ps. 17^{33-44}. — *Victor*. According to the Vulg., the victorious God. The Heb. has merely a technical indication : For the choir-master, on my stringed instruments.

Psalm 21

Eli, Eli, lamma sabacthani.

" A Psalm of David. " This magnificent poem opens with the agonized cries of a soul who in the deepest distress feels deserted by God in spite of her innocence and of the prayers offered up to the Lord to obtain His help; then it changes into a triumphant song of thanksgiving, in view of the deliverance that the suppliant is sure to obtain. These cries, this plea, this thanksgiving are uttered by the Messias himself who foretells, in a language of unsurpassed beauty, on the one hand, the humiliations and sufferings of His Passion, on the other the glorious mystery of His Resurrection. There can be no doubt about it, for Jesus Himself and His apostles or evangelists have applied to His suffering life several texts of this Psalm. Cf. Mat. $27^{35,39,43,46}$, John, $19^{23,24,28}$, Heb., 2^{11-12}. The fulfilment has been so strikingly precise that Cassiodorus could say, *ut non tam prophetia quam historia videatur*.

2-22. First part : The afflicted one. How the servant of God is completely forsaken is described in ℣℣. 2-12, whilst ℣℣. 13-22 describe his other sufferings.

2-3. Loving expostulation. — *Deus Deus*... Heb. *Eli, Eli lâmah 'azabtâni*. Christ upon the cross

18 But I will rejoice in the Lord :
and I will joy in God my Jesus.
19 The Lord God is my strength :
and he will make my feet like the feet of harts :
and he the conqueror will lead me
upon my high places singing psalms.

Prime.

Psalm 21, 1.

2 O God, my God, look upon me : why hast thou for-
[saken me?
Far from my salvation are the words of my sins.
3 O my God, I shall cry by day, and thou wilt not hear :
and by night, and it shall not be reputed as folly in me.
4 But thou dwellest in the holy place, the praise of Israel.
5 In thee have our fathers hoped :
they have hoped, and thou hast delivered them.
6 They cried to thee, and they were saved :
they trusted in thee, and were not confounded.
7 But I am a worm, and no man :
the reproach of men, and the outcast of the people.

---

uttered these words in Syro-Chaldaic, the popular language spoken in Palestine in His days; hence a slight difference. Cf. Matt. 27^{46}. — The words *respice in me* are wanting in the Heb. : the Vulg. borrowed them from the LXX. — *Longe a...* i. e. My sins (the sins of all mankind which Christ took upon Himself) are the cause of my being forsaken by Thee. Heb., Far from my help are the words of my roaring, i. e. there is, as it were, an abyss between my deliverance and my prayer, because God, who alone can save me, remains deaf to my cries. — *Non ad insipientiam...* (℣. 2). In my prayer there is not one unwise petition. Heb., I find no rest (no respite).

4-6. God was not always so hard on suffering suppliants. — *In sancto...* Heb., Thou art holy. — *Laus Israel.* Heb., (Thou) that art enthroned upon the praises of Israel; a bold metaphor. — *In te..* Touching epitome of the history of Israel (℣℣. 5-6), and of his prayers which are always heard.

7-9. Contrast of his own lot with that of God's people. — *Ego autem...* He prays, and God does not seem to listen to him. — *Vermis..., abjectio...* Cf. Is. 11^{14}; 52^{13}; $53^{1\text{-}3}$. — *Deriserunt...* (℣. 8). Very minute details literally fulfilled during the Passion of Jesus. — *Locuti... labiis.* Heb., They gape with the lips (to laugh and scorn). — *Moverunt...* Gesture of contempt. Cf. Ps. 108^{25}; Matt. 27^{39}. — *Speravit...* (℣. 9). In the Heb , the words are spoken by the persecutors to the holy victim : Commit thy cause to Jehovah ! Cf. Matt. 27^{43}.

10-12. Motives which prompt the sufferer to hope in God, in spite of

8 Omnes videntes me deriserunt me :
locuti sunt labiis, et moverunt caput.
9 Speravit in Domino, eripiat eum :
salvum faciat eum, quoniam vult eum.
10 Quoniam tu es, qui extraxisti me de ventre :
spes mea ab uberibus matris meæ.
11 In te projectus sum ex utero :
de ventre matris meæ Deus meus es tu.
12 Ne discesseris a me :
quoniam tribulatio proxima est :
quoniam non est qui adjuvet.

Psalm 21, ii.

13 Circumdederunt me vituli multi :
tauri pingues obsederunt me.
14 Aperuerunt super me os suum,
sicut leo rapiens et rugiens.
15 Sicut aqua effusus sum :
et dispersa sunt omnia ossa mea.
Factum est cor meum tamquam cera
liquescens in medio ventris mei.
16 Aruit tamquam testa virtus mea,
et lingua mea adhæsit faucibus meis :
et in pulverem mortis deduxisti me.
17 Quoniam circumdederunt me canes multi :
concilium malignantium obsedit me.
Foderunt manus meas et pedes meos :

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all. — The first word *quoniam* has a special significance : Yea, Lord, what they say is true; Thou doest cherish for Thy Christ a singular affection. And he turns that remembrance into an increase of hope. — *Extraxisti...in te..* Synonymous expressions by which he means that God is truly his father; as such he urges Him to come to his rescue : *ne discesseris...*(℣. 12).

13-14. Vivid description of the Messias' foes and of their virulence. They are depicted as wanton bulls and roaring lions.

15-16. Internal sufferings and exhaustion caused by those external afflictions. — *Sicut aqua... cera...* Images expressing the complete failure of vital strength. — *Aruit...* (℣. 16). The moisture of his limbs is dried up; he is parched by thirst. Cf. Jn. 19^{28-29}. — *Deduxisti...* The dying Christ thus adresses God.

8 All they that saw me have laughed me to scorn :
they have spoken with the lips, and wagged the head.
9 He hoped in the Lord, let him deliver him :
let him save him, seeing he delighteth in him.
10 For thou art he that hast drawn me out of the womb :
my hope from the breasts of my mother.
11 I was cast upon thee from the womb :
from my mother's womb thou art my God.
12 Depart not from me :
For tribulation is very near :
for there is none to help *me*.

Psalm 21, ii.

13 Many calves have surrounded me :
fat bulls have besieged me.
14 They have opened their mouths against me,
as a lion ravening and roaring.
15 I am poured out like water :
and all my bones are scattered.
My heart is become like wax
melting in the midst of my bowels.
16 My strength is dried up like a potsherd,
and my tongue hath cleaved to my jaws : [death.
and thou hast brought me down into the dust of
17 For many dogs have encompassed me :
the council of the malignant hath besieged me.
They have dug my hands and feet.

17-19. A fresh description of the tortures of the dying victim. From the point of view of precise prediction, this is the most important passage of the Psalm. — *Canes, concilium...* Two new names to express the sordid character of his tormentors. — *Foderunt...* Celebrated text which clearly foretells, centuries before the death of Christ, the crucifixion on Calvary. As to the difficulty resulting from the actual reading of the Hebrew text, see the commentaries. " We would have to give up every canon of criticism and hermeneutics, should we translate with the Jews, *like a lion, my hands and my feet,* or with the rationalist Hebrew scholars, *They bound or sullied my hands and my feet.* " — *Dinumeraverunt...* (℣. 18): Heb., I can count all my bones. — *Conspexerunt...* " They shall look on him whom they pierced ", wrote St. John

18 dinumeraverunt omnia ossa mea.
Ipsi vero consideraverunt et inspexerunt me :
19 diviserunt sibi vestimenta mea,
et super vestem meam miserunt sortem.
20 Tu autem, Domine, ne elongaveris auxilium tuum
ad defensionem meam conspice. [a me :
21 Erue a framea, Deus, animam meam ;
et de manu canis unicam meam :
22 salva me ex ore leonis :
et a cornibus unicornium humilitatem meam.
23 Narrabo nomen tuum fratribus meis :
in medio ecclesiæ laudabo te.

PSALM 21, III.

24 Qui timetis Dominum, laudate eum :
universum semen Jacob, glorificate eum.
25 Timeat eum omne semen Israel :
quoniam non sprevit, neque despexit deprecationem
[pauperis;
nec avertit faciem suam a me :
et cum clamarem ad eum exaudivit me.
26 Apud te laus mea in ecclesia magna :
vota mea reddam in conspectu timentium eum.
27 Edent pauperes et saturabuntur :
et laudabunt Dominum qui requirunt eum :
vivent corda eorum in sæculum sæculi.
28 Reminiscentur et convertentur ad Dominum universi
fines terræ, [tium.
et adorabunt in conspectu ejus universæ familiæ Gen-

19^{37}, after Zacharias 12^{10}. — *Diviserunt...* (℣. 19). Strikingly fulfilled on Calvary. Cf. Matt. 27^{35}, Jn. 19^{23-24}, etc.

20-22. The prayer just begun ℣. 12 is now developed. — *Ne elongaveris... conspice.* Heb., Be not Thou far from me, o my strength, haste to help me. — *Framea, canis,* etc., the victim's foes. — *Unicam* is synonymous with *animam.* Cf. Ps. 34^{17}. — *Unicornium.* Wild ox.

22-32. Second part : Saved. The plaintive expostulation suddenly is turned into thanksgiving. Convinced that his prayer wil. be heard, the Psalmist thanks in advance his divine deliverer, and expresses in beautiful language the glorious results of his humiliations and sufferings.

23-25. The gratitude of the delivered Messias. — *Fratribus...* Truly the brothers of Jesus Christ accord-

18 They have numbered all my bones.
And they have looked and stared upon me.
19 They parted my garments amongst them,
and upon my vesture they cast lots.
20 But thou, O Lord, remove not thy help to a distance
look towards my defence. [from me :
21 Deliver, O God, my soul from the sword :
my only one from the hand of the dog.
22 Save me from the lion's mouth :
and my lowness from the horns of the unicorns.
23 I will declare thy name to my brethren :
in the midst of the church will I praise thee.

PSALM 21, III.

24 Ye that fear the Lord praise him :
all ye the seed of Jacob glorify him :
25 Let all the seed of Israel fear him :
because he hath not slighted nor despised the sup-
[plication of the poor man :
Neither hath he turned away his face from me :
and when I cried to him he heard me.
26 With thee is my praise in the great church :
I will pay my vows in the sight of them that fear him.
27 The poor shall eat and shall be filled :
and they shall praise the Lord that seek him :
their hearts shall live for ever and ever.
28 All the ends of the earth shall remember, and shall
[be converted to the Lord :
And all the kindreds of the Gentiles shall adore in his
[sight.

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ing to the flesh. Cf. Heb. 2^{12}. — *Qui timetis...* The Messias invites all his holy nation to join in his thanksgiving. — *Deprecationem...* (℣. 25). Heb., the affliction of the afflicted.

26-27. Not by words only, but also by deeds will Christ praise the Lord. — *Apud te laus...* Heb., Of Thee (cometh) my praise, which means; through Thee, through Thy wonderful help am I able to praise Thee. — *Vota mea* the sacrifices vowed in the time of trouble. — *Edent...* (℣. 27). Part of the flesh of the victim in a thanksgiving-offering was given back to the offerer who invited to the joyful meal his relatives, his friends and the poor. Cf. Lev. $7^{11ff.}$ — *Vivent...* Heb., Let your heart live for ever...! The host thus invokes a blessing on his guests : May this banquet bring you life eternal!

28-29. The nations, as well as the

29 Quoniam Domini est regnum :
et ipse dominabitur Gentium.
30 Manducaverunt et adoraverunt omnes pingues terræ :

in conspectu ejus cadent omnes qui descendunt in
31 Et anima mea illi vivet : [terram.
et semen meum serviet ipsi.
32 Annuntiabitur Domino generatio ventura :
et annuntiabunt cæli justitiam ejus
populo qui nascetur, quem fecit Dominus.

Terce.

PSALM 79, 1.

2 Qui regis Israel, intende :
qui deducis velut ovem Joseph.
Qui sedes super Cherubim, manifestare
3 coram Ephraim, Benjamin, et Manasse.
Excita potentiam tuam,
et veni, ut salvos facias nos.
4 Deus, converte nos :
et ostende faciem tuam, et salvi erimus.
5 Domine, Deus virtutum,
quousque irasceris super orationem servi tui?

Jews, shall be redeemed by the Messias. — *Reminiscentur.* Exact and delicate expression, for even the heathen had received revelations, but they had forgotten them. Cf. Rom. $1^{21,28}$. — *Adorabunt.* Heb., shall prostrate themselves before Him.

30-32. Summary of the second part. — *Manducaverunt, adoraverunt.* Prophetic preterits describing as already accomplished an anticipated future. — *Pingues...* The great and powerful ones who will join the lowly (*qui descendunt...*) in the Messianic banquet. — *Et anima...* Heb., he who could not keep his soul alive. It belongs to the preceding sentence (℣. 30ᵇ), as a description of the poor admitted to the sacrificial meal. — *Semen meum...* Heb.. Posterity shall serve him. This thought is developed in ℣. 32 : the everlasting duration of the Church of Christ, as well as its universality. — *Annuntiabitur...* Heb., It shall be told of the Lord unto the (next) generation; they shal, come and they shall declare His righteousness unto a new-born people. — *Quem fecit...* Heb., For He has done it; i. e. He has wrought out His purpose of salvation through the ministry of His Christ.

PSALM 79

Prayer for the mystic vine of Jehovah now laid waste and devastated.

A Psalm "of Asaph". A pressing and delicate appeal to the Lord

29 For the kingdom is the Lord's :
and he shall have dominion over the nations.
30 All the fat ones of the earth have eaten and have [adored :
all they that go down to the earth shall fall before him.
31 And to him my soul shall live, [come :
and my seed shall serve him.
32 There shall be declared to the Lord a generation to
and the heavens shall shew forth his justice
to a people that shall be born, which the Lord hath [made.

Terce.

Psalm 79, 1.

2 Give ear, O thou that rulest Israel :
thou that leadest Joseph like a sheep.
Thou that sittest upon the cherubim, shine forth
3 before Ephraim, Benjamin and Manasses.
Stir up thy might,
and come to save us.
4 Convert us, O God :
and shew us thy face, and we shall be saved.
5 O Lord God of hosts, [thy servant?
how long wilt thou be angry against the prayer of

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in behalf of the theocratic state, during a period of great anguish. God's nation is represented under the figure of a vine planted by Jehovah Himself in Palestine, in the rich soil of which it developed wonderfully, but now abandoned to the ravages of wild beasts and on the verge of utter destruction. The poet beseeches God to restore it to its former luxuriant growth. — The Psalm is divided into five stanzas of equal length, the first, second and fifth of which end with a refrain which is lengthned at each repetition by means of an epithet added to the divine name.

2-4. First stanza : a prayer as a prelude : Let the divine Shepherd of Israel hear His unfortunate people! — *Qui regis...* Heb., Shepherd. Cf. Ps. 22[1]. — *Israel, Joseph.* The generic name of the nation as a whole, then that which seems more particularly to represent the kingdom of the ten tribes. — *Super Cherubim,* the Cherubim of the Ark of the Covenant, whose outstretched wings formed, as it were, the throne of the theocratic king. — *Ephraim, Benjamin, Manasse.* Three tribes descending from Joseph. — *Excita...* Heb., Stir up Thy strength. — *Deus, converte...* (℣. 4). The refrain in its simplest form. Heb., o God, restore us.

5-8. Second stanza : plaintive description. Israel is fed with the bread of tears and despised by his enemies. — *Deus virtutum :* God o

6 Cibabis nos pane lacrimarum :
et potum dabis nobis in lacrimis in mensura?
7 Posuisti nos in contradictionem vicinis nostris
et inimici nostri subsannaverunt nos.
8 Deus virtutum, converte nos :
et ostende faciem tuam, et salvi erimus.

Psalm 79, 11.

9 Vineam de Ægypto transtulisti :
et ejecisti Gentes, et plantasti eam.
10 Dux itineris fuisti in conspectu ejus :
plantasti radices ejus, et implevit terram.
11 Operuit montes umbra ejus :
et arbusta ejus cedros Dei.
12 Extendit palmites suos usque ad mare :
et usque ad flumen propagines ejus.
13 Ut quid destruxisti maceriam ejus :
et vindemiant eam omnes, qui prætergrediuntur [viam?
14 Exterminavit eam aper de silva :
et singularis ferus depastus est eam.
15 Deus virtutum, convertere :
respice de cælo, et vide, et visita vineam istam,
16 et perfice eam quam plantavit dextera tua :

et super filium hominis, quem confirmasti tibi.
17 Incensa igni et suffossa
ab increpatione vultus tui peribunt.
18 Fiat manus tua super virum dexteræ tuæ :
et super filium hominis, quem confirmasti tibi.
19 Et non discedimus a te,
vivificabis nos : et nomen tuum invocabimus.

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hosts. — *Irasceris super...* God seems to be offended by Israel's prayers, since He does not hear them. — *Servi...* Heb., of Thy people. — *Cibabis.., dabis...*(℣. 9). In the present tense, according to the Heb. — *Pane...* Not bread wet with tears, i. e., that we eat whilst shedding tears, but tears as daily bread. Cf. Ps. 41[4]. — *In mensura.* The Heb. mentions a special measure containing about three gallons, a rather large quantity for tears. — *Deus...* (℣. 8). The refrain.

9-12. Third stanza : the vine of Jehovah once prosperous. — *Vineam...* Israel is compared to a vine which having grown in Egypt, had been transplanted by the Lord into the Promised Land and had spread into a luxuriant growth. — *Ejecisti* ...God had cleared away the old inhabitants of Canaan for His vine. — *Dux itineris,* during the forty

6 How long wilt thou feed us with the bread of tears :
and give us for our drink tears in measure?
7 Thou hast made us to be a contradiction to our
and our enemies have scoffed at us. [neighbours :
8 O God of hosts, convert us :
and shew thy face : and we shall be saved.

Psalm 79, 11.

9 Thou hast brought a vineyard out of Egypt :
thou hast cast out the Gentiles and planted it.
10 Thou wast the guide of its journey in its sight :
thou plantedst the roots thereof, and it filled the land.
11 The shadow of it covered the hills :
and the branches thereof the cedars of God.
12 It stretched forth its branches unto the sea :
and its boughs unto the river.
13 Why hast thou broken down the hedge thereof :
so that all they who pass by the way do pluck it?
14 The boar out of the wood hath laid it waste :
and a singular wild beast hath devoured it.
15 Turn again, O God of hosts : [yard.
look down from heaven, and see and visit this vine-
16 And perfect the same which thy right hand hath
[planted :
and upon the son of man, whom thou hast confirmed
17 Things set on fire and dug down [for thyself.
shall perish at the rebuke of thy countenance.
18 Let thy hand be upon the man of thy right hand :
and upon the son of man, whom thou hast confirmed
19 We depart not from thee, [for thyself.
thou shalt quicken us : and we will call upon thy name.

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years wanderings in the wilderness. Heb., Thou preparedst room before it (by the expulsion of the Canaanites as in ℣. 9). — *Operuit...* The rapid growth (℣℣. 11-12) of the mystic vine in every direction : up to the region of the cedars of Lebanon in the North, the Mediterranean shore in the West, and the Euphrates (*flumen*) in the East.

13-16. Fourth stanza : The actual desolate state of Jehovah's vine. — *Ut quid...?* mystery which fills the poet's soul with anguish. — *Aper* (℣. 14). The boars, common enough in Palestine, do great damage to the vines. — *Singularis ferus.* Heb., the wild beast of the field. Inconsiderate passers-by, devouring beasts symbolize Israel's various enemies. — *Converterc...* (℣. 15). Ardent supplication. — *Perfice...* (℣. 16). Heb. Protect that which Thy right hand hath planted, and the son that Thou

20 Domine, Deus virtutum, converte nos :
et ostende faciem tuam, et salvi erimus.

Psalm 81

1 Deus stetit in synagoga deorum :
in medio autem deos dijudicat.
2 Usquequo judicatis iniquitatem :
et facies peccatorum sumitis?
3 Judicate egeno et pupillo :
humilem et pauperem justificate.
4 Eripite pauperem :
et egenum de manu peccatoris liberate.
5 Nescierunt, neque intellexerunt,
in tenebris ambulant :
movebuntur omnia fundamenta terræ.
6 Ego dixi : Dii estis,
et filii Excelsi omnes.
7 Vos autem sicut homines moriemini :
et sicut unus de principibus cadetis.
8 Surge, Deus, judica terram :
quoniam tu hæreditabis in omnibus Gentibus.

hast chosen for Thyself. This son adopted by Jehovah (*hominis* is wanted in the Heb.), represents the whole Jewish nation.

17-20. Fifth stanza : when the Lord will have restored His people, the latter shall be more faithful to Him than ever and shall honor Him with all their might. — *Incensa...* The metaphor of the vine again. — *Peribunt.* In the present tense : they perish. — *Virum... filium...* (℣. 18). The theocratic nation again. Cf. Deut. 33^{12}. — *Non discedimus...* (℣. 19). Solemn promise. — *Domine...* (℣. 20). The refrain with its climax.

Psalm 81

God's judgment against the unjust judges.

"A Psalm of Asaph." God the supreme Judge sternly upbraids the unjust judges of Israel, bids them to remember the sacred duties which they were impudently violating, and threatens them with dreadful retaliation. Our Lord quoted ℣. 6 to show to the Jews that He had a right to the title son of God. (Cf. Jn. 10^{34-36}.)

1. Prelude : a vision of God accusing and condemning the unjust judges of this world. — *Synagoga deorum,* i. e. the assembly of the judges of Israel, called by the name "gods", in as much as they are God's representatives in the exercise of their exalted functions. Cf. Ex. 21^{6}; 22^{7-28}; Deut. 1^{17}, 19^{17}, etc. — *In medio... deos...* Heb., He judgeth among the gods.

20 O Lord God of hosts, convert us :
and shew thy face, and we shall be saved.

Psalm 81

1 God hath stood in the congregation of gods :
and *being* in the midst *of them* he judgeth gods.
2 How long will you judge unjustly :
and accept the persons of the wicked?
3 Judge for the needy and fatherless :
do justice to the humble and the poor.
4 Rescue the poor :
and deliver the needy out of the hand of the sinner.
5 They have not known nor understood,
they walk on in darkness :
all the foundations of the earth shall be moved.
6 I have said : You are gods,
and all of you the sons of the Most High.
7 But you like men shall die :
and shall fall like one of the princes.
8 Arise, O God, judge thou the earth :
for thou shalt inherit among all the nations.

2-7. The Lord speaks, arraigning the unjust judges.

2-4. Indictment and exhortation. — *Facies... sumitis.* Frequent hebraism to designate unjust partiality : you take in consideration the persons, their dignity, their power, their presents, and not at all right and justice, so that the weak and the lowly are always condemned though innocent. — *Judicate...* (℣. 3-4). God reminds the Judges of Israel of their main duties.

5-7. Severe punishments threatened. — *Nescierunt...* God instead of addressing the culprits, laments (℣. 5) the iniquity of their conduct. — *Movebuntur* (better "moventur", in the present tense)... Justice is the foundation of order among men; when it disappears, everything is shattered; Israel was on the verge of experiencing such upheaval on account of the iniquity of its judges. — *Ego dixi...* (℣. 6). God addresses again the culprits. — The title *filii Excelsi* is equivalent to "dii". Called to be God's representatives, Israelite judges were intimately united to Him as a son is united to his father. — *Vos autem...* (℣. 7). In spite of their almost divine authority, they shall be punished like common men, or at least like secondary princes (*sicut unus...*), if they continue being prevaricators.

8. Conclusion. — *Surge...* Fervent prayer of the poet who beseeches the Lord to fulfil His designs as supreme Judge. — *Terram,* the whole world, as it is clear from the last line (*in omnibus*)...

Sext.

Psalm 83, 1.

2 Quam dilecta tabernacula tua, Domine virtutum :
3 concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea exsultaverunt in Deum vivum.
4 Etenim passer invenit sibi domum :
et turtur nidum sibi, ubi ponat pullos suos.
Altaria tua, Domine virtutum :
rex meus, et Deus meus.
5 Beati qui habitant in domo tua, Domine :
in sæcula sæculorum laudabunt te.
6 Beatus vir cujus est auxilium abs te :
ascensiones in corde suo disposuit,
7 in valle lacrimarum, in loco quem posuit.
8 Etenim benedictionem dabit legislator,
ibunt de virtute in virtutem :
videbitur Deus deorum in Sion.

Psalm 83

Burning outpouring of love for the Temple.

"A Psalm of the sons of Core." This poem is a sustained and fervent longing for the house of God; and celebrates with a tone of plaintive melancholy the blessedness of those who dwell near the sanctuary. It has some analogy with Ps. 41 and 42 composed also by "the sons of Core", amidst hard trials far away from the tabernacle. It expresses the desire and the hope of the poet, a return to Sion in a near future. It probably belongs to the same period.

2-5. First stanza : eager longing for the sanctuary. — *Concupiscit et deficit...* Very energetic expressions. Heb., My soul pineth, even fainteth. — *Cor... et caro...* His physical organism even has a share in these holy transports. Cf. Ps. 61^{2-3}, 72^{1}. — *Etenim passer...*(℣. 4). Touching figure which admirably expresses the poet's love for the sanctuary. Instead of *turtur*, the Heb. reads swallow. — *Altaria...* Sudden and very beautiful cry. The unfinished sentence is very effective. — *In sæcula...* (℣. 5). Heb., They will be still praising Thee. But this "still" means for ever.

6-8. Second stanza : Happiness and prosperity of those who trust in God : in spite of all obstacles, they will succeed in visiting Him in His sanctuary of Sion. This passage is somewhat obscure especially in the LXX and the Vulg. The idea is that of a pious pilgrimage to the sanctuary : many are the obstacles on the way : but they can all be overcome with the help of God and faith. — *Auxilium.* Heb., strength. — *Ascensiones...* Heb., Highways are

Sext.

Psalm 83, 1.

2 How lovely are thy tabernacles, O Lord of hosts :
3 My soul longeth, and fainteth for the courts of the [Lord.
My heart and my flesh have rejoiced in the living God.
4 For the sparrow hath found herself a house :
and the turtle a nest for herself, where she may lay
Thy altars, O Lord of hosts : [her young ones.
my king and my God.
5 Blessed are they that dwell in thy house O Lord :
they shall praise thee for ever and ever.
6 Blessed is the man whose help is from thee :
in his heart he hath disposed to ascend *by steps.*
7 In the vale of tears, in the place which he hath set.
8 For the lawgiver shall give a blessing,
they shall go from virtue to virtue :
the God of gods shall be seen in Sion.

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in their hearts. Those highways or goings up designate literally the many roads which from every place in Palestine led up to Jerusalem. The pious Israelites, whose minds were set on the pilgrimage to Sion, had constantly those highways and their stations in their hearts, in anticipation of the time when they would be able to go up to the Holy City. — *In valle...* (℣. 7). Heb., Passing through the vale of *Bâkâ* (an unknown locality, instead of *lacrymarum*) they make it a place of springs; the rain clotheth it with blessings. This means that faith and holy enthusiasm turned, as it were, the most barren places into lovely oases, and produced on the desert the same effect as an autumnal rain or spring of fresh waters. — *Ibunt de virtute...* i. e. from strength to strength. Same idea. The pilgrims, in such conditions instead of losing their vigor through the long and toilsome journey, gain fresh strength as they advance towards Sion. — Finally they reach the term of their journey : *Videbitur...* Heb., they appear before God in Sion.

9-13. Third stanza : prayer for the King, and fresh description of the godly happiness experienced by those who dwell near the sanctuary. — *Domine...* A prayer — general at first — of the pilgrims who have reached the Temple. It becomes more special in ℣. 10, referring to the King of Israel (*Christi tui*). Instead of *protector...* the Heb. reads : our shield. — *Super millia* (℣. 11). Better : more than a thousand days (passed amidst human joys). — *Elegi abjectus...* Heb., I had rather lie at the threshold of the house of God. — *In tabernaculis...* Heb., the tents of wickedness (in the abstract). — *Misericordiam et...* (℣. 12). Heb., The

Psalm 83, II.

9 Domine, Deus virtutum, exaudi orationem meam :
auribus percipe, Deus Jacob.
10 Protector noster, aspice, Deus :
et respice in faciem Christi tui :
11 quia melior est dies una in atriis tuis, super millia.
Elegi abjectus esse in domo Dei mei :
magis quam habitare in tabernaculis peccatorum.
12 Quia misericordiam et veritatem diligit Deus :
gratiam et gloriam dabit Dominus.
13 Non privabit bonis eos, qui ambulant in innocentia :
Domine virtutum, beatus homo qui sperat in te.

Psalm 86

1 Fundamenta ejus in montibus sanctis :
2 diligit Dominus portas Sion
super omnia tabernacula Jacob.
3 Gloriosa dicta sunt de te,
civitas Dei.
4 Memor ero Rahab, et Babylonis,
scientium me.
Ecce alienigenæ, et Tyrus, et populus Æthiopum,
hi fuerunt illic.

Lord is a sun and shield. — *In innocentia* (℣. 13). Heb., uprightly. — Sweet and joyful conclusion : *Beatus... qui sperat...*

Psalm 86

Jerusalem, beloved city of God and the centre of the world.

" A Psalm canticle of the sons of Core. " " Enigmatic and obscure ", according to Eusebius; it fully deserves the epithets, especially in the Vulgate. Still the main idea of the Ps. is clear enough. It celebrates the past and future glories of Jerusalem, prophesying to the holy city, so dear to the heart of Jehovah, that all the peoples of the world will become her adopted citizens, i. e. will be converted to the true God. The date of the composition is not known.

1-3. First stanza : Sion dear to Jehovah above all other cities. — *Fundamenta ejus...* Sion's foundations. In the Heb., the pronoun is masculine and refers to Jehovah. — *Portas*, a poetical expression for the whole city. — *Tabernacula* : all the dwellings, all the cities of Israel. — *Gloriosa...* (℣. 3) : the promises rel-

Psalm 83, II.

9 O Lord God of hosts hear my prayer :
give ear, O God of Jacob.
10 Behold, O God our protector :
and look on the face of thy Christ :
11 For better is one day in thy courts above thousands.
I have chosen to be an abject in the house of my God :
rather than to dwell in the tabernacles of sinners.
12 For God loveth mercy and truth :
the Lord will give grace and glory. [innocence :
13 He will not deprive of good things them that walk in
O Lord of hosts, blessed is the man that trusteth in
[thee.

Psalm 86

1 The foundations thereof *are* in the holy mountains :
2 The Lord loveth the gates of Sion
above all the tabernacles of Jacob.
3 Glorious things are said of thee,
O city of God.
4 I will be mindful of Rahab and of Babylon
knowing me.
Behold the foreigners, and Tyre, and the people of
these were there. [the Ethiopians,

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ative to the everlasting duration and future splendor of Jerusalem. One of those promises is the object of the next stanza.

4-6. Second stanza : Jerusalem, cradle of all nations. — *Memor ero.* — Heb., I proclaim Rahab (Egypt); cf. Ps. 88^{11}, Is. 25^{11}, 51^{9}) and Babylon as among them that know me. God Himself is the speaker, to publish the great news, viz the conversion of the gentiles. — *Alienigenæ.* Heb., the Philistines. — *Fuerunt illic,* in Sion, to offer their homage to the true God. Heb. This (each one of these nations) was born there. Jerusalem is thus described as the religious cradle and the centre of the whole world. The most powerful, the richest, the most independent nations shall adore the Lord in Sion. Cf. Is. 2^{2-3}, Mich. 4^{1-2}, etc. — *Numquid...* (℣. 5). Without any interrogation in the Heb. And of Sion it shall be said, This and that man was born in her. The idea is the same. — *Et ipse...* (*homo et homo*). Alone, the true God has been able to grant such privileges to His beloved city. — *Dominus...* (℣. 6). Heb. The Lord shall reckon, when He registers the ople, This one was born there.

5 Numquid Sion dicet : Homo et homo natus est in ea :
et ipse fundavit eam Altissimus?
6 Dominus narrabit, in scripturis populorum et principum :
horum, qui fuerunt in ea.
7 Sicut lætantium omnium
habitatio est in te.

None.

Psalm 88, 1.

2 Misericordias Domini in æternum cantabo.
In generationem et generationem annuntiabo veritatem tuam in ore meo.
3 Quoniam dixisti : In æternum misericordia ædificabitur in cælis :
præparabitur veritas tua in eis.
4 Disposui testamentum electis meis,
juravi David, servo meo :
5 Usque in æternum præparabo semen tuum,
et ædificabo in generationem et generationem sedem
6 Confitebuntur cæli mirabilia tua, Domine :
etenim veritatem tuam in ecclesia sanctorum.

Another dramatic repetition of the main idea of the Psalm.

7. Conclusion. — *Sicut lætantium...* i. e. To dwell in thee, (o Sion), is a great joy, all thy citizens are happy. Heb., The singers as well as the dancers (exclaim) : All my springs are in thee! When Sion will have become the universal metropolis, her countless citizens will show their happiness by singing and dancing. The phrase "my springs" means the mystical birth-place of the nations.

Psalm 88

Prayer to remind God of the magnificent promises he had made to David and seems to have forgotten.

"A didactic Psalm of Ethan the Ezrahite." Ethan is most likely the famous levite who shared with Asaph and Eman the functions of choirmaster in the temple, under the reign of David. Cf. I Par. 15^{17}. — This Psalm, solemn and majestic, presents an admirable poetic development of the great oracle by which God had promised everlasting duration to the throne of David. Cf. 2 Reg. 7^{8ff}. After having confronted Jehovah with His own grand promises; the poet proceeds to set forth, in a desolate complaint, the dangers threatening the throne once so glorious, and to plead eagerly for an early intervention in its behalf. This psalm is evidently messianic as was the divine proclamation with which it starts : Through Jesus Christ alone will the reign of David be eternal. Cf. Luke 1^{30-33}.

5 Shall not Sion say : *This* man and *that* man is born in her?
and the Highest himself hath founded her.
6 The Lord shall tell in *his* writings of peoples and of princes,
of them that have been in her.
7 The dwelling in thee
is as it were of all rejoicing.

None.

PSALM 88, 1.

2 The mercies of the Lord I will sing for ever.
I will shew forth thy truth with my mouth to generation and generation.
3 For thou hast said : Mercy shall be built up for ever in the heavens :
thy truth shall be prepared in them.
4 I made a covenant with my elect,
I have sworn to David my servant :
5 Thy seed will I settle for ever
And I will build up thy throne unto generation and generation.
6 The heavens shall confess thy wonders, O Lord :
and thy truth in the church of the saints.

2-19. First part : praise of God's lovingkindness and faithfulness.

2-5. Prelude and theme of the canticle. — The poet expresses his aim in general terms (℣. 2). — *Misericordias, veritatem...* two divine attributes often spoken of in this poem, together or separately. — *Quoniam.* ℣℣. 3-5, more special theme of the Psalm : the unchangeableness of the divine promises to David and his race. — *Divisti.* Heb., I have said. The poet continues speaking, as the words *veritas tua* indicate. — *Disposui* (℣. 4). Here God Himself recalls the promise made to David through the prophet Nathan, 2 Kings 7[11f]. — *Electis meis.* Heb., my chosen. — The words *in æternum* and *in generationem...* (℣. 5), contain the main idea : through the Messias the race and the throne of David will last for ever.

6-9. God is incomparable in His infinite perfections that the heavens and the celestial beings everlastingly glorify. — *In ecclesia...*, the assembly of the angels who are mentioned here five times in succession. Among them, however holy they may be, none is to be compared to God. — *Filiis Dei* (℣. 7). Heb., the sons o the mighty. Both expressions denote the angels. — *Virtutum* (℣. 9), the God of hosts.

10-15. Some of the manifestations of Jehovah's infinite power in nature and history. — *Tu dominaris* (℣. 10), God's power over the ocean. — *Potestati...* Heb., the pride of the sea, its proud and formidable swellings; — *Humiliasti...* ℣. 11, God's power

7 Quoniam quis in nubibus æquabitur Domino :
similis erit Deo in filiis Dei?
8 Deus, qui glorificatur in consilio sanctorum : [sunt.
magnus et terribilis super omnes qui in circuitu ejus
9 Domine, Deus virtutum, quis similis tibi?
Potens es, Domine, et veritas tua in circuitu tuo.
10 Tu dominaris potestati maris :
motum autem fluctuum ejus tu mitigas.
11 Tu humiliasti, sicut vulneratum, superbum :
in brachio virtutis tuæ dispersisti inimicos tuos.

12 Tui sunt cæli, et tua est terra,
orbem terræ et plenitudinem ejus tu fundasti :
13 aquilonem et mare tu creasti.
Thabor et Hermon in nomine tuo exsultabunt :
14 tuum brachium cum potentia.
Firmetur manus tua,
et exaltetur dextera tua.
15 Justitia et judicium præparatio sedis tuæ.
Misericordia et veritas præcedent faciem tuam :
16 beatus populus qui scit jubilationem.
Domine, in lumine vultus tui ambulabunt,

17 et in nomine tuo exsultabunt tota die :
et in justitia tua exaltabuntur.
18 Quoniam gloria virtutis eorum tu es :
et in beneplacito tuo exaltabitur cornu nostrum.
19 Quia Domini est assumptio nostra,
et sancti Israel, regis nostri.

Psalm 88, II.

20 Tunc locutus es in visione sanctis tuis,

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over Egypt, a proud and fierce nation. — *Superbum.* Heb., *Râhâb,* symbolical name of Egypt. Cf. Ps. 86[4] and note (p. 423). — *Sicut vulneratum...* Heb. Thou hast broken as one that is slain. — *Tui... cœli...* ℣℣. 12-13, God's power over the whole world, the work of His hands. — *Aquilonem et mare.* Heb., The north and the south. Whate ver exists in both directions. — *Thabor et Hermon,* the two most beautiful mountains of Palestine proper, one N. W., the other N. E. — *Firmetur...* (℣. 14). Heb., Thy hand is strong and thy right hand is high. — *Præparatio...*(℣. 15). Heb., the foundation of Thy throne... God's praise is expressed in more general terms in ℣℣. 14-15. — *Præcedent...* God's

7 For who in the clouds can be compared to the Lord :
or who among the sons of God shall be like to God?
8 God who is glorified in the assembly of the saints :
great and terrible above all them that are about him.
9 O Lord God of hosts, who is like to thee?
thou art mighty, O Lord, and thy truth is round [about thee.
10 Thou rulest the power of the sea :
and appeasest the motion of the waves thereof.
11 Thou hast humbled the proud one, as one that is slain :
with the arm of thy strength thou hast scattered thy [enemies.
12 Thine are the heavens, and thine is the earth,
the world and the fulness thereof thou hast founded :
13 The north and the sea thou hast created.
Thabor and Hermon shall rejoice in thy name :
14 Thy arm is with might.
Let thy hand be strengthened,
and thy right hand exalted :
15 Justice and judgment are the preparation of thy throne.
Mercy and truth shall go before thy face.
16 Blessed is the people that knoweth jubilation.
They shall walk, O Lord, in the light of thy counte- [nance,
17 And in thy name they shall rejoice all the day :
and in thy justice they shall be exalted.
18 For thou art the glory of their strength :
and in thy good pleasure shall our horn be exalted.
19 For our protection is of the Lord :
and of our king the holy one of Israel.

Psalm 88, II.

20 Then thou spokest in a vision to thy saints.

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lovingkindness and faithfulness are constantly before Him, as messengers always ready to fulfil His orders.

16-19. Happy the people who have such a God as Jehovah — *Jubilationem.* According to the Heb.: the joy of celebrating the ceremonies of religious festivities. — *In lumine..,* A way of expressing that God will certainly bless His own. Cf, Ps. 4^7, etc. — *Gloria virtutis...* (℣. 18). Hebraism. The glory and the strength of Israel come from the fact that Jehovah is their God. — *Cornu..,* The emblem of unconquerable strength. Cf. ℣ 25; Ps. 17^3, $74^{5,6,11}$, etc. — *Domini... assumptio...* (℣. 19). Heb., For Jehovah is our shield, and the Holy One of Israel our King.

20-38. Second part : splendid pro-

et dixisti : Posui adjutorium in potente :
et exaltavi electum de plebe mea.
21 Inveni David, servum meum :
oleo sancto meo unxi eum.
22 Manus enim mea auxiliabitur ei :
et brachium meum confortabit eum.
23 Nihil proficiet inimicus in eo,
et filius iniquitatis non apponet nocere ei.
24 Et concidam a facie ipsius inimicos ejus :
et odientes eum in fugam convertam.
25 Et veritas mea, et misericordia mea cum ipso :
et in nomine meo exaltabitur cornu ejus.
26 Et ponam in mari manum ejus :
et in fluminibus dexteram ejus.
27 Ipse invocabit me : Pater meus es tu :
Deus meus, et susceptor salutis meæ.
28 Et ego primogenitum ponam illum,
excelsum præ regibus terræ.
29 In æternum servabo illi misericordiam meam :
et testamentum meum fidele ipsi.
30 Et ponam in sæculum sæculi semen ejus :
et thronum ejus sicut dies cæli.
31 Si autem dereliquerint filii ejus legem meam :
et in judiciis meis non ambulaverint :
32 si justitias meas profanaverint :
et mandata mea non custodierint :
33 visitabo in virga iniquitates eorum :
et in verberibus peccata eorum.
34 Misericordiam autem meam non dispergam ab eo :
neque nocebo in veritate mea :
35 neque profanabo testamentum meum :
et quæ procedunt de labiis meis non faciam irrita.

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mises of the Lord to David about the eevelasting duration of his race and of his throne. They had been mentioned ℣℣. 3-4; but the poet returns to them to bring them into a better relief.

20-21. David chosen for the theocratic throne. — *Tunc.* A solemn adverb : at the time chosen by God and so momentous for the history of Israel. — *Sanctis...* Heb., to Thy *châsid.* This beloved one of God was the prophet Nathan who received the divine message during the night (*in visione*). Cf. 2 Kings $7^{4,17}$. — *Posui...* Heb., I have given help to a hero (David). — *Oleo...* (℣. 21). Cf. 1 Kings 9^{16}.

22-26. Indomitable strength granted by God to His chosen one. — *Manus enim...* ℣. 22, the general idea : Thus protected, David will have nothing to fear from his enemies (℣℣. 23-24), and his power will grow constantly (℣℣. 25-26). — *In mari* (the Mediterranean sea), *in flumini-*

and saidst : I have laid help upon one that is mighty :
and have exalted one chosen out of my people.
21 I have found David my servant :
with my holy oil I have anointed him.
22 For my hand shall help him :
and my arm shall strengthen him.
23 The enemy shall have no advantage over him,
nor the son of iniquity have power to hurt him.
24 And I will cut down his enemies before his face :
and them that hate him I will put to flight.
25 And my truth and my mercy *shall be* with him :
and in my name shall his horn be exalted
26 And I will set his hand in the sea :
and his right hand in the rivers.
27 He shall cry out to me : Thou art my father :
my God and the support of my salvation :
28 And I will make him my firstborn,
high above the kings of the earth.
29 I will keep my mercy for him for ever :
and my covenant faithful to him.
30 And I will make his seed to endure for evermore :
and his throne as the days of heaven.
31 And if his children forsake my law, and walk not in [my judgments :
32 If they profane my justices :
and keep not my commandments :
33 I will visit their iniquities with a rod :
and their sins with stripes.
34 But my mercy I will not take away from him :
nor will I suffer my truth to fail.
35 Neither will I profane my covenant : [make void.
and the words that proceed from my mouth I will not

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bus (Euphrates and its canals). The eastern and western boundaries of David's kingdom, ℣. 26.

27-30. God's covenant with David and his posterity. — *Ipse...* (℣ 27). *et ego...* (℣. 28). David shall treat God as a father, and he will be treated as a beloved son, privileged among all the others. — *In æternum...* ℣℣. 24-30, consequence of this relationship. Cf. 2 Kings $7^{13,16}$. — *In sæculum... semen...* (℣. 30). An everlasting race, like the Messias, who is to be its last scion. — *Sicut dies...* To last as long as the heavens, is to last to the end of times. Cf. Ps. 71^{5}, etc.

31-35. Nothing can annul these divine promises, at least in their essentials. — *Si autem...* Very natural hypothesis, since the descendants of David were to be (the last one excepted) frail and sinful men. It is repeated four times in succession (℣℣. 31-32) in synonymous propositions. — *Visitabo...* ℣℣. 33-35. What

36 Semel juravi in sancto meo :
Si David mentiar :
37 semen ejus in æternum manebit.
38 Et thronus ejus sicut sol in conspectu meo,
et sicut luna perfecta in æternum :
et testis in cælo fidelis.

PSALM 88, III.

39 Tu vero repulisti et despexisti :
distulisti Christum tuum.
40 Evertisti testamentum servi tui :
profanasti in terra Sanctuarium ejus.
41 Destruxisti omnes sepes ejus :
posuisti firmamentum ejus formidinem.
42 Diripuerunt eum omnes transeuntes viam :
factus est opprobrium vicinis suis.
43 Exaltasti dexteram deprimentium eum :
lætificasti omnes inimicos ejus.
44 Avertisti adjutorium gladii ejus :
et non es auxiliatus ei in bello.
45 Destruxisti eum ab emundatione :
et sedem ejus in terram collisisti.
46 Minorasti dies temporis ejus :
perfudisti eum confusione.
47 Usquequo, Domine, avertis in finem :
exardescet sicut ignis ira tua?

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the Lord will do, should this hypothesis become a reality. He will punish the culprits, but with loving-kindness. — *Neque nocebo...* (℣. 34). Heb., I shall not be false to my faithfulness.

36-38. The great promise is reasserted and confirmed by an irreversible oath. — *Semel.* Once was enough, on account of the divine unchangeableness. — *Semen ejus...* (℣℣. 37-38). The third repetition of Jehovah's promise. Cf. ℣. 4-5, 20ff. — *Sicut... perfecta...* (℣. 38). Heb.. As the moon, it (the throne) shall be established for ever. — *Testis in cælo...* The faithful witness in heaven cannot be other than God Himself.

39-52. Third part : description of the deplorable actual state of things and prayer for quick relief.

39-46. Desolate expostulation. — *Repulisti, despexisti...* God's promises appalingly contrast with the actual state of David's throne. — *Distulisti.* Heb., Thou hast been wroth with... — *Christum...*, The King then reigning. — *Sanctuarium* (℣. 40). Heb., his crown. — *Sepes...* (℣. 41), all the refuges of the Jewish state. Cf. Ps. 79[13]. — *Firmamentum...* Heb. Thou hast brought his strongholds to ruin. — *Exaltasti...*

36 Once have I sworn by my holiness :
I will not lie unto David :
37 his seed shall endure for ever.
38 And his throne as the sun before me
and as the moon perfect for ever,
and a faithful witness in heaven.

PSALM 88, III.

39 But thou hast rejected and despised :
thou hast been angry with thy anointed.
40 Thou hast overthrown the covenant of thy servant :
thou hast profaned his sanctuary on the earth.
41 Thou hast broken down all his hedges :
thou hast made his strength fear.
42 All that pass by the way have robbed him :
he is become a reproach to his neighbours.
43 Thou hast set up the right hand of them that oppress him :
thou hast made all his enemies to rejoice.
44 Thou hast turned away the help of his sword;
and hast not assisted him in battle.
45 Thou hast made his purification to cease :
and thou hast cast his throne down to the ground.
46 Thou hast shortened the days of his time :
thou hast covered him with confusion.
47 How long, O Lord, turnest thou away unto the end?
shall thy anger burn like fire?

(℣. 43). God was thus siding with the enemies of His people. — *Avertisti...* (℣. 44). Heb., Thou hast turned back the edge of his sword, a metaphor denoting a shameful flight of the Israelite warriors. — *Destruxisti...ab...*(℣. 45). Heb., Thou hast made his purity to cease, i. e. his splendor. — *Minorasti...* (℣. 46). Heb., The days of his youth (his vigor, his prosperity) hast Thou shortened; Thou hast covered him with shame.

47-52. Humble and earnest prayer that God may restore to His people His past favors. — *Usquequo...* Bold remonstrance often met with in the Psalter. Cf. Ps. 6^4, 12^{2-3}; 73^{10}, etc. — *Quæ mea...*(℣. 48). Heb. (Remember) what a fleeting life I am; for what vanity hast Thou created all the sons of man. — *Quis est...*(℣. 49). The poet alleges the shortness of man's life as a motive for prompt relief; for, if the favor asked for be delayed, the Psalmist cannot live to enjoy it. — *Inferi...* the dwelling-place of the dead. — *Ubi sunt...* (℣. 50). The suppliant beseeches God to fulfil His ancient promises. — *Quod continui...* He constantly kept in his heart the bitter remembrance of the humiliation to which Israel had been reduced — *Commutatio-*

48 Memorare quæ mea substantia : [num?
numquid enim vane constituisti omnes filios homi-
49 Quis est homo, qui vivet et non videbit mortem :
eruet animam suam de manu inferi?
50 Ubi sunt misericordiæ tuæ antiquæ, Domine,
sicut jurasti David in veritate tua?
51 Memor esto, Domine, opprobrii servorum tuorum
(quod continui in sinu meo) multarum Gentium :
52 quod exprobraverunt inimici tui, Domine.
quod exprobraverunt commutationem Christi tui.

53 Benedictus Dominus in æternum : fiat. fiat.

Vespers.

Psalm 138, 1.

1 Domine, probasti me, et cognovisti me : [meam.
2 tu cognovisti sessionem meam, et resurrectionem
3 Intellexisti cogitationes meas de longe :
semitam meam et funiculum meum investigasti.
4 Et omnes vias meas prævidisti :
quia non est sermo in lingua mea.
5 Ecce, Domine, tu cognovisti omnia,
novissima et antiqua :
tu formasti me, et posuisti super me manum tuam.
6 Mirabilis facta est scientia tua ex me :
confortata est, et non potero ad eam.

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nem... Heb., (Remember their reproaches) against the footsteps (the steps) of Thine anointed. The poet stops at that painful reminiscence, leaving under God's eyes, to appeal to His pity, the image of the theocratic king conquered, afflicted, deeply humiliated.

53. Doxology of the third book of Psalms. Cf. Ps. 11^{14}, $71^{18,19}$, 105^{48}. — *Fiat*... Heb., *Amen, amen.*

Psalm 138

Confidence in God who sees and knows all things.

[1] A Psalm of David. " Highly lyric psalm full of deep thoughts. The Psalmist begins with the description of God's infinite knowledge and omnipresence; no man can escape Jehovah. Man's creation by God is, in the eyes of the poet, a special reason why the Lord has an intimate knowledge of us. David then exposes his own way of acting both with the friends and with the enemies of God. He concludes with an earnest prayer. Some lines are somewhat obscure, especially in the Vulgate.

1-18. First part : God's infinite knowledge which nothing escapes.

1-6. God knows everything and

48 Remember what my substance is :
for hast thou made all the children of men in vain?
49 Who is the man that shall live, and not see death :
that shall deliver his soul from the hand of hell?
50 Lord, where are thy ancient mercies, [truth?
according to what thou didst swear to David in thy
51 Be mindful, O Lord, of the reproach of thy servants
which I have held in my bosom of many nations.
52 Wherewith thy enemies have reproached, O Lord,
wherewith they have reproached the change of thy
[anointed.
53 Blessed be the Lord for ever more : So be it, so be it.

Vespers.

Psalm 138, i.

1 Lord, thou hast proved me, and known me.
2 Thou hast known my sitting down, and my rising up.
3 Thou hast understood my thoughts afar off :
my path and my line thou hast searched out.
4 And thou hast foreseen all my ways :
for there is no speech in my tongue.
5 Behold, O Lord, thou hast known all things,
the last and those of old :
thou hast formed me, and hast laid thy hand upon me.
6 Thy knowledge is become wonderful to me :
it is high, and I cannot reach to it.

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searches man entirely. — *Probasti...* Heb., Thou hast searched me. — *Sessionem... et...* Heb., (Thou knowest) my downsitting and mine uprising, i. e. my whole life is open to Thee, nothing is hidden from Thee. — *De longe* (℣. 3). Meaning, long before. — *Funiculum* is synonymous with *semitam* and designates the measure with which distances were calculated. Heb., my walking and my lying down. — *Prævidisti* (℣. 4). Heb. Thou dost penetrate. — *Non est sermo...* understood, that Thou dost not know. The Heb. divides differently : A word is not yet on my tongue, lo, O Lord, thou knowest it altogether. — *Novissima et...* absolutely all things. Heb., Thou hast beset me (instead of *formasti me*) behind and before. The meaning is almost the same. God hems us in on all sides and knows all that happens in us. — *Mirabilis...* (℣. 6). Conclusion from all these details. Heb., Wonderful knowledge which I cannot comprehend. — *Non potero...* Hebraism, It is so high that I cannot attain unto it.

7-12. God's omnipresence as one of the causes of His infinite knowledge. — *Quo ibo...?* ℣℣. 7-10, There

7 Quo ibo a spiritu tuo?
et quo a facie tua fugiam?
8 Si ascendero in cælum, tu illic es :
si descendero in infernum, ades.
9 Si sumpsero pennas meas diluculo,
et habitavero in extremis maris :
10 etenim illuc manus tua deducet me,
et tenebit me dextera tua.
11 Et dixi : Forsitan tenebræ conculcabunt me :
et nox illuminatio mea in deliciis meis.
12 Quia tenebræ non obscurabuntur a te,
et nox sicut dies illuminabitur :
sicut tenebræ ejus, ita et lumen ejus.
13 Quia tu possedisti renes meos :
suscepisti me de utero matris meæ.

Psalm 138, II.

14 Confitebor tibi, quia terribiliter magnificatus es :
mirabilia opera tua,
et anima mea cognoscit nimis.
15 Non est occultatum os meum a te, quod fecisti in [occulto
et substantia mea in inferioribus terræ.
16 Imperfectum meum viderunt oculi tui,
et in libro tuo omnes scribentur :
dies formabuntur, et nemo in eis.

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is no place where man can hide himself from God. — *Si ascendero...* (℣. 8). An answer to the question of ℣. 7. God is everywhere : this abstract dea is sensibly expressed by means of poetic figures extremely beautiful. — *In infernum,* as low as possible, in the dwelling-place of the dead which was supposed to be located in subterranean depths. — *Si sumpsero...* (℣. 9). Heb., If I take the wings of the dawn (wonderfully swift wings). — *In extremis...,* as far west as possible. — " Even there " (instead of *etenim,* ℣. 10), God sees man. — *Et dixi...* ℣℣. 11-12, a new hypothesis : *Forsitan... (conculcabunt,* in the sense of covering, veiling)... But to no purpose, for to God night shineth as the day. — *In deliciis...* Heb., night becomes light about me.

13-18. God being man's creator, must know him perfectly. — *Possedisti...* Heb., Thou didst form my reins (viz. according to Hebrew psychology, the inmost part of my being). — *Suscepisti...* Heb., Thou didst

7 Whither shall I go from thy Spirit?
or whither shall I flee from thy face?
8 If I ascend up into heaven, thou art there :
if I descend into hell, thou art there.
9 If I take my wings early in the morning,
and dwell in the uttermost parts of the sea :
10 Even there also shall thy hand lead me :
and thy right hand shall hold me.
11 And I said : Perhaps darkness shall cover me :
and night shall be my light in my pleasures.
12 But darkness shall not be dark to thee,
and night shall be light as the day :
the darkness thereof, and the light thereof are alike
13 For thou hast possessed my reins : [to *thee.*
thou hast protected me from my mother's womb.

Psalm 138, ii.

14 I will praise thee, for thou art fearfully magnified :
wonderful are thy works,
and my soul knoweth right well.
15 My bone is not hidden from thee, which thou hast
[made in secret :
and my substance in the lower parts of the earth.
16 Thy eyes did see my imperfect being,
and in thy book all shall be written :
days shall be formed, and no one in them.

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knit me together. — *Confitebor...* Expression of gratitude, at the remembrance of that wonderfu creation, as the Heb. reads (instead of *terribiliter magnificatus...*)—*Os meum* (℣. 13). The part for the whole : my body. — The words *in occulto* and *inferioribus...* denote the maternal womb where the child is hidden as in the depths of the earth. — *Substantia...* Heb., I have been embroidered. — *Imperfectum...* (℣. 16). His shapeless substance, in the embryonic state. — *In libro...* From the first instant of their life, all beings are registered by God in the book of the living. Cf. Ex. 32^{33}. This is the reason why He knows them so well. — *Dies formabuntur...* The Heb. connects this sentence with the preceding in this way : And in Thy book were written all the days which were destined for me, when as yet there was none of them. — *Mihi autem...* (℣℣. 17-18). The Heb. continues the description begun in ℣. 13 : How precious are Thy thoughts unto me, o God! How great is the sum

17 Mihi autem nimis honorificati sunt amici tui, Deus :

nimis confortatus est principatus eorum.
18 Dinumerabo eos,
et super arenam multiplicabuntur :
exsurrexi, et adhuc sum tecum.
19 Si occideris, Deus, peccatores :
viri sanguinum, declinate a me :
20 quia dicitis in cogitatione :
Accipient in vanitate civitates tuas.
21 Nonne qui oderunt te, Domine, oderam?
et super inimicos tuos tabescebam?
22 Perfecto odio oderam illos :
et inimici facti sunt mihi.
23 Proba me, Deus, et scito cor meum :
interroga me, et cognosce semitas meas.
24 Et vide si via iniquitatis in me est :
et deduc me in via æterna.

Psalm 139

2 Eripe me, Domine, ab homine malo :
a viro iniquo eripe me.
3 Qui cogitaverunt iniquitates in corde :
tota die constituebant prælia.
4 Acuerunt linguas suas sicut serpentis :
venenum aspidum sub labiis eorum.
5 Custodi me, Domine, de manu peccatoris :
et ab hominibus iniquis eripe me,

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of them! If I should count them, they are more numerous than the sand. — *Exsurrexi*... Fallen asleep whilst, late at night, he studied God's thoughts and plans, he pursues his contemplation even during his sleep; and when he awakes, he finds himself united to the Lord.

19-24. Second part : contrast between the malice of the wicked and the innocence of the Psalmist. — *Si occideris*... Heb., Oh! that Thou wouldest slay! Seeing that his so merciful God is unknown and even outraged by many, he indignantly turns against sinners. — *Quia dicitis*...(℣. 20). Difficult passage. The Heb reads : They (the sinners), who speak against Thee wickedly; they, Thine enemies take Thy name in vain (blaspheme Thee). — *Nonne qui*... (℣℣. 21-22). The enemies of the true God are also the poet's enemies. He feels towards them loathing (instead of *tabescebam*) and intense (*perfecto*...)hatred. — *Proba*... David ends this beautiful canticle (℣℣. 23-24), by beseeching the Lord

17 But to me thy friends, O God, are made exceedingly
[honourable :
their principality is exceedingly strengthened.
18 I will number them, and they shall be multiplied above
[the sand :
I rose up and am still with thee.
19 If thou wilt kill the wicked, O God :
ye men of blood, depart from me :
20 Because you say in thought :
They shall receive thy cities in vain.
21 Have I not hated them, O Lord, that hated thee :
and pined away because of thy enemies?
22 I have hated them with a perfect hatred :
and they are become enemies to me.
23 Prove me, O God, and know my heart :
examine me, and know my paths.
24 And see if there be in me the way of iniquity :
and lead me in the eternal way.

Psalm 139

2 Deliver me, O Lord, from the evil man :
rescue me from the unjust man.
3 Who have devised iniquities in their hearts :
all the day long they designed battles.
4 They have sharpened their tongues like a serpent :
the venom of asps is under their lips.
5 Keep me, O Lord, from the hand of the wicked :
and from unjust men deliver me.

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to investigate his innocence and reward him. — *Interroga...* Heb., Try me. — *Via æterna,* the way that leads to eternal happiness.

Psalm 139

Confident prayer to obtain the help of Jehovah against calumnious enemies.

"A Psalm of David." It was probably composed at the time of Saul's persecution. It contains an urgent prayer to obtain the help of the Lord against unscrupulous and powerful enemies who treacherously plotted against him. The suppliant hopes to be heard, as he had been in other circumstances. He foretells the ruin of his enemies, which will allow the just to uplift their head.

2-4. First stanza : David complains of the calumnies of his enemies. — *Homine malo, viro iniquo* (Heb., man of violent deeds), are collective words. Cf. ℣℣. 3, 4, etc. — *In corde* (℣. 3). First degree of malice : it is merely internal — *Acuerunt...*

qui cogitaverunt supplantare gressus meos :
6 absconderunt superbi laqueum mihi :
et funes extenderunt in laqueum :
juxta iter scandalum posuerunt mihi.
7 Dixi Domino : Deus meus es tu :
exaudi, Domine, vocem deprecationis meæ :
8 Domine, Domine, virtus salutis meæ :
obumbrasti super caput meum in die belli.
9 Ne tradas me, Domine, a desiderio meo peccatori :
cogitaverunt contra me,
ne derelinquas me, ne forte exaltentur.
10 Caput circuitus eorum :
labor labiorum ipsorum operiet eos.
11 Cadent super eos carbones,
in ignem dejicies eos ;
in miseriis non subsistent.
12 Vir linguosus non dirigetur in terra :

virum injustum mala capient in interitu.
13 Cognovi quia faciet Dominus judicium inopis :
et vindictam pauperum.
14 Verumtamen justi confitebuntur nomini tuo :
et habitabunt recti cum vultu tuo.

Psalm 140

1 Domine, clamavi ad te, exaudi me :
intende voci meæ, cum clamavero ad te.

(℣. 4). Second degree : it is expressed in words, before passing into acts.

5-6. Second stanza : the poet describes the snares prepared by his enemies for his ruin. — *Absconderunt...* (℣. 6). They have recourse to hunters' traps. — *Superbi.* A name often applied to the enemies of Sion or of theocracy.

7-9. Third stanza : the Psalmist beseeches Jehovah to protect him against these wicked men. — *Obumbrasti...* (℣. 8). The Heb. simply says : Thou coverest my head (protecting it as with a helmet). — *Ne tradas...* (℣. 9). Heb. Grant not the desires of the wicked. Criminal desires aiming at the king's death. — *Cogitaverunt...* Heb., Suffer not his design to succeed.

10-12. Fourth stanza : Imprecations of the Psalmist against his wicked enemies. The verbs are in the optative in Heb., until the end of ℣. 11. — *Caput circuitus...* This verse is difficult. The Heb. seems to mean : The head of those that encompass me about (his bitter foes), let the mischief of their lips cover them ! — *In miseriis...* (℣. 11). Heb., Let them be cast into deep pits from which they shall not rise up again.

Who have proposed to supplant my steps :
6a The proud have hid a net for me :
And they have stretched out cords for a snare :
they have laid for me a stumbling-block by the way-
7 I said to the Lord : Thou art my God : [side.
hear, O Lord, the voice of my supplication.
8 O Lord, Lord, the strength of my salvation :
thou hast overshadowed my head in the day of battle.
9 Give me not up, O Lord, from my desire to the wicked :
they have plotted against me,
do not thou forsake me, lest they should triumph.
10 The head of their compassing me about :
the labour of their lips shall overwhelm them.
11 Burning coals shall fall upon them,
thou wilt cast them down into the fire :
in miseries they shall not *be able* to stand.
12 A man full of tongue shall not be established in the [earth :
evils shall catch the unjust man unto destruction.
13 I know that the Lord will do justice to the needy :
and will revenge the poor.
14 But as for the just, they shall give glory to thy name,
and the upright shall dwell with thy countenance.

Psalm 140

1 I have cried to thee, O Lord, hear me :
hearken to my voice, when I cry to thee.

— *Vir linguosus* (℣. 12). The enemies of the king were vile calumniators. Cf. ℣. 4. — *Non dirigetur...* Heb., cannot be established. Hence he will soon perish. — *Mala capient...* Heb., evil hunteth him.

13-14. Fifth stanza : Confidence in divine justice. — *Inopis.* Heb., of the afflicted. — *Justi...* The just will praise the Lord for this deliverance. — *Habitabunt... cum...* Very delicate expression. God will look at and lovingly smile upon them.

Psalm 140

Prayer in persecution and anguish.

1 A Psalm of David, " written probably during the persecution of Saul. The poet is flying, far from the sanctuary and in deep distress. He beseeches the Lord to preserve him from any partaking in the iniquity of sinners; whilst he generously accepts the trial God has sent to him, he asks with lively confidence to be delivered from it.

1-2. First stanza : Prelude : Lord I cry unto Thee, hear me. — *Sicut incensum...* as the incense burned morning and evening on the altar of perfumes (Lev. 30^{7-8}). — *Elevatio...* The gesture of prayer. Cf. Ps. 27^{2}, 43^{22}, 52^{5} etc. — *Sacrificium...* the

2 Dirigatur oratio mea sicut incensum in conspectu tuo :
elevatio manuum mearum sacrificium vespertinum.
3 Pone, Domine, custodiam ori meo :
et ostium circumstantiæ labiis meis.
4 Non declines cor meum in verba malitiæ,
ad excusandas excusationes in peccatis.
Cum hominibus operantibus iniquitatem :
et non communicabo cum electis eorum.
5 Corripiet me justus in misericordia, et increpabit me :

oleum autem peccatoris non impinguet caput meum.
Quoniam adhuc et oratio mea in beneplacitis eorum.

6 Absorpti sunt juncti petræ judices eorum.

Audient verba mea, quoniam potuerunt :
7 sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum :
8 quia ad te, Domine, Domine, oculi mei :
in te speravi, non auferas animam meam.
9 Custodi me a laqueo, quem statuerunt mihi :
et a scandalis operantium iniquitatem.
10 Cadent in retiaculo ejus peccatores :
singulariter sum ego donec transeam.

---

lamb immolated every evening, with the offering of flour, wine and incense which accompanied this sacrifice. Cf. Ex. $29^{40\text{-}41}$.

3-4. Second stanza : David beseeches the Lord to preserve him from profane language, or any participation in the iniquity of the wicked. The prayer, general at first, now becomes very special. — *Ostium...* Heb., Watch over the door of my lips. — *In verba...* (℣. 4). The Heb. mentions works not words : Incline not my heart to any evil thing, to practice wicked works, in iniquity, with men that do evil.— *Non communicabo...* Heb., Let me not eat of their dainties; i. e. let me not be drawn by their comfort, their alluring offers.

5-7. Third stanza : David accepts as a blessing the attacks from his enemies; still he asks to be delivered from them. This passage is rather obscure, especially in the ancient versions. — *Justus* God Himself, according to the best interpretation. The Heb. reads, ℣. 5, Let the righteous smite me; it is a kindness : let him reprove me, it is as oil on the head (i. e. it is also a favor) : my head shall not turn away (to escape the blow); but another prayer shall ascend against their (the sinners') evil doing. Thus, according to ℣. 5, to the prosperity of the wicked the poet prefers a salutary trial. — *Absorpti sunt...* (℣. 6). These wicked

2 Let my prayer be directed as incense in thy sight :
the lifting up of my hands, as evening sacrifice.
3 Set a watch, O Lord, before my mouth :
and a door round about my lips.
4 Incline not my heart to evil words,
to make excuses in sins.
With men that work iniquity : [them.
and I will not communicate with the choicest of
5 The just man shall correct me in mercy, and shall [reprove me :
but let not the oil of the sinner fatten my head.
For my prayer also *shall still be* against the things [with which they are well pleased :
6 Their judges falling upon the rock have been swallow- [ed up.
They shall hear my words, for they have prevailed :
7 As when the thickness of the earth is broken up upon [the ground :
Our bones are scattered by the side of hell :
8 But to thee, O Lord, Lord, are my eyes :
in thee have I put my trust, take nota way my soul.
9 Keep me from the snare, which they have laid for me,
and from the stumbling-blocks of them that work
10 The wicked shall fall in his net : [iniquity.
I am alone until I pass.

---

men and especially their chiefs (*judices...*) shall perish overwhelmed by the abyss of divine punishments. Heb., Let their judges be thrown down by the sides of the cliff! — *Audient...* Frightened by the terrible punishment of its guides, this misled multitude shall hear the words of the king. — *Potuerunt...* Heb., (for) they are sweet. — *Sicut...* (℣. 7). Until this happy result has been brought about, David is in danger, with his faithful friends. Heb., As when one ploweth and cleaveth the earth, so our bones are scattered at the mouth of Sheol. A comparison borrowed from agriculture. Plowing is apparently an operation hard on the earth; but from the clods turned up by the plough soon a rich harvest germinates. In the same way the bones of the king and of his faithful friends scattered, as it were, by the violence of persecution shall take life again, when God will have put an end to the trial.

8-10. Fourth stanza : pressing and trustful appeal to Jehovah for a prompt deliverance. — *Ad te... oculi...* In the height of peril, the suppliant's eyes are trustfully looking to God. — *In retiacula ejus* (℣. 10), in God's net. — *Singulariter...* Heb. And I shall escape at the same time (when they are caught in their own snare).

Psalm 141

2 Voce mea ad Dominum clamavi :
voce mea ad Dominum deprecatus sum.
3 Effundo in conspectu ejus orationem meam,
et tribulationem meam ante ipsum pronuntio.
4 In deficiendo ex me spiritum meum,
et tu cognovisti semitas meas.
In via hac qua ambulabam,
absconderunt laqueum mihi.
5 Considerabam ad dexteram, et videbam
et non erat qui congnosceret me.
Periit fuga a me,
et non est qui requirat animam meam.
6 Clamavi ad te, Domine,
dixi : Tu es spes mea,
portio mea in terra viventium.
7 Intende ad deprecationem meam :
quia humiliatus sum nimis.
Libera me a persequentibus me :
quia confortati sunt super me.
8 Educ de custodia animam meam,
ad confitendum nomini tuo :
me exspectant justi, donec retribuas mihi.

Compline.

Psalm 76, 1.

2 Voce mea ad Dominum clamavi :
voce mea ad Deum, et intendit mihi.

Psalm 141

Prayer in deep anguish.

"A didactic Psalm of David, when he was in the cave." Same occasion as for Ps. 56 (see p. 270). Very simple and clear poem. The Psalmist is in a desperate situation, and he lays his distress, particularly that caused by his isolation, before God; he knows however that he can depend on God, whose help he implores with confidence.

2-4b. irst stanza : Prelude : invocation. — *Tu cognovisti* (℣. 4). Ground for confidence; in his despondency, the Psalmist finds his consolation in thinking that God knows his state (*semitas...*) and looks upon him with love.

4c-5. Second stanza : David is without hope from this world. — *Qua ambulabam.* Heb., wherein I walked. — *Considerabam...* (℣. 5). Heb. Look on the right hand and see! Forcible appeal : See, Lord to what

Psalm 141

2 I cried to the Lord with my voice :
with my voice I made supplication to the Lord.
3 In his sight I pour out my prayer
and before him I declare my trouble :
4 When my spirit failed me,
then thou knewest my paths.
In this way wherein I walked,
they have hidden a snare for me.
5 I looked on my right hand, and beheld,
and there was no one that would know me.
Flight hath failed me :
and there is no one that hath regard to my soul.
6 I cried to thee, O Lord,
I said : Thou art my hope,
my portion in the land of the living.
7 Attend to my supplication :
for I am brought very low.
Deliver me from my persecutors :
for they are stronger than I.
8 Bring my soul out of prison,
that I may praise thy name :
the just wait for me, until thou reward me.

Compline.

Psalm 76, 1.

2 I cried to the Lord with my voice :
to God with my voice, and he gave ear to me.

---

extent I am forsaken and endangered. — *Periit...* Heb., Refuge failed me. — *Qui requirat animam...* to save it.

6-8. Third stanza : in this isolation, the poet places all his hope in the Lord. The supplication is urgent and touching. — *Spes mea.* Heb., my refuge. — *Terra viventium.* The land of the living here on earth, contrasted with the dwelling-place of the dead. Cf. Ps. 26^{13}. — *Ad deprecationem...* (℣. 7). Heb., unto my cry. — *De custodia* ℣. 8 : the prison of distress, of danger. — *Me expectant...* Heb., The just shall compass me about, when Thou hast rewarded me They shall share in the happiness of their royal friend and join in his thanksgiving.

Psalm 76

Prayer of one in affliction, who stirs up his hope by the contemplation of God's past favors.

"Psalm of Asaph." The psalmist invokes God's goodness in the midst

3 In die tribulationis meæ Deum exquisivi,
manibus meis nocte contra eum : et non sum deceptus.

Renuit consolari anima mea,
4 memor fui Dei, et delectatus sum,
et exercitatus sum : et defecit spiritus meus.
5 Anticipaverunt vigilias oculi mei :
turbatus sum, et non sum locutus.
6 Cogitavi dies antiquos :
et annos æternos in mente habui.
7 Et meditatus sum nocte cum corde meo,
et exercitabar, et scopebam spiritum meum.
8 Numquid in æternum projiciet Deus :
aut non apponet ut complacitior sid adhuc?
9 Aut in finem misericordiam suam abscindet,
a generatione in generationem?
10 Aut obliviscetur misereri Deus?
aut continebit in ira sua misericordias suas?
11 Et dixi : Nunc cœpi :
hæc mutatio dexteræ Excelsi.
12 Memor fui operum Domini :
quia memor ero ab initio mirabilium tuorum.
13 Et meditabor in omnibus operibus tuis :
et in adinventionibus tuis exercebor.

---

of a calamity which seemed to threaten the very existence of the Israelites. At first, ℣℣. 2 ff., he almost despairs of obtaining help; then, all at once, ℣℣. 11ff., divinely enlightened and consoled, he gives way to a feeling of joyous confidence, remembering the striking prodigies by which God had formerly saved His unhappy people, particularly at the time of the going out from Egypt. What God did before, He can do again. — The time of the composition of this song is not known : it may have been, as has often been conjectured, after the destruction of the kingdom of the ten tribes (721 B. C.).

2-10. First part : Plaintive description of the sorrow aroused in the heart of the psalmist by the misfortunes of his nation.

2-4. First strophe, a prelude : anxious prayer in the midst of deep distress. All the verbs are in the present in Heb. — *Manibus meis...* (℣. 3). Heb., my hand is stretched out in the night, and slaketh not (instead of *non sum...*) He prays ceaselessly. — *Delectatus sum* (℣. 4). Heb., I groan. — *Exercitatus...* Heb., I meditate (he dwells on his sufferings).

5-7. Second strophe ever deeper distress. — *Anticipaverunt...* The night was then divided into three " watches " of four hours each, the first beginning at six in the evening. To anticipate them, was to be constantly awake. Heb., Thou holdest my eyes (open) during the watches. — *Non... locutus.* Sorrow and perplexity made him dumb. — *Cogi-*

3 In the day of my trouble I sought God,
with my hands *lifted up* to him in the night : and I [was not deceived.
My soul refused to be comforted.
4 I remembered God, and was delighted,
and was exercised : and my spirit swooned away.
5 My eyes prevented the watches :
I was troubled, and I spoke not.
6 I thought upon the days of old :
and I had in my mind the eternal years.
7 And I meditated in the night with my own heart,
and I was exercised, and I swept my spirit.
8 Will God then cast off for ever :
or will he never more be favourable again?
9 Or will he cut off his mercy for ever,
from generation to generation?
10 Or will God forget to shew mercy?
or will he in his anger shut up his mercies?
11 And I said, Now have I begun :
this is the change of the right hand of the *most* High.
12 I remembered the works of the Lord :
for I will be mindful of thy wonders from the begin- [ning.
13 And I will meditate on all thy works :
and will be employed in thy inventions.

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tavi... (℣. 6). In his misfortune he turned his mind to past happiness. — *Annos æternos*... (Heb., the years of past ages). An expression synonymous with *dies antiquos*. — *Meditatus... nocte*.. (℣. 7). Heb., I remember my song in the night. During his night watches he recalls the joyous hymns of thanksgiving which he composed in his days of happiness. — *Scopebam*... Heb., my spirit seeks (the explanation of his afflictions).

8-10. Third strophe : the psalmist tells of the painful doubts which had come into his soul as a result of his painful reflections. He states one after another several saddening hypotheses, which are all reduced to this thought : Can God have abandoned us? — *In finem*...(℣. 8). Heb., Is His lovingkindness at an end for ever? Hath His word (His promise) failed from generation to generation (for evermore)?

11-21. Second part : sentiments of very lively confidence at the thought of the wonders which the Lord had wrought in the past for the deliverance of His people.

11-13. Fourth strophe : happy change brought about in the soul of the psalmist by the contemplation of the marvellous and merciful works of Jehovah. — *Et dixi*. He tells how he reasoned with himself, to fight against discouragement. — *Nunc cœpi*. I begin to understand. Heb., This is my weakness; i. e., my despair comes from my own infirmity. — *Hæc mutatio* : this change from discouragement to confidence. Heb.

Psalm 76, II.

14 Deus, in sancto via tua :
quis Deus magnus sicut Deus noster?
15 tu es Deus qui facis mirabilia.
Notam fecisti in populis virtutem tuam
16 redemisti in brachio tuo populum tuum,
filios Jacob et Joseph.
17 Viderunt te aquæ, Deus,
viderunt te aquæ : et timuerunt,
et turbatæ sunt abyssi.
18 Multitudo sonitus aquarum :
vocem dederunt nubes.
Etenim sagittæ tuæ transeunt :
19 vox tonitrui tui in rota.
Illuxerunt coruscationes tuæ orbi terræ :
commota est, et contremuit terra.
20 In mari via tua,
et semitæ tuæ in aquis multis :
et vestigia tua non cognoscentur.
21 Deduxisti sicut oves populum tuum,
in manu Moysi et Aaron.

Psalm 85

1 Inclina, Domine, aurem tuam, et exaudi me :
quoniam inops et pauper sum ego.
2 Custodi animam meam, quoniam sanctus sum :
salvum fac servum tuum, Deus meus, sperantem in te.

---

years of the right hand of the Most High. This seems to mean : Those are trials sent by God Himself and which must be borne without giving way. — *Memor fui* (℣. 12). Heb., I will declare. — *Adinveniionibus....* (℣. 13). Thy doings. The poet will console himself by musing on the wonderful deliverances wrought by his God.

14-16. Fifth strophe : this meditation on the great deeds of God show that He has manifested Himself before all peoples as the savior of Israel. — *In sancto...* Hebraism : His conduct is holy and perfect. The psalmist begins his proclamation of the prodigies of the Most High. — *Filios... Joseph.* Joseph is mentioned on account of the glorious part he had played in the history of the Hebrews.

17-21. Fifth strophe : brillant description of the passage through the Red Sea, as a supreme act of redemption. — *Multitudo...* (℣. 18). Heb., The clouds poured out water in torrents. A terrible tempest breaks forth, as is usual in most biblical theophanies, when God comes down upon earth to punish or to save. Cf. Ps. 17[8ff.], etc. — *Sagittæ...* ;

Psalm 76, II.

14 Thy way, O God, is in the holy *place* :
who is the great God like our God?
15 Thou art the God that dost wonders.
Thou hast made thy power known among the nations:
16 With thy arm thou hast redeemed thy people,
the children of Jacob and of Joseph.
17 The waters saw thee, O God,
the waters saw thee : and they were afraid,
and the depths were troubled.
18 Great was the noise of the waters :
the clouds sent out a sound.
For thy arrows pass :
19 The voice of thy thunder in a wheel.
Thy lightnings enlightened the world :
the earth shook and trembled.
20 Thy way is in the sea,
and thy paths in many waters :
and thy footsteps shall not be known.
21 Thou hast conducted thy people like sheep,
by the hand of Moses and Aaron.

Psalm 85

1 Bow down thy ear, Lord and hear me :
for I am needy and poor.
2 Preserve my soul, for I am holy :
save thy servant, O my God, that trusteth in thee.

---

flashes of lightning. — *In rota* (℣. 19). In all directions, or in a whirlwind. — *In mare...* (℣. 20). Jehovah led His people and opened a way for them through the sea. — *Deduxisti...* (℣. 21). The march of the Hebrews through the desert. The psalmist stops abruptly after having recalled this event. His confidence is now perfect, and he rests completely in God.

PSALM 85

Prayer for help in a great danger.

" Prayer of David. " The holy king is in anguish; he is even exposed to serious danger of death, on account of the hatred of his unjust and cruel foes. But he trusts in God, whose assistance he ardently implores. As David had frequently to express in his psalms these same feelings of sorrow, of fear, and of hope, it is not astonishing that he should use in doing so many formulas which he had already employed elsewhere.

1-7. Urgent appeal to the goodness of God. — *Inops ei...* Heb., afflicted and poor. — *Sanctus* (℣. 2). Heb., *châsîd*, pious. The suppliant, on the one hand, needs help; on the other, he is not unworthy of it. —

3 Miserere mei, Domine,
quoniam ad te clamavi tota die :
4 lætifica animam servi tui,
quoniam ad te, Domine, animam meam levavi.
5 Quoniam tu, Domine, suavis et mitis :
et multæ misericordiæ omnibus invocantibus te.
6 Auribus percipe, Domine, orationem meam :
et intende voci deprecationis meæ.
7 In die tribulationis meæ clamavi ad te :
quia exaudisti me.
8 Non est similis tui in diis, Domine :
et non est secundum opera tua.
9 Omnes gentes quascumque fecisti venient,
et adorabunt coram te, Domine :
et glorificabunt nomen tuum.
10 Quoniam magnus es tu, et faciens mirabilia :
tu es Deus solus.
11 Deduc me, Domine, in via tua,
et ingrediar in veritate tua :
lætetur cor meum ut timeat nomen tuum.
12 Confitebor tibi, Domine Deus meus, in toto corde meo,
et glorificabo nomen tuum in æternum :
13 quia misericordia tua magna est super me :
et eruisti animam meam ex inferno inferiori.
14 Deus, iniqui insurrexerunt super me,
et synagoga potentium quæsierunt animam meam :
et non proposuerunt te in conspectu suo.
15 Et tu, Domine Deus, miserator et misericors,
patiens, et multæ misericordiæ, et verax.
16 Respice in me, et miserere mei,
da imperium tuum puero tuo :
et salvum fac filium ancillæ tuæ.
17 Fac mecum signum in bonum,
ut videant qui oderunt me, et confundantur : [me.
quoniam tu, Domine, adjuvisti me, et consolatus es

Suavis et mitis (℣. 5). Heb., good and ready to forgive.

8-10. Appeal to the omnipotence of God. — *Omnes gentes...* (℣. 9). Sweet prophetic vision. It is of the future catholicity of the Church, so often foretold in the psalms and elsewhere. God will one day bring back to himself, by the power of His arm, those nations which were created by Him and which had forgotten Him.

11-13. Promise of thanksgiving. — *Deduc me...* Prayer like that of Ps. 5[9]. — *Lætetur... ut...* i. e., let him rejoice, while fearing. Heb., Unite my heart to fear thy name. Which means : Direct and concentrate upon

3 Have mercy on me, O Lord,
for I have cried to thee all the day :
4 Give joy to the soul of thy servant,
for to thee, O Lord, I have lifted up my soul.
5 For thou, O Lord, art sweet and mild :
and plenteous in mercy to all that call upon thee.
6 Give ear, O Lord, to my prayer :
and attend to the voice of my petition.
7 I have called upon thee in the day of my trouble :
because thou hast heard me.
8 There is none among the gods like unto thee, O Lord :
and there is none according to thy works.
9 All the nations thou hast made shall come
and adore before thee, O Lord :
and they shall glorify thy name.
10 For thou art great, and dost wonderful things :
thou art God alone.
11 Conduct me, O Lord, in thy way,
and I will walk in thy truth :
let my heart rejoice that it may fear thy name.
12 I will praise thee, O Lord my God, with my whole
and I will glorify thy name for ever : [heart,
13 For thy mercy is great towards me :
and thou hast delivered my soul out of the lower hell.
14 O God, the wicked are risen up against me,
and the assembly of the mighty have sought my soul :
and they have not set thee before their eyes.
15 And thou, O Lord, *art* a God of compassion, and mer-
patient, and of much mercy and true. [ciful,
16 O look upon me, and have mercy on me,
give thy command to thy servant :
and save the son of thy handmaid.
17 Shew me a token for good,
that they who hate me may see, and be confounded :
because thou, O Lord, hast helped me and hast com-
[forted me.

Thee all the powers of my soul. — *Confitebor...* The promise (℣. 12) and its motive (℣. 13). — *Ex inferno...* Heb., from the abode of the dead (situated) under (the earth).

14-17. The psalmist complains of his unjust enemies and calls once more upon the divine goodness. — *Synagoga...* Heb., a band of insolent men. — *Et tu..* (℣. 15). Portraiture of the infinite goodness of God. Cf. Ex. 34[6]. — *Respice...* ℣℣. 16-17 : ardent supplication. — *Signum in...* : some striking action, which will make manifest to the enemies of David that God is with him, and which will be for the advantage of the suppliant.

OFFICE OF SATURDAY

Matins.

FIRST NOCTURN

Psalm 104, 1.

1 Confitemini Domino, et invocate nomen ejus :
annuntiate inter Gentes opera ejus.
2 Cantate ei, et psallite ei :
narrate omnia mirabilia ejus.
3 Laudamini in nomine sancto ejus :
lætetur cor quærentium Dominum.
4 Quærite Dominum, et confirmamini :
quærite faciem ejus semper.
5 Mementote mirabilium ejus, quæ fecit :
prodigia ejus, et judicia oris ejus :
6 semen Abraham, servi ejus :
filii Jacob, electi ejus.
7 Ipse Dominus Deus noster :
in universa terra judicia ejus.

Psalm 104

Benefits granted by the Lord to the Jewish people, from the time of Abraham until their establishment in the Promised Land.

According to I Par. 16[7] the first fifteen verses of this Ps. were chanted by the Levites during the translation of the Ark of the Covenant to mount Sion. The psalm goes back, then, to the first years of the reign of David, by whom it was probably composed. Cf. I Par. 16[7]. — The subject is substantially the same as that of Ps. 77; but whereas the history of the Israelites was in this latter psalm related in a way to justify a grave warning, it is in Ps. 104 used to excite the theocratic nation to gratitude towards Jehovah. Here it is God's goodness, there Israel's ungratefulness, which plays the principal part. The sacred singer insists

OFFICE OF SATURDAY

Matins.

FIRST NOCTURN

Psalm 104, I.

1 Give glory to the Lord, and call upon his name :
declare his deeds among the Gentiles.
2 Sing to him, yea sing praises to him :
relate all his wondrous works.
3 Glory ye in his holy name :
let the heart of them rejoice that seek the Lord.
4 Seek ye the Lord, and be strengthened :
seek his face evermore.
5 Remember his marvellous works which he hath done;
his wonders, and the judgments of his mouth.
6 O ye seed of Abraham his servant;
ye sons of Jacob his chosen.
7 He is the Lord our God :
his judgments are in all the earth.

---

specially upon the Egyptian period of his people's history (ŷŷ. 16-38). It supplies him with very strong arguments for his thesis.

1-6. Prelude : the Israelites are invited to praise God, in recognition of His benefits. — *Inter gentes...* The good news carried to the pagans, to bring them, too, to the true God and the true religion. — *Quærite... et...* (ŷ. 4). Heb. Seek the Lord and His support. — *Faciem ejus.* Metaphor : His favor. — *Judicia oris...* (ŷ. 5) : The terrible decrees which Jehovah had issued against the pagan nations, specially against the Egyptians (ŷŷ. 25[ff]), to protect and save His own people. — The words *semen Abraham, filii Jacob* and *electi ejus* (ŷ. 6) are in the vocative.

7-15. Jehovah has been mindful of the promise He made to the ancestors of Israel; care He took of them when they wandered as weak

8 Memor fuit in sæculum testamenti sui :
verbi, quod mandavit in mille generationes :
9 quod disposuit ad Abraham :
et juramenti sui ad Isaac :
10 et statuit illud Jacob in præceptum :
et Israel in testamentum æternum :
11 dicens : Tibi dabo terram Chanaan,
funiculum hæreditatis vestræ.
12 Cum essent numero brevi,
paucissimi et incolæ ejus :
13 et pertransierunt de gente in gentem,
et de regno ad populum alterum.
14 Non reliquit hominem nocere eis :
et corripuit pro eis reges.
15 Nolite tangere christos meos :
et in prophetis meis nolite malignari.

PSALM 104, II.

16 Et vocavit famem super terram :
et omne firmamentum panis contrivit.
17 Misit ante eos virum :
in servum venumdatus est Joseph.
18 Humiliaverunt in compedibus pedes ejus,
ferrum pertransiit animam ejus,
19 donec veniret verbum ejus.
Eloquium Domini inflammavit eum :
20 misit rex, et solvit eum :
princeps populorum, et dimisit eum.
21 Constituit eum dominum domus suæ :
et principem omnis possessionis suæ :

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strangers, in the land of Chanaan. — *Dicens...* (℣. 11). The irrevocable promise which ℣℣. 8-10 have announced so solemnly. See, for Abraham, Gen. 12^{7}; 13^{14-17}; 15^{18-21}, and 22^{16}; for Isaac, Gen. 26^{2ff}; for Jacob, Gen. 28^{13}, and 35^{12}, etc. — *Funiculum...* : The line with which the heritage was measured; then, in a figurative sense, the heritage itself. Cf. Ps. 15^{6} and note; 77^{56}, etc. — *Pertransierunt* (℣. 13). On the ceaseless wanderings of Abraham, of Isaac, and of Jacob through the Chanaanite tribes, among the Philistines, in Arabia, in Egypt, see Gen. $12^{1,9}$; 13^{18}, 20^{1}, etc.; Hebr. 11^{9}. — *Corripuit reges* (℣. 14) : the Egyptian Pharaoh (Gen. 12^{17}) and Abimelech, King of the Philistines (Gen. $20^{3,18}$). — *Christos meos* (℣. 15). In a broad sense the Patriarchs were the "anointed" of the Lord, for He had consecrated them to Himself in a special way. — *Prophetis*. i. e.

8 He hath remembered his covenant for ever :
the word which he commanded to a thousand gener-
9 Which he made to Abraham; [ations.
and his oath to Isaac :
10 And he appointed the same to Jacob for a law,
and to Israel for an everlasting testament :
11 Saying : To thee will I give the land of Chanaan,
the lot of your inheritance.
12 When they were but a small number :
yea very few, and sojourners therein :
13 And they passed from nation to nation,
and from *one* kingdom to another people.
14 He suffered no man to hurt them :
and he reproved kings for their sakes.
15 Touch ye not my anointed :
and do no evil to my prophets.

Psalm 104, II.

16 And he called a famine upon the land :
and he broke in pieces all the support of bread.
17 He sent a man before them :
Joseph, *who* was sold for a slave.
18 They humbled his feet in fetters :
the iron pierced his soul,
19 until his word came.
The word of the Lord inflamed him.
20 The king sent, and he released him :
the ruler of the people, and he set him at liberty.
21 He made him master of his house,
and ruler of all his possession.

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divinely inspired men. Isaac and Jacob uttered real prophecies. Cf. Gen. $27^{27\text{-}40}$; $49^{1\text{ff}}$.

16-24. Providential events which brought the Hebrews into Egypt...

16-22. Joseph is sent thither in advance, to prepare the way. Cf. Gen. 37-46. — *Firmamentum*... Literally in Heb., the staff of bread; i. e. every means of subsistence. — *Humiliaverunt*... (ỿ. 18). Heb., They bound his feet. — *Ferrum pertransiit*... Heb., His soul (i. e. his person) was put in irons. Double allusion to the imprisonment of Joseph. — *Donec... verbum*... (ỿ. 19) : the promise which God (*ejus*) had implicitly made to raise Joseph above his brethren. Cf. Gen. $37^{5\text{-}9}$. According to others : the interpretation which Joseph gave of the dreams of the royal cupbearer and of the royal baker, Gen. $40^{5\text{ff}}$; $41^{9\text{ff}}$. — *Eloquium Domini*... The Heb. is clearer : The

22 ut erudiret principes ejus sicut semetipsum :
et senes ejus prudentiam doceret.
23 Et intravit Israel in Ægyptum :
et Jacob accola fuit in terra Cham.
24 Et auxit populum suum vehementer :
et firmavit eum super inimicos ejus.
25 Convertit cor eorum ut odirent populum ejus :
et dolum facerent in servos ejus.
26 Misit Moysen, servum suum :
Aaron, quem elegit ipsum.
27 Posuit in eis verba signorum suorum,
et prodigiorum in terra Cham.

PSALM 104, III.

28 Misit tenebras, et obscuravit :
et non exacerbavit sermones suos.
29 Convertit aquas eorum in sanguinem :
et occidit pisces eorum.
30 Edidit terra eorum ranas
in penetralibus regum ipsorum.
31 Dixit, et venit cœnomyia :
et cinifes in omnibus finibus eorum.
32 Posuit pluvias eorum grandinem :
ignem comburentem in terra ipsorum.
33 Et percussit vineas eorum, et ficulneas eorum :
et contrivit lignum finium eorum.

word of the Lord tried him. God first caused Joseph to go through the crucible of trial, before raising him to the greatest honors. — *Ut erudiret* (℣. 22). Heb., that he might enchain... Poetical equivalent of Gen. 41[44] : Without thee no one shall raise hand or foot in all the land of Egypt. — *Principes... et senes...* The princes of the court and the royal counsellors.

23-24. The Hebrews settle in Egypt where they marvellously increase. — *Intravit Israel...* : the Patriarch Jacob followed by his whole family. Cf. Gen. 46-47. — *In terra Cham :* Egypt. Cf. Ps. 77[51].

25-38. The benefits of Jehovah in favor of His people at the time of the going forth from Egypt. — *Convertit cor...* This means, as do like expressions elsewhere in the Bible, that God foresaw and permitted this hardening. — *Dolum facerent.* The Egyptians first had recourse to perfidy and deceit to weaken the Hebrews. Cf. Ex. 1[10ff.]. — *Verba signorum* (℣. 17). Heb., They accomplished among them (the Egyptians) the works of His signs (the miracles which God indicated to them). *Misit...* ℣℣. 28-36, the plagues of Egypt. They are not mentioned in their chronological order. The fifth

22 That he might instruct his princes as himself :
and teach his ancients wisdom.
23 And Israel went into Egypt :
and Jacob was a sojourner in the land of Cham.
24 And he increased his people exceedingly,
and strengthened them over their enemies.
25 He turned their heart to hate his people :
and to deal deceitfully with his servants.
26 He sent Moses his servant :
Aaron, *the man* whom he had chosen.
27 He gave them power to shew his signs,
and his wonders in the land of Cham.
28 He sent darkness and made it obscure :
and grieved not his words.

Psalm 104, iii.

29 He turned their waters into blood :
and destroyed their fish.
30 Their land brought forth frogs,
in the inner chambers of their kings.
31 He spoke, and there came divers sorts of flies :
and sciniphs in all their coasts.
32 He gave them hail for rain :
a burning fire in their land.
33 And he destroyed their vineyards and their fig trees :
and he broke in pieces the trees of their coasts.

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and the sixth (the pestilence and the ulcers) are omitted. — *Tenebras.* The ninth plague. Cf. Ex. 10^{21-29}. — *Non exacerbavit...* Heb., And they did not revolt against His word; that is to say that Moses and Aaron obeyed God faithfully, notwithstanding the difficulties and the dangers of their task. — *Aqua...in...* (℣. 29). The first plague : the water changed into blood. Cf. Ex. 7^{14-25}. — *Edidit...* ℣. 30) : the frogs, Ex. 7^{26}-8^{11}. Heb., Their country swarmed with frogs. — *Cœnomya* (℣. 31). The fourth plague : the flies, Ex. 8^{20-32}. — *Cinifes.* Third plague : the mosquitoes, Ex. 8^{16-19}. — *Posuit...* (℣℣. 32-33). Seventh plague : the hail. Cf. Ex. 9^{13-35}. — *Ignem... :* allusion to the lightning which accompanied the hail (Ex. 9^{24}). — *Dixit...* (℣℣. 34-35). Eighth plague : the locusts, Ex. 10^{1-20}. *Et percussit* (℣. 36). Tenth plague : the death of the first-born of the Egyptians, Ex. 11^{1ff}. — *Et eduxit...* (℣℣. 37-38). Departure of the Hebrews. — *Cum argento..* Allusion to the gold and silver vessels borrowed by the Hebrews from the Egyptians. Cf. Ex. $1,^{2-3,22}$; 12^{35}.

39-41. The goodness of God to Israel in the desert of Pharan. — *Expandit...* The cloud of the column of fire, Ex. 13^{21}; 14^{19}, etc. — *Petie-*

34 Dixit, et venit locusta,
et bruchus, cujus non erat numerus :
35 et comedit omne fœnum in terra eorum :
et comedit omnem fructum terræ eorum.
36 Et percussit omne primogenitum in terra eorum :
primitias omnis laboris eorum.
37 Et eduxit eos cum argento et auro :
et non erat in tribubus eorum infirmus.

38 Lætata est Ægyptus in profectione eorum :
quia incubuit timor eorum super eos.
39 Expandit nubem in protectionem eorum,
et ignem ut luceret eis per noctem.
40 Petierunt, et venit coturnix :
et pane cæli saturavit eos.
41 Dirupit petram, et fluxerunt aquæ :
abierunt in sicco flumina;
42 quoniam memor fuit verbi sancti sui,
quod habuit ad Abraham, puerum suum.
43 Et eduxit populum suum in exsultatione,
et electos suos in lætitia.
44 Et dedit illis regiones Gentium :
et labores populorum possederunt :
45 ut custodiant justificationes ejus,
et legem ejus requirant.

SECOND NOCTURN

Psalm 105, 1.

1 Confitemini Domino, quoniam bonus :
quoniam in sæculum misericordia ejus.

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runt (℣. 40). The miracle of the quail. Ex. $16^{2-3,10}$, and that of the manna. Ex. 16^{4}; Cf. Ps. 77^{24-25}. — *Dirupit...* (℣. 41). The miraculous water both at Raphidim and at Cades. Cf. Ex. 17^{1ff}; Numb. 20^{2ff}. — *Abierunt in sicco...* The waters were so abundant that they formed real streams which watered the neighbouring desert.

42-45. Israel in the land of Chanaan. — *Labores...* (℣. 44). That is, the cities built by the Chanaanites, the vines and the trees which they had planted, the fields which they had sown. Cf. Deut. 4^{10-11}. — *Ut custodiant...* (℣. 45). Object of these benefits. The faithfulness of the Lord calls for the faithfulness of the nation.

34 He spoke, and the locust came,
and the bruchus, of which there was no number :
35 And they devoured all the grass in their land :
and consumed all the fruit of their ground.
36 And he slew all the first-born in their land :
the first-fruits of all their labour.
37 And he brought them out with silver and gold :
and there was not among their tribes *so much as* one
[*that was* feeble.
38 Egypt was glad when they departed :
for the fear of them lay upon them.
39 He spread a cloud for their protection,
and fire to give them light in the night.
40 They asked, and the quail came :
and he filled them with the bread of heaven.
41 He opened the rock, and waters flowed :
rivers ran down in the dry land.
42 Because he remembered his holy word,
which he had spoken to his servant Abraham.
43 And he brought forth his people with joy,
and his chosen with gladness.
44 And he gave them the lands of the Gentiles :
and they possessed the labours of the people :
45 That they might observe his justifications,
and seek after his law.

SECOND NOCTURN

Psalm 105, 1.

1 Give glory to the Lord, for he is good :
for his mercy endureth to ever.

Psalm 105

Countless prevarications of the Hebrews, lovingkindness of the Lord.

This canticle contains, like the preceding, a summary of the history of the Hebrews. However, while Ps. 104 sets forth chiefly the benefits of God, this tells rather, like Ps. 77, of the ingratitude of Israel towards Him and of the chastisements which it drew down upon the nation. Hence the tone is different in the two poems : here we have the accents of penance, and there the accents of joyful thanksgiving. It is seen from I Par. 16^{34-36} that the first and last verses were composed by David and sung by him during the translation of the ark to Sion. It is thought, however, that as a whole the psalm

2 Quis loquetur potentias Domini,
auditas faciet omnes laudes ejus?
3 Beati, qui custodiunt judicium,
et faciunt justitiam in omni tempore.
4 Memento nostri, Domine, in beneplacito populi tui :
visita nos in salutari tuo :
5 ad videndum in bonitate electorum tuorum,
ad lætandum in lætitia gentis tuæ :
ut lauderis cum hæreditate tua.
6 Peccavimus cum patribus nostris :
injuste egimus, iniquitatem fecimus. [tua :
7 Patres nostri in Ægypto non intellexerunt mirabilia
non fuerunt memores multitudinis misericordiæ tuæ.
Et irritaverunt ascendentes in mare, mare Rubrum.

8 Et salvavit eos propter nomen suum :
ut notam faceret potentiam suam.
9 Et increpuit mare Rubrum, et exsiccatum est :
et deduxit eos in abyssis sicut in deserto.

10 Et salvavit eos de manu odientium :

et redemit eos de manu inimici.
11 Et operuit aqua tribulantes eos :
unus ex eis non remansit.
12 Et crediderunt verbis ejus :
et laudaverunt laudem ejus.
13 Cito fecerunt, obliti sunt operum ejus :
et non sustinuerunt consilium ejus.
14 Et concupierunt concupiscentiam in deserto :
et tentaverunt Deum in inaquoso.
15 Et dedit eis petitionem ipsorum :
et misit saturitatem in animas eorum.

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belongs to the time of the Babylonian captivity.

1-5. Prelude : an invitation to praise the Lord, and a humble prayer. — *Quis loquetur...* (℣. 2). No mortal is worthy or able to sing the divine marvels in a fitting manner. — *Beati...* (℣. 3). About to speak of the disobedience of the Hebrews towards Jehovah, the poet first, warmly congratulates those individual souls that are faithful. — *In beneplacito...* (℣. 4). Hebraism : In benevolence towards... The words *electorum* and *hæreditate...* (℣. 5) are synonymous of *gentis tuæ*. — *Ut lauderis*. Heb., that I may glory...

6-12. The murmurs of the Israelites near the Red Sea and the merciful answer of the Lord. — *Peccavimus...* A very ancient formula of contrition which appears rather fre-

2 Who shall declare the powers of the Lord?
who shall set forth all his praises?
3 Blessed are they that keep judgment,
and do justice at all times.
4 Remember us, O Lord, in the favour of thy people :
visit us with thy salvation.
5 That we may see the good of thy chosen,
that we may rejoice in the joy of thy nation :
that thou mayst be praised with thy inheritance.
6 We have sinned with our fathers :
we have acted unjustly, we have wrought iniquity.
7 Our fathers understood not thy wonders in Egypt :
they remembered not the multitude of thy mercies :
And they provoked to wrath going up to the sea,
[even the Red Sea.
8 And he saved them for his own name's sake :
that he might make his power known.
9 And he rebuked the Red Sea, and it was dried up :
and he led them through the depths, as in a wilder-
[ness.
10 And he saved them from the hand of them that hated
[them :
and he redeemed them from the hand of the enemy.
11 And the water covered them that afflicted them :
there was not one of them let.
12 And they believed his words :
and they sang his praises.
13 They had quickly done, they forgot his works :
and they waited not for his counsel.
14 And they coveted their desire in the desert :
and they tempted God in the place without water.
15 And he gave them their request :
and sent fulness into their souls.

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quently in the Bible. Cf. Numb. 21^{7}; Judges 10^{10}; 1 Kings 7^{6}; 3 Kings 8^{17}; Jer. 3^{25}; 14^{20}; Lam. 3^{42}; Dan. 9^{5}, etc. — *Irritaverunt* (℣. 7). Heb., They revolted near the (Red) sea. Allusion to the murmurs of the Hebrews against Jehovah when they found themselves hemmed in between the sea, the mountains, and the Egyptian army. Cf. Ex. 14^{10ff}. — *Propter nomen...* (℣. 8). God might have abandoned those ingrates; but He had begun the work of their deliverance in the presence of the heathen, and the glory of His name required that He should carry it through. — *Increpuit...* (℣℣. 9-12) the miraculous crossing of the Red Sea. Cf. Ex. 14^{15ff}. — *Crediderunt...* (℣. 12). Happy effect produced by this miracle upon the Hebrews. — *Laudaverunt...* by the sublime cant-

Psalm 105, 11.

16 Et irritaverunt Moysen in castris :
Aaron, sanctum Domini.
17 Aperta est terra, et deglutivit Dathan :
et operuit super congregationem Abiron.
18 Et exarsit ignis in synagoga eorum :
flamma combussit peccatores.
19 Et fecerunt vitulum in Horeb :
et adoraverunt sculptile.
20 Et mutaverunt gloriam suam
in similitudinem vituli comedentis fœnum.
21 Obliti sunt Deum qui salvavit eos,
qui fecit magnalia in Ægypto,
22 mirabilia in terra Cham :
terribilia in mari Rubro.
23 et dixit ut disperderet eos : [conspectu ejus :
si non Moyses, electus ejus, stetisset in confractione in
ut averteret iram ejus, ne disperderet eos :
24 et pro nihilo habuerunt terram desiderabilem :
non crediderunt verbo ejus,
25 et murmuraverunt in tabernaculis suis :
non exaudierunt vocem Domini.
26 Et elevavit manum suam super eos :
ut prosterneret eos in deserto :
27 et ut dejiceret semen eorum in nationibus :
et dispergeret eos in regionibus.
28 Et initiati sunt Beelphegor :
et comederunt sacrificia mortuorum.

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icle of Moses, Ex. 15^{11f}.

13-33. The ingratitude of Israel in the desert of Arabia.

13-15. New murmurs against the Lord. — *Cito... obliti...* Hebraism : they immediately forgot. — *Non sustinuerunt...* Lacking confidence in God, they had not the patience to await the hour fixed for the execution of His providential plans. — *Concupierunt...* (℣. 14). A wholly sensual desire to eat other food than the manna. Cf. Numb. 11^4. — *Saturitatem* (℣. 15). Heb., (He sent) perishing...; that is, sickness which carried off a great number of the guilty. Cf. Numb. 11^{33-34}.

16-18. Revolt of Dathan and of Abiron against Moses and Aaron. Cf. Numb. 16-17. *Irritaverunt*. Heb., they envied Moses... *Sanctum...* This title is given Aaron as high priest.

19-23. The golden calf. Cf. Ex. 32. — *Horeb*. A gigantic mountainous mass of which Sinai is the principal peak. Cf. Ex. 2^1. — *Sculptile*. Heb., a molten idol. — *Gloriam suam* (℣. 20) : the Lord Himself who was the glory of Israel. Cf. Deut. 4^{6-8}; 10^{21}. — *Comedentis...* Biting irony, which

PSALM 105, II.

16 And they provoked Moses in the camp,
Aaron the holy one of the Lord.
17 The earth opened and swallowed up Dathan :
and covered the congregation of Abiron.
18 And a fire was kindled in their congregation :
the flame burned the wicked.
19 They made also a calf in Horeb :
and they adored the graven thing.
20 And they changed their glory
into the likeness of a calf that eateth grass.
21 They forgot God, who saved them,
who had done great things in Egypt,
22 wondrous works in the land of Cham :
terrible things in the Red Sea.
23 And he said that he would destroy them : [breach :
had not Moses his chosen stood before him in the
to turn away his wrath, lest he should destroy them.
24 And they set at nought the desirable land.
They believed not his word,
25 and they murmured in their tents :
they hearkened not to the voice of the Lord.
26 And he lifted up his hand over them :
to overthrow them in the desert;
27 And to cast down their seed among the nations,
and to scatter them in the countries.
28 They also were initiated to Beelphegor :
and ate the sacrifices of the dead.

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accentuates the criminal folly of the people. — *Obliti sunt...* Other aggravating circumstances (℣℣. 21-22). — *Terra Cham :* Egypt. Cf. Ps. 77^{5}; $104^{23,27}$. — *Et dixit...* (℣. 23). Decree of extermination, withdrawn thanks to the intervention of Moses. Cf. Ex. 32^{10}; Deut. 9^{14}. — *In confractione.* An expressive metaphor. It required courage for Moses to undertake to calm the just wrath of the Lord.

21-27. Revolt of the Hebrews, on the occasion of the return of those who had gone to explore the Promised Land. Cf. Numb. 13-14. — *Pro nihilo...* They disdained this country which was so desirable, and which had been so much desired, when their overexcited imagination had strangely magnified the difficulties of its conquest. — *Elevavit...* (℣. 26). The gesture which accompanies the oath. Cf. Numb. 14^{28}.

28-31. Another shameful apostasy. — *Beelphegor.* The God Baal such as he was adored at mount Phogor, in the land of Moab. A shameful worship into which the Hebrews allowed themselves to be drawn by the

29 Et irritaverunt eum in adinventionibus suis :
et multiplicata est in eis ruina.
30 Et stetit Phinees, et placavit :
et cessavit quassatio.
31 Et reputatum est ei in justitiam, [ternum.
in generationem et generationem usque in sempi-

PSALM 105, III.

32 Et irritaverunt eum ad Aquas contradictionis :
et vexatus est Moyses propter eos :
33 quia exacerbaverunt spiritum ejus.
Et distinxit in labiis suis.
34 Non disperdiderunt Gentes
quas dixit Dominus illis.
35 Et commisti sunt inter Gentes,
et didicerunt opera eorum :
36 et servierunt sculptilibus eorum.
et factum est illis in scandalum:
37 Et immolaverunt filios suos,
et filias suas dæmoniis.
38 Et effuderunt sanguinem innocentem :
sanguinem filiorum suorum et filiarum suarum,
quas sacrificaverunt sculptilibus Chanaan.
Et infecta est terra in sanguinibus,
39 et contaminata est in operibus eorum :
et fornicati sunt in adinventionibus suis.
40 Et iratus est furore Dominus in populum suum :
et abominatus est hæreditatem suam.
41 Et tradidit eos in manus Gentium :
et dominati sunt eorum qui oderunt eos.

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women of Moab, at the instigation of Balaam. Cf. Numb. 25^{1ff}. — *Multiplicata est.* (℣. 29). Heb., a plague broke out among them. This chastisement consisted in a bloody massacre of the guilty. Cf. Numb. $25^{4-5,9}$. — *Stetit...* ℣℣. 30-31 : glorious rôle of Phinees on this occasion. Cf. Numb. $25^{6-8,10-15}$. He was a grandson of Aaron. — *Placavit.* Heb., he intervened. — *Reputatum est...* (℣. 31). The sovereign pontificate remained in his family until the death of the high priest Eli; then after a short interruption (from Samuel to the end of David's reign), until the ruin of the Jewish State.

32-33. Revolt near the waters of contradiction. Cf. Numb. 20. — *Ad aquas...* Heb., at the waters of Merîbah. Cf. Ps. 94 (p. 14). — *Vexatus... Moyses :* by the sentence which condemned him to die without entering the Promised Land. Cf. Numb. 20^{12}. — *Propter eos.* It was indeed, by the doubts of the people that

29 And they provoked him with their inventions :
and destruction was multiplied among them.
30 Then Phinees stood up, and pacified him :
and the slaughter ceased.
31 And it was reputed to him unto justice,
to generation and generation for evermore.

PSALM 105, III.

32 They provoked him also at the waters of contradiction :
and Moses was afflicted for their sakes :
33 because they exasperated his spirit.
And he distinguished with his lips.
34 They did not destroy the nations
of which the Lord spoke unto them.
35 And they were mingled among the heathens,
and learned their works :
36 and served their idols,
and it became a stumblingblock to them.
37 And they sacrificed their sons,
and their daughters to devils.
38 And they shed innocent blood :
the blood of their sons and of their daughters
which they sacrificed to the idols of Chanaan.
And the land was polluted with blood,
39 and was defiled with their works :
and they went aside after their own inventions.
40 And the Lord was exceedingly angry with his people :
and he abhorred his inheritance.
41 And he delivered them into the hands of the nations :
and they that hated them had dominion over them.

Moses was intimidated and rendered hesitating, and that he was led to commit several imperfections. The principal of them : *distinxit*... Even after having received from God the order to strike the rock, he cried out : Can we draw water from this rock? The Heb. seems to signify : He spoke lightly.

34-46. Ingratitude of the Hebrews towards the Lord after entering the land of Chanaan.

34-39. Double disobedience to God's orders : they did not exterminate the Chanaanite tribes, and they let themselves be drawn by them into idolatry. — *Gentes quas*... The order had been reiterated several times. Cf. Ex. 33^{31-32}; 34^{11-15}, etc. — *Didicerunt*... (℣. 35). This was the great peril. They often imitated the infamous idolatrous practices of those peoples, as it is said in ℣℣. 36-39. — *Injecta est*... (℣. 38) Heb., the country was profaned. — *Fornicati sunt*... See Ps. 72^{27} (p. 345).

42 Et tribulaverunt eos inimici eorum,
et humiliati sunt sub manibus eorum :
43 sæpe liberavit eos.
Ipsi autem exacerbaverunt eum in consilio suo :
et humiliati sunt in iniquitatibus suis.
44 Et vidit cum tribularentur;
et audivit orationem eorum.
45 Et memor fuit testamenti sui :
et pœnituit eum secundum multitudinem misericor-
46 Et dedit eos in misericordias [diæ suæ.
in conspectu omnium qui ceperant eos.
47 Salvos nos fac, Domine Deus noster :
et congrega nos de nationibus :
ut confiteamur nomini sancto tuo :
et gloriemur in laude tua.
48 Benedictus Dominus, Deus Israel,
a sæculo et usque in sæculum :
et dicet omnis populus : Fiat, fiat.

THIRD NOCTURN

Psalm 106, i.

1 Confitemini Domino quoniam bonus :
quoniam in sæculum misericordia ejus.
2 Dicant qui redempti sunt a Domino,
quos redemit de manu inimici :
et de regionibus congregavit eos :
3 a solis ortu, et occasu :
ab aquilone, et mari.

40-46. Indignation of the Lord, and chastisement of the guilty Israelites. This passage corresponds to the period of the Judges. — *Hæreditatem*...synonymous with *populum*... — *Et tradidit*.. (℣. 41). Cf. Judges 2^{14}; 3^{12-13}; 10^{7-9}, etc. — *Sæpe*... ℣℣. 43-46, fine summary, which recalls that of Judges 2^{10-23} : alternations of falls, punishments, repentance, and pardon.

47. Conclusion : prayer for the reestablishment of the Israelites, dispersed among the pagan nations, after disastrous defeats. — *Ut confiteamur*... Holy promise, to touch the heart of God.

48. Doxology of the fourth book of Psalms. Cf. Ps. 40^{14}; 71^{18-19}; 88^{53}. The words *et dicet populus* are a sort of rubric proper to this passage. — *Fiat, fiat.* Heb., *Amen, Alleluia.*

Psalm 106

Praise to God, who showers benefits upon His friends, and who delivers from danger those who invoke Him.

Canticle of thanksgiving which tells how God, after having chastised

42 And their enemies afflicted them :
and they were humbled under their hands :
43 Many times did he deliver them.
But they provoked him with their counsel :
and they were brought low by their iniquities.
44 And he saw when they were in tribulation :
and he heard their prayer.
45 And he was mindful of his covenant :
and repented according to the multitude of his mercy.
46 And he gave them unto mercies
in the sight of all those that had made them captives.
47 Save us, O Lord, our God :
and gather us from among the nations :
That we may give thanks to thy holy name :
and may glory in thy praise.
48 Blessed be the Lord the God of Israel
from everlasting to everlasting :
and let all the people say : So be it, so be it.

THIRD NOCTURN

Psalm 106, 1.

1 Give glory to the Lord, for he is good :
for his mercy endureth for ever.
2 Let them say *so* that have been redeemed by the Lord,
whom he hath redeemed from the hand of the enemy :
and gathered out of the countries :
3 From the rising and from the setting of the sun :
from the north and from the sea.

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sinners, in order to bring them back to virtue, pardons and saves them, as soon as they invoke Him with sincere regret for their faults. The evils with which He overwhelms them and from which He delivers them are not exposed in an abstract way; but their description is generally taken from the history of Israel, and at times it is allegorical. Comp. ℣℣. 17ff, 23ff. This poem which is of great beauty, contains, besides a short prelude (℣℣. 1-3) and a still briefer conclusion (℣. 43), five very careful pictures, of which the four first are provided with two refrains, placed the one in the middle (Cf. ℣℣. 6, 13, 19, 28), the other towards the end (℣℣. 8, 15, 21, 31).

1-3. Prelude : exhortation to praise the Lord. — Same beginning as in Ps. 105. — *Qui redempti...* (℣. 2) : first of all, the Israelites, not long since delivered from the Babylonian yoke; morally, all whom God has relieved in their manifold troubles. — *Et mari.* Here the Red Sea; consequently, the South.

4-9. First picture : the exiles whom God protects and whom He

4 Erraverunt in solitudine, in inaquoso :
viam civitatis habitaculi non invenerunt.
5 Esurientes et sitientes :
anima eorum in ipsis defecit.
6 Et clamaverunt ad Dominum cum tribularentur :
et de necessitatibus eorum eripuit eos.
7 Et deduxit eos in viam rectam :
ut irent in civitatem habitationis.
8 Confiteantur Domino misericordiæ ejus :
et mirabilia ejus filiis hominum.
9 Quia satiavit animam inanem :
et animam esurientem satiavit bonis.
10 Sedentes in tenebris, et umbra mortis :
vinctos in mendicitate et ferro.
11 Quia exacerbaverunt eloquia Dei :
et consilium Altissimi irritaverunt.
12 Et humiliatum est in laboribus cor eorum .
infirmati sunt, nec fuit qui adjuvaret.
13 Et clamaverunt ad Dominum cum tribularentur :
et de necessitatibus eorum liberavit eos.
14 Et eduxit eos de tenebris, et umbra mortis :
et vincula eorum disrupit.

Psalm 106, II.

15 Confiteantur Domino misericordiæ ejus :
et mirabilia ejus filiis hominum.
16 Quia contrivit portas æreas :
et vectes ferreos confregit.
17 Suscepit eos de via iniquitatis eorum :
propter injustitias enim suas humiliati sunt.

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brings back to their fatherland. — *Erraverunt...* in ℣℣. 4 and 5, a description of the sufferings and dangers of the exile. The first traits are borrowed from the journey of the Hebrews through the desert, after the exodus from Egypt. — *In inaquosa.* Heb., in a trackless solitude. — *Clamaverunt...* ℣℣. 6-7, recourse to God and prompt deliverance. — *Viam rectam :* a route leading directly to the goal. — *Ut irent.. :* in contrast with the uninhabited desert (Cf. ℣. 4). — *Confiteantur...* Invitation to di ine praise, ℣℣. 8-9. — *Quia satiavit... :* in contrast with the hardships described in ℣. 5. — *Inanem.* Heb., hungry.

10-16. Second picture : captives to whom God has restored liberty. Same progress as in the preceding strophe : ℣℣. 10-11, description of

4 They wandered in a wilderness, in a place without [water :
they found not the way of a city for *their* habitation.
5 They were hungry and thirsty :
their soul fainted in them.
6 And they cried to the Lord in their tribulation :
and he delivered them out of their distresses.
7 And he let them into the right way :
that they might go to a city of habitation.
8 Let the mercies of the Lord give glory to him :
and his wonderful works to the children of men.
9 For he hath satisfied the empty soul :
and hath filled the hungry soul with good things.
10 Such as sat in darkness and in the shadow of death :
bound in want and in iron.
11 Because they had exasperated the words of God :
and provoked the counsel of the most High.
12 And their heart was humbled with labours : [them.
they were weakened, and there was none to help
13 Then they cried to the Lord in their affliction :
and he delivered them out of their distresses.
14 And he brought them out of darkness, and the shadow
and broke their bonds in sunder. [of death :

PSALM 106, II.

15 Let the mercies of the Lord give glory to him :
and his wonderful works to the children of men.
16 Because he hath broken gates of brass :
and burst iron bars.
17 He took them out of the way of their iniquity :
for they were brought low for their injustices.

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the hardships; ℣℣. 12-14, recourse to God and deliverance; ℣℣. 15-16, the exhortation to thanksgiving. — *Sedentes...*, *vinctos...* These participles are in the accusative absolute in the Vulg. and the LXX. They are in the nominative in the Heb. — *In tenebris...* : in the prison, dark as a tomb. — *Exacerbaverunt...* (℣. 11). Motive of their chastisements : their revolt against God Himself. — *In laboribus* (℣. 12). Heb., by affliction. — *Infirmati sunt* : they staggered, (completely exhausted). — *Portas... vectas...* (℣. 16). The prison doors, covered with iron, and the iron bars which served to reinforce and to lock them.

17-22. Third picture : sick people to whom God restores health. — *Suscepit...* ℣℣. 17-18, description of the punishment. Heb., Fools! by

18 Omnem escam abominata est anima eorum :
et appropinquaverunt usque ad portas mortis.
19 Et clamaverunt ad Dominum cum tribularentur :
et de necessitatibus eorum liberavit eos.
20 Misit verbum suum, et sanavit eos :
et eripuit eos de interitionibus eorum.
21 Confiteantur Domino misericordiæ ejus :
et mirabilia ejus filiis hominum.
22 Et sacrificent sacrificium laudis :
et annuntient opera ejus in exsultatione.
23 Qui descendunt mare in navibus,
facientes operationem in aquis multis.
24 Ipsi viderunt opera Domini,
et mirabilia ejus in profundo.
25 Dixit, et stetit spiritus procellæ :
et exaltati sunt fluctus ejus.
26 Ascendunt usque ad cælos,
et descendunt usque ad abyssos :
anima eorum in malis tabescebat.
27 Turbati sunt et moti sunt sicut ebrius;
et omnis sapientia eorum devorata est.
28 Et clamaverunt ad Dominum cum tribularentur,
et de necessitatibus eorum eduxit eos.
29 Et statuit procellam ejus in auram :
et siluerunt fluctus ejus.
30 Et lætati sunt quia siluerunt :
et deduxit eos in portum voluntatis eorum.

Psalm 106, iii.

31 Confiteantur Domino misericordiæ ejus :
et mirabilia ejus filiis hominum.
32 Et exaltent eum in ecclesia plebis :
et in cathedra seniorum laudent eum.

---

their guilty conduct and their iniquities, they had made themselves miserable. The Vulg. on the contrary mentions immediately their pardon and deliverance. — *Omnem escam...* (℣. 18). Characteristic detail of sickness. — *Ad portas...* There was danger of death. — *Clamaverunt...* ℣℣. 19-20, humble recourse to God and salvation. — *Misit verbum...* His almighty command. — *De interitionibus..* Heb., from their graves (already open to receive them). — *Confiteantur...* ℣℣. 21-22, exhortation to bless so good a God.

23-32. Fourth picture, most admirable of all : shipwrecked men whom God has brought to harbor. — *Qui descendunt...* ℣℣. 23-27 dramatic description of the peril. — *Facientes*

18 Their soul abhorred all manner of meat :
and they drew nigh even to the gates of death.
19 And they cried to the Lord in their affliction :
and he delivered them out of their distresses.
20 He sent his word, and healed them :
and delivered them from their destructions.
21 Let the mercies of the Lord give glory to him :
and his wonderful works to the children of men.
22 And let them sacrifice the sacrifice of praise :
and declare his works with joy.
23 They that go down to the sea in ships,
doing business in the great waters.
24 These have seen the works of the Lord,
and his wonders in the deep.
25 He said *the word*, and there arose a storm of wind :
and the waves thereof were lifted up.
26 They mount up to the heavens,
and they go down to the depths :
their soul pined away with evils.
27 They were troubled, and reeled like a drunken man :
and all their wisdom was swallowed up.
28 And they cried to the Lord in their affliction,
and he brought them out of their distresses.
29 And he turned the storm into a breeze :
and its waves were still.
30 And they rejoiced because they were still : [for.
and he brought them to the haven which they wished

Psalm 106, iii.

31 Let the mercies of the Lord give glory to him :
and his wonderful works to the children of men.
32 And let them exalt him in the church of the people :
and praise him in the chair of the ancients.

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operationem. Heb., who trade. — *In profundo* (℣. 24) : in the midst of the watery abyss. — *Dixit, et...* (℣. 25). The storm breaks out, sudden and terrible. — *Ascendunt..., descendunt.* Terrifying results of the tempest upon the sailors. — *Tabescebat.* Heb., melted (with fear). — *Turbati... et moti...* (℣. 27). Heb., they reel and stagger like a drunken man. Cf. Prov. 23³. — *Clamaverunt...* ℣℣. 28-30, recourse to God and deliverance. — *In auram, siluerun*, lætati....* Contrast with the preceding details — *Confiteantur...* ℣℣. 31-32, invitation to praise the author of this great favor. — *Et in cathedra...* The elders of the people occupied higher seats in the religious assemblies.

33-42. Fifth picture : the happi-

33 Posuit flumina in desertum :
et exitus aquarum in sitim.
34 Terram fructiferam in salsuginem,
a malitia inhabitantium in ea.
35 Posuit desertum in stagna aquarum :
et terram sine aqua in exitus aquarum.
36 Et collocavit illic esurientes :
et constituerunt civitatem habitationis.
37 Et seminaverunt agros et plantaverunt vineas :
et fecerunt fructum nativitatis.
38 Et benedixit eis, et multiplicati sunt nimis :
et jumenta eorum non minoravit.
39 Et pauci facti sunt : et vexati sunt,
a tribulatione malorum, et dolore.
40 Effusa est contemptio super principes :
et errare fecit eos in invio, et non in via.

41 Et adjuvit pauperem de inopia :
et posuit sicut oves familias.
42 Videbunt recti, et lætabuntur :
et omnis iniquitas oppilabit os suum.
43 Quis sapiens et custodiet hæc?
et intelliget misericordias Domini?

Lauds I.

Psalm 149

1 Cantate Domino canticum novum :
laus ejus in ecclesia sanctorum.

---

ness and the unhappiness of man are dependent on the Providence of God.

33-38. How the Lord can bring low, then raise up a people; ℣℣. 33-34, chastisement and humiliation; ℣℣. 35-38, pardon and restoration. The language is in part metaphorical. — *In salsuginem* (℣. 34). The ancients spread salt over a ruined city to signify that its destruction was complete and perpetual. — *Fructum nativitatis* (℣. 37). Heb., they gathered in the products.

39-42. How God chastises a nation and brings it low, ℣℣. 39-40; how He can raise it up, ℣℣. 40-42. Contrast analogous to that of ℣. 33[ff]. — *Pauci... :* after having been numerous and happy. — *Contemptio super...* (℣. 40). The acme of humiliation for a people. — *Adjuvit...* (℣. 41). The upraising. The trait *sicut oves* expresses rapid multiplication. — *Videbunt...* (℣. 42). Different impressions produced upon the good and the wicked by this conduct of God.

43. Conclusion and moral of the

33 He hath turned rivers into a wilderness :
and the sources of waters into dry ground.
34 A fruitful land into barrenness,
for the wickedness of them that dwell therein.
35 He hath turned a wilderness into pools of water :
and a dry land into water springs.
36 And hath placed there the hungry :
and they made a city for their habitation.
37 And they sowed fields, and planted vineyards :
and they yielded fruit of birth.
38 And he blessed them, and they were multiplied exceedingly :
and their cattle he suffered not to decrease.
39 Then they were brought to be few, and they were afflicted
through the trouble of evils and sorrow.
40 Contempt was poured forth upon *their* princes :
and he caused them to wander where there was no passing, and out of the way.
41 And he helped the poor out of poverty :
and made *him* families like *a flock of* sheep.
42 The just shall see, and shall rejoice :
and all iniquity shall stop her mouth.
43 Who is wise, and will keep these things?
and will understand the mercies of the Lord?

Lauds I.

Psalm 149

1 Sing ye to the Lord a new canticle :
let his praise be in the church of the saints.

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psalm *Quis sapiens...*? — Warning to the wise, that they may understand and act in consequence.

Psalm 149

Hymn of praise and triumph.

It is generally thought that this psalm was written after the captivity of Babylon. The joy of seeing Jerusalem, the temple, and the country emerge little by little from their ruins inspired the Israelites with new songs, which overflowed with thankfulness (Cf. ℣℣. 1[ff]). On the other hand they were surrounded with jealous and wicked neighbors who opposed with all their strength the restoration of the theocratic nation, and it was necessary to fight energetically against them : hence the sentiments expressed in ℣℣. 6-9, and the desire to triumph over those cruel foes.

1-5. First strophe : praise to God, who has heaped favors upon His people. — *Canticum novum* : since the situation, that is to say the mirac-

2 Lætetur Israel in eo qui fecit eum :
et filii Sion exsultent in rege suo.
3 Laudent nomen ejus in choro :
in tympano et psalterio psallant ei.
4 Quia beneplacitum est Domino in populo suo :
et exaltabit mansuetos in salutem.
5 Exsultabunt sancti in gloria :
lætabuntur in cubilibus suis.
6 Exaltationes Dei in gutture eorum :
et gladii ancipites in manibus eorum :
7 ad faciendam vindictam in nationibus :
increpationes in populis.
8 Ad alligandos reges eorum in compedibus :
et nobiles eorum in manicis ferreis.
9 Ut faciant in eis judicium conscriptum :
gloria hæc est omnibus sanctis ejus.

Psalm 91

2 Bonum est confiteri Domino :
et psallere nomini tuo, Altissime.
3 Ad annuntiandum mane misericordiam tuam :
et veritatem tuam per noctem.
4 In decachordo, psalterio :
cum cantico, in cithara.
5 Quia delectasti me, Domine, in factura tua :
et in operibus manuum tuarum exsultabo.
6 Quam magnificata sunt opera tua, Domine!
nimis profundæ factæ sunt cogitationes tuæ.

---

ulous cessation of the exile, was new. Cf. Ps. 32^{2}; 97^{1}, etc. — *In ecclesia sanctorum :* the assembly of the *châsîdim,* of the faithful and pious friends of the Lord. — *Lætetur...* Invitation to joy (℣. 9) and to praise (℣. 3), accompanied, according to Oriental custom, by music and sacred dances (*in choro, in...*). — *Quia beneplacitum...* (℣. 4). Motive of those pious manifestations. — *Exaltabit..* Heb., He adorns the afflicted with salvation. At this thought, the poet again mentions the joy of the *châsîdim... exultabunt...* (℣. 5). — *In cubi-culis...* Their beds, after having witnessed their bitter tears and their sorrowful monologues (Ps 4^{5}, 6^{7}). now witness their joyful transports, Cf. Ps. 42^{9}.

6-9. Second strophe : incitation to a holy war against the enemies of Israel. The eyes of the poet are now turned towards the enemy. Knowing that the heathen are the adversaries of the Lord and that Israel has the duty to vanquish them in order to subject them to its God, he pictures the pious Israelites, battling for the accomplishment of this

2 Let Israel rejoice in him that made him :
and let the children of Sion be joyful in their king.
3 Let them praise his name in choir :
let them sing to him with the timbrel and the psaltery.
4 For the Lord is well pleased with his people :
and he will exalt the meek unto salvation.
5 The saints shall rejoice in glory :
they shall be joyful in their beds.
6 The high praises of God shall be in their mouth :
and two-edged swords in their hands :
7 To execute vengeance upon the nations,
chastisements among the people :
8 To bind their kings with fetters,
and their nobles with manacles of iron.
9 To execute upon them the judgment.

Psalm 91

2 It is good to give praise to the Lord :
and to sing to thy name, O most High.
3 To shew forth thy mercy in the morning :
and thy truth in the night.
4 Upon an instrument of ten strings, upon the psaltery :
with a canticle, upon the harp. [doings :
5 For thou hast given me, O Lord, a delight in thy
and in the works of thy hands I shall rejoice.
6 O Lord, how great are thy works!
thy thoughts are exceeding deep :

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work. The description is lively and rapid. — *Conscriptum* (℣. 9) : the judgment written in the designs of Providence and announced by the prophets.

Psalm 91

Praise to God, who protects the good and chastises the wicked.

" Canticle psalm ", without name of author, destined to be sung " on the sabbath day ". It is still a part of Saturday liturgy among the Jews. This national hymn contains a fine eulogy of the action of Providence in history, and shows how the Lord punishes the wicked and protects the good, how above all He has constantly blessed His chosen nation. It praises then God's perfect equity in the government of the world.

2-4. First strophe : it is good to praise the Lord. — *Ad annuntiandum...* (℣. 2). Sacred purpose of this holy praise. — Its double object (℣. 3) : *misericordiam..., veritatem* (God's faithfulness to His promises). — *Mane, per noctem* : day and night, at all times. — *Decachordo, psalterio* (℣. 4). The Heb. mentions two dis-

7 Vir insipiens non cognoscet :
et stultus non intelliget hæc.
8 Cum exorti fuerint peccatores sicut fœnum :
et apparuerint omnes, qui operantur iniquitatem :
ut intereant in sæculum sæculi :
9 tu autem Altissimus in æternum, Domine.
10 Quoniam ecce inimici tui, Domine,
quoniam ecce inimici tui peribunt :
et dispergentur omnes qui operantur iniquitatem.
11 Et exaltabitur sicut unicornis cornu meum :
et senectus mea in misericordia uberi.
12 Et despexit oculus meus inimicos meos :
et in insurgentibus in me malignantibus audiet auris [mea.
13 Justus, ut palma florebit :
sicut cedrus Libani multiplicabitur.
14 Plantati in domo Domini,
in atriis domus Dei nostri florebunt.
15 Adhuc multiplicabuntur in senecta uberi :
et bene patientes erunt,
16 ut annuntient : quoniam rectus Dominus Deus noster :
et non est iniquitas in eo.

Psalm 63

2 Exaudi, Deus, orationem meam cum deprecor :
a timore inimici eripe animam meam.

---

tinct instruments : on the (harp) of ten strings, and on the *nêbel* (the lute).

5-7. Second strophe. Why God is to be praised : His works are magnificent and His designs of unsearchable depth. — *Vir insipiens* (℣. 7). Heb., the brutalized man. The divine marvels are, however, manifest to all. Cf. Rom. 1^{19-20}.

8-10. Third strophe. Another reason to praise God : the way He punishes His enemies. — *Cum exorti...* The wicked often enjoy brilliant prosperity, here compared to the grass of the field, which grows quickly, abundantly, but which dries up still more rapidly. — Contrast with their short existence : *tu autem...* (℣. 9). — *Quoniam ecce...* (℣. 10). Dramatic commentary on the words " *ut intereant* " of ℣. 8.

11-13. Fourth strophe. Still another motive to praise the Lord : His bountiful conduct towards the just. — *Exaltabitur...* (Heb., Thou shalt exalt my horn (my strength) like that of the wild ox. Cf. Ps. 21^{22}. — *Senectus...* Heb., I am anointed with fresh oil. A metaphor denoting vigor and well-being, for unctions with olive oil, very common with the ancients, have a strengthening property. — *Despexit..., audiet...* (℣. 12).

7 The senseless man shall not know :
nor will the fool understand these things.
8 When the wicked shall spring up as grass :
and all the workers of iniquity shall appear :
That they may perish for ever and ever :
9 but thou, O Lord, art most high for evermore.
10 For behold thy enemies, O Lord,
for behold thy enemies shall perish :
and all the workers of iniquity shall be scattered.
11 But my horn shall be exalted like that of the unicorn :
and my old age in plentiful mercy.
12 My eye also hath looked down upon my enemies :
and my ear shall hear *of the downfall* of the malignant
[that rise up against me.
13 The just shall flourish like the palm tree :
he shall grow up like the cedar of Libanus.
14 They that are planted in the house of the Lord
shall flourish in the courts of the house of our God.
15 They shall still increase in a fruitful old age :
and shall be well treated,
16 that they may shew,
that the Lord our God is righteous,
and there is no iniquity in him.

Psalm 63

[to thee :
2 Hear, O God, my prayer, when I make supplication
deliver my soul from the fear of the enemy.

In this state the psalmist contemplates with contempt God's enemies and his, of whose ruin he will soon hear. — *Ut palma, cedrus* (℣. 13). Very expressive comparisons, especially if they are placed alongside those of ℣. 8. — *Multiplicabitur.* Heb., he grows.

14-16. Fifth strophe : again the merciful conduct of God towards the ust. — *Plantati...* Planted in the sacred soil of the house of God the good Israelites cannot but flourish, — *Adhuc... in senecta...* Heb., They still bear fruit in their old age. — *Et bene...* Heb., They shall be fat (full *of sap*) and green. The metaphor continues. — *Ut annunt'ent...* (℣. 16) In ending the poet comes back to the beginning of his canticle (Cf. ℣. 3).

Psalm 63

Prayer against wicked detractors.

" Psalm of David. " Surrounded by the wicked and by unjust detractors, the psalmist has recourse to God in his distress; he then describes the cruel wounds inflicted upon him by malignant tongues; finally, sure of being heard, he foretells the just punishments which await the guilty, and the happy effects which will be

3 Protexisti me a conventu malignantium :

a multitudine operantium iniquitatem.
4 Quia exacuerunt ut gladium linguas suas :
intenderunt arcum, rem amaram,
5 ut sagittent in occultis immaculatum.
6 Subito sagittabunt eum, et non timebunt :
firmaverunt sibi sermonem nequam.
Narraverunt ut absconderent laqueos :
dixerunt : Quis videbit eos?
7 Scrutati sunt iniquitates :
defecerunt scrutantes scrutinio.
Accedet homo ad cor altum :
8 et exaltabitur Deus.
Sagittæ parvulorum factæ sunt plagæ eorum :
9 et infirmatæ sunt contra eos linguæ eorum.
Conturbati sunt omnes qui videbant eos :
10 et timuit omnis homo.
Et annuntiaverunt opera Dei,
et facta ejus intellexerunt.
11 Lætabitur justus in Domino, et sperabit in eo,
et laudabuntur omnes recti corde.

CANTICLE FROM ECCLESIASTICUS. Eccli. 36[1-16].

1 Miserere nostri, Deus omnium, et respice nos,
et ostende nobis lucem miserationum tuarum :

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produced by divine vengeance when it is exercised against them.

2-7[b]. First part. Description of the sufferings inflicted upon the psalmist by the wicked words of his detractors.

2-5. May the Lord protect His servant against evil tongues! — *Exaudi*... Appeal to God, serving as introduction (℣℣. 2-3). — *Cum deprecor*. Heb., when I groan. — *Protexisti*...(℣. 3). The prayer continues in the Heb. : Protect me against the plottings of the wicked, against the noisy throng... — *Quia exacuerunt*... ℣℣. 4-5, the king describes his most painful suffering. — *Ut gladium*..., *arcam*(Heb., the arrow)... The usual metaphors. Cf. Ps. 51[4]; 120[3-4], etc. — *Rem*... Heb., a bitter word.

6-7. Picture of the insidious and cruel conduct of the detractors of David. — *Non timebunt*. They fear neither God nor man. — *Narraverunt*... Exchange of ideas among themselves, in order more surely to reach their ends, and the better to hide their intentions. — *Scrutati sunt*... (℣. 7). Heb., they meditate crimes. — *Defecerunt*... In the Heb., where the punctuation is different, this hemistich and the two following contain the words themselves of the king's enemies : We have perfected a plan well thought out; the innermost thought and the heart of man

3 Thou hast protected me from the assembly of the [malignant;
from the multitude of the workers of iniquity.
4 For they have whetted their tongues like a sword;
they have bent their bow, a bitter thing,
5 To shoot in secret the undefiled,
6 They will shoot at him on a sudden, and will not fear,
they are resolute in wickedness.
They have talked of hiding snares:
they have said: Who shall see them?
7 They have searched after iniquities:
they have failed in their search.
Man shall come to a deep heart:
8 And God shall be exalted.
The arrows of children are made their wounds.
9 And their tongues against them are made weak.
All that saw them were troubled:
10 And every man was afraid.
And they declared the works of God:
and understood his doings. [him,
11 The just shall rejoice in the Lord, and shall hope in
and all the upright in heart shall be praised.

CANTICLE FROM ECCLESIASTICUS. Ecclus. **36** 1-16.

1 Have mercy upon us, O God of all, and behold us,
and shew us the light of thy mercies:

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is deep! Evidently it is to themselves that they apply these words: We are very clever men.

7c-11. Second part. David predicts the chastisement of those wicked men and the joy which the righteous will experience when they see it.

8a-9a. The divine judgment. *Exaltabitur*... The power of God will easily overcome the proud. — *Sagittæ*... The arrows with which they would have pierced David lose all their power. Heb., And God shall suddenly throw His arrows; behold them struck. — *Contra eos* (℣. 9a): Their malignant tongues are, then, the cause of their ruin.

9b-11. Results of the punishment: on the one side, ℣℣. 9b-10, a very general and salutary feeling of religious fear; on the other, ℣. 11, the rejoicing of the just. — *Conturbati*... Heb., All those who see them wag their head. Here, a gesture of grave astonishment. — *Et annuntiaverunt*... (℣. 10). The serious lesson passes from mouth to mouth. — *Laudabuntur*... (℣. 11). In the reflective sense: They shall glory, congratulate themselves. Cf. Ps. 62[12].

CANTICLE OF ECCLESIASTICUS. Eccli. 36[1-16].

Touching prayer of the son of Sirach, in favor of his humiliated and oppressed people.

2 et immitte timorem tuum super Gentes, quæ non [exquisierunt te,
ut cognoscant quia non est Deus nisi tu,
et enarrent magnalia tua.
3 Alleva manum tuam super Gentes alienas,
ut videant potentiam tuam.
4 Sicut enim in conspectu eorum sanctificatus es in nobis,
sic in conspectu nostro magnificaberis in eis.

5 Ut cognoscant te, sicut et nos cognovimus
quoniam non est Deus præter te, Domine.
6 Innova signa, et immuta mirabilia.
7 Glorifica manum, et brachium dextrum.
8 Excita furorem, et effunde iram.
9 Tolle adversarium, et afflige inimicum.
10 Festina tempus, et memento finis,
ut enarrent mirabilia tua.
11 In ira flammæ devoretur qui salvatur :
et qui pessimant plebem tuam, inveniant perditionem.
12 Contere caput principum inimicorum,
dicentium : Non est alius præter nos.
13 Congrega omnes tribus Jacob :
ut cognoscant quia non est Deus nisi tu,
et enarrent magnalia tua,
et hæreditabis eos sicut ab initio.
14 Miserere plebi tuæ, super quam invocatum est nomen [tuum :
et Israel, quem coæquasti primogenito tuo.

15 Miserere civitati sanctificationis tuæ,
Jerusalem, civitati requiei tuæ.
16 Reple Sion inenarrabilibus verbis tuis,
et gloria tua populum tuum.

1-12. May the Lord deign to deliver Israel from its powerful and cruel enemies. — *Ut cognoscant...* (℣. 2). The prayer is not that God may exterminate the oppressors, but that he may convert them. — *Sicut.. sanctificatus...* (℣. 4). God manifests His holiness sometimes in rewarding the good, sometimes in punishing the wicked. Here it is question of the second hypothesis, and of the afflictions which God had sent to his guilty people. *Magnificaberis.. .:* by some striking action, which will crush the heathen, in order to bring them to repentance. — *Innova* (℣. 6). Allusion to the prodigies of which Jewish history contained so many examples. *Immuta* is synonymous with "innova". — From ℣. 6, the prayer becomes more urgent, and is expressed in rapid brief phrases.

2 And send thy fear upon the nations, that have not [sought after thee :
that they may know that there is no God beside thee,
and that they may shew forth thy wonders.
3 Lift up thy hand over the strange nations,
that they may see thy power.
4 For as thou hast been sanctified in us in their sight,
so thou shalt be magnified among them in our pres- [ence,
5 That they may know thee, as we also have known
that there is no God beside thee, O Lord. [thee,
6 Renew thy signs, and work new miracles.
7 Glorify thy hand, and thy right arm.
8 Raise up indignation, and pour out wrath.
9 Take away the adversary, and crush the enemy.
10 Hasten the time, and remember the end,
that they may declare thy wonderful works.
11 Let him that escapeth be consumed by the rage of the
and let them perish that oppress thy people. [fire :
12 Crush the head of the princes of the enemies
that say : There is no other beside us.
13 Gather together all the tribes of Jacob :
that they may know that there is no God besides
and may declare thy great works : [thee,
and thou shalt inherit them as from the beginning.
14 Have mercy on thy people, upon whom thy name is [invoked :
and upon Israel, whom thou hast raised up to be thy [firstborn.
15 Have mercy on the city which thou hast sanctified,
[Jerusalem the city of thy rest.
16 Fill Sion with thy unspeakable words,
and thy people with thy glory.

— *Festina tempus* (℣. 10) : the time of deliverance for the Jews. — *Finis.* In the Greek : (Remember) the oath (made to the patriarchs). — *In ira... devoretur...* (℣. 11). That is, may none of the enemies escape. The sentiments of vengeance are expressed in more violent terms, because the adversaries of Israel are above all considered as the enemies of the true God. Comp. ℣.12 and pp. 9-11.

13-16. May the Lord deign to gather once more in Palestine His children dispersed among the nations. — *Ut cognoscant...* As in ℣℣. 2 and 5. — *Hæreditatis...* The Jews shall be the special heritage of Jehovah, as in former times. — *Super quam...* (℣. 14). Two motives to touch the heart of God : the Jews really bore the name of the Lord, because they were His people, and had received

Psalm 150

1 Laudate Dominum in sanctis ejus :
laudate eum in firmamento virtutis ejus.
2 Laudate eum in virtutibus ejus :
laudate eum secundum multitudinem magnitudinis [ejus.
3 Laudate eum in sono tubæ :
laudate eum in psalterio, et cithara.
4 Laudate eum in tympano, et choro :
laudate eum in chordis, et organo.
5 Laudate eum in cymbalis benesonantibus :
laudate eum in cymbalis jubilationis :
6 omnis spiritus laudet Dominum.

Lauds II.

Canticle of Moses. Deut. 32 [1-43].

1 Audite, cæli, quæ loquor :
audiat terra verba oris mei.
2 Concrescat ut pluvia doctrina mea,
fluat ut ros eloquium meum,
quasi imber super herbam,
et quasi stillæ super gramina.
3 Quia nomen Domini invocabo :
date magnificentiam Deo nostro.

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from Him the title of first-born. Cf. Ex. 4[22]. — *Civitati...* ℣℣. 15-16[a], special prayer in favor of Sion, the holy city and the residence of the theocratic king. — *Inenarrabilibus...* : the divine oracles, which had so often resounded in Jerusalem. — *Et gloria...* The supplication becomes general.

Psalm 150

Solemn doxology : Praise Jehovah!

This exhortation is addressed at first to Israel, but towards the end it invites all living creatures to take part in the divine praises.

1-2. Prelude : motives of praise. — *Laudate.* This word is repeated thirteen times (comprising the *Alleluia* which precedes it in the Heb., the Vulg., etc., the one which ends it, and the *laudate* of ℣. 6). — *In sanctis...* Heb., in His sanctuary (of Heaven), if we interpret it in accordance with the parallel *in firmamento...* the sky in which God manifests His power).

3-5. The mode of praise. The psalmist wishes that it be enthusiastic, accompanied by joyful music and dances. The instruments mentioned are those which usually accompanied religious ceremonies among the Hebrews. — *Psalterio et cithara.* Heb., the *nebel* (lute) and the *kinnor* (little

Psalm 150

1 Praise ye the Lord in his holy places :
praise ye him in the firmament of his power.
2 Praise ye him for his mighty acts :
praise ye him according to the multitude of his [greatness.
3 Praise him with sound of trumpet :
praise him with psaltery and harp.
4 Praise him with timbrel and choir :
praise him with strings and organ.
5 Praise him on high sounding cymbals :
praise him on cymbals of joy.
6 Let every spirit praise the Lord. Alleluia.

Lauds II.

Canticle of Moses. Deut. 32 1-43.

1 Hear, O ye heavens, the things I speak,
let the earth give ear to the words of my mouth.
2 Let my doctrine gather as the rain,
let my speech distil as the dew,
as a shower upon the herb,
and as drops upon the grass.
3 Because I will invoke the name of the Lord :
give ye magnificence to our God.

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harp). — *Organo.* Heb., the reed (the flut eof Pan). — *Cymbalis...* Cymbals were of two kinds, some small, of shrill sound (as the Heb. says, instead of *benesonantibus*); others larger and more resounding. (Vulg. *jubilationis.*)

6. Conclusion. — *Omnis spiritus.* That is, every living being.

Canticle of Moses. Deut. 32[1-43].

One of the finest poems of the O. T. It is animated by a prophetical spirit which is even more remarkable than its lyric flight. Moses, by anticipation, contemplates the Hebrews installed in the Promised Land : he exposes their black ingratitude and the chastisements which it will draw down upon them. Their whole history, past and future, is summed up in those few pages. God ever beneficent and faithful, the people ever rebellious and misusing divine favors, such is the theme.

1-3. Short prelude. — *Cœli, terra.* Moses calls on heaven and earth to witness the truth of his declarations. — *Ut pluvia, ros...* (℣. 2). He would wish that his words were to the hearts of the Israelites what rain is to the d ied up grass of the Orient.

4-5. The theme. On the one side, equity and faithfulness of the Lord ℣. 4; on the other, faithlessness of the Hebrew people, ℣. 5. — *Non*

4 Dei perfecta sunt opera,
et omnes viæ ejus judicia :
Deus fidelis, et absque ulla iniquitate,
justus et rectus.
5 Peccaverunt ei,
et non filii ejus in sordibus :
generatio prava atque perversa.
6 Hæccine reddis Domino, populе stulte et insipiens?

Numquid non ipse est pater tuus, qui possedit te,
et fecit, et creavit te?
7 Memento dierum antiquorum;
cogita generationes singulas :
interroga patrem tuum, et annuntiabit tibi :
majores tuos, et dicent tibi.
8 Quando dividebat Altissimus Gentes :
quando separabat filios Adam,
constituit terminos populorum juxta numerum filio-
[rum Israel.
9 Pars autem Domini, populus ejus :
Jacob funiculus hæreditatis ejus.
10 Invenit eum in terra deserta,
in loco horroris, et vastæ solitudinis :
circumduxit eum, et docuit :
et custodivit quasi pupillam oculi sui.
11 Sicut aquila provocans ad volandum pullos suos,
et super eos volitans,
expandit alas suas, et assumpsit eum,
atque portavit in humeris suis.
12 Dominus solus dux ejus fuit :
et non erat cum eo Deus alienus.
13 Constituit eum super excelsam terram :
ut comederet fructus agrorum,
ut sugeret mel de petra,
oleumque de saxo durissimo.

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filii... in... Heb., not His children (but) their defilement. A very energetic locution.

6-14. The favors of God to Israel.

6-7. Transition. — *Hæccine...?* Direct appeal to the conscience of everyone of the members of the nation. — *Memento...* Appeal to historic traditions. Conscience and tradition show the perfect faithfulness of God.

8-14. Description of the principal divine favors. — *Quando..* ℣℣. 8-9, Israel has always had the first place in the providential plan. — *Constituit...* Mark of extraordinary predilection : at all times God reserved

4 The works of God are perfect,
and all his ways are judgments :
God is faithful and without any iniquity,
he is just and right.
5 They have sinned against him,
and are none of his children in *their* filth :
they are a wicked and perverse generation.
6 Is this the return thou makest to the Lord, O foolish [and senseless people?
Is not he thy father, that hath possessed thee,
and made thee, and created thee?
7 Remember the days of old,
think upon every generation :
ask thy father, and he will declare to thee :
thy elders and they will tell thee.
8 When the Most High divided the nations :
when he separated the sons of Adam,
he appointed the bounds of people according to the [number of the children of Israel.
9 But the Lord's portion is his people :
Jacob the lot of his inheritance.
10 He found him in a desert land,
in a place of horror, and of vast wilderness :
he led him about, and taught him :
and he kept him as the apple of his eye.
11 As the eagle enticing her young to fly,
and hovering over them,
he spread his wings, and hath taken him
and carried him on his shoulders.
12 The Lord alone was his leader :
and there was no strange god with him.
13 He set him upon high land :
that he might eat the fruits of the fields,
that he might suck honey out of the rock,
and oil out of the hardest stone,

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unto His people a country adapted to its needs and its destiny. — *Funiculus...* The line which served to measure the lots of land. The phrase is, then, equivalent to *pars Domini*. — *Invenit...* ℣℣. 10-12, the bounty of God to Israel in its journeyings through the desert. — *In terra..., in loco...* : in Arabia Petræa, which is so desolate. Instead of *vastæ solitudinis*, the Heb. has, the roor of the steppes (i. e. in a place full of wild beasts). *Quasi pupillam.....* Proverbial expression to designate most delicate attentions. — *Sicut aquila...* (℣. 11). Majestic compa-

14 Butyrum de armento, et lac de ovibus,
cum adipe agnorum,
et arietum filiorum Basan : et hircos,
cum medulla tritici,
et sanguinem uvæ biberet meracissimum.
15 Incrassatus est dilectus, et recalcitravit :
incrassatus, impinguatus, dilatatus,
dereliquit Deum factorem suum,
et recessit a Deo, salutari suo.
16 Provocaverunt eum in diis alienis,
et in abominationibus ad iracundiam concitaverunt.
17 Immolaverunt dæmoniis, et non Deo,
diis quos ignorabant :
novi recentesque venerunt,
quos non coluerunt patres eorum.
18 Deum qui te genuit dereliquisti,
et oblitus es Domini, creatoris tui.
19 Vidit Dominus, et ad iracundiam concitatus est :
quia provocaverunt eum filii sui et filiæ.
20 Et ait : Abscondam faciem meam ab eis,
et considerabo novissima eorum.
Generatio enim perversa est,
et infideles filii.
21 Ipsi me provocaverunt in eo, qui non erat Deus,
et irritaverunt in vanitatibus suis;
et ego provocabo eos in eo, qui non est populus,
et in gente stulta irritabo illos.
22 Ignis succensus est in furore meo,
et ardebit usque ad inferni novissima :
devorabitque terram cum germine suo,
et montium fundamenta comburet.
23 Congregabo super eos mala,
et sagittas meas complebo in eis.

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rison, ever been admired. It unites the ideas of protection, education, of complete formation. — *Constituit...* ℣℣. 13-14. Goodness of God to Israel during the conquest of Palestine. — *Terram excelsam.* Chanaan is mountainous, of quite high altitude. — *Ut comederet..., sugeret...* Poetic details, to describe the fertility of the Promised Land. — *Filiorum Basan.* Hebraism meaning born on the fertile soil of Basan (in the North of transjordanic Palestine).

15-18. Ingratitude of the Israelites. — *Incrassatus...* They are compared to a young bull become fat and strong, which soon shows itself fiery and refractory. — *Dilectus.* The theocratic people, so beloved of the Lord. The Heb. calls it " the

14 Butter of the herd, and milk of the sheep
with the fat of lambs,
and of the rams of the breed of Basan : and goats
with the marrow of wheat,
and might drink the purest blood of the grape.
15 The beloved grew fat, and kicked :
he grew fat, and thick and gross,
he forsook God who made him,
and departed from God his saviour.
16 They provoked him by strange gods,
and stirred him up to anger, with *their* abominations.
17 They sacrificed to devils and not to God :
to gods whom they knew not :
that were newly come up,
whom their fathers worshipped not.
18 Thou hast forsaken the God that begot thee,
and hast forgotten the Lord that created thee.
19 The Lord saw, and was moved to wrath :
because his own sons and daughters provoked him.
20 And he said : I will hide my face from them,
and will consider what their last end shall be :
for it is a perverse generation,
and unfaithful children.
21 They have provoked me with that which was no god,
and have angered me with their vanities :
and I will provoke them with that which is no people,
and will vex them with a foolish nation.
22 A fire is kindled in my wrath,
and shall burn even to the lowest hell :
and shall devour the earth with her increase,
and shall burn the foundations of the mountains.
23 I will heap evils upon them,
and will spend my arrows among them.

straight " (the righteous one par excellence in the divine intention). — *Provocaverunt...* ℣℣. 16-18, in what the faithlessness of the Hebrews chiefly consisted...

19-33. The terrible decree of vengeance.

19. Transition.

20-21. The grounds of the judgment. — *Et ait.* God Himself speaks to proclaim His decree. — *Novissima... :* the ruin of those rebels. — *Eo qui non... Deus :* idols. Cf. ℣. 17. The punishment will be retaliatory : *eo qui non... populus,* the pagans, in opposition to Israel, the only true people in the eyes of God .

22-25. The wrath of God and its effects as regards the Hebrews. — *Ad inferni... :* down to the depth of

24 Consumentur fame,
et devorabunt eos aves morsu amarissimo :
dentes bestiarum immittam in eos,
cum furore trahentium super terram, atque serpen-
[tium.
25 Foris vastabit eos gladius,
et intus pavor,
juvenem simul ac virginem,
lactentem cum homine sene.
26 Dixi : Ubinam sunt?
Cessare faciam ex hominibus memoriam eorum.
27 Sed propter iram inimicorum distuli :
ne forte superbirent hostes eorum,

et dicerent : Manus nostra excelsa,
et non Dominus, fecit hæc omnia.
28 Gens absque consilio est,
et sine prudentia.
29 Utinam saperent, et intelligerent,
ac novissima providerent.
30 Quomodo persequatur unus mille,
et duo fugent decem millia?
Nonne ideo, quia Deus suus vendidit eos,
et Dominus conclusit illos?
31 Non enim est Deus noster ut dii eorum :
et inimici nostri sunt judices.
32 De vinea Sodomorum, vinea eorum,
et de suburbanis Gomorrhæ :
uva eorum uva fellis,
et botri amarissimi.
33 Fel draconum vinum eorum,
et venenum aspidum insanabile.

34 Nonne hæc condita sunt apud me,
et signata in thesauris meis?

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the sojourn of the dead, supposed to be under the earth. — *Cum furore...* (℣. 24). Heb., with the venom of those things which crawl in the dust. — *Foris, intus* (within their apartments). Everywhere they wil be reached, and vengeance will spare no one : *juvenem...* (℣. 25).

26-27. Why, notwithstanding its unworthiness, God will not completely destroy His people. — *Dixi.* Heb., I should say : I will destroy them, I will blot out their memory.... did I not fear the raillery of the enemy?

28-33. The folly of Israel, which refuses to understand the clearest teachings. The language is clumsy; the poet himself speaks. — *Quo-*

24 They shall be consumed with famine,
and birds shall devour them with a most bitter bite :
I will send the teeth of beasts upon them,
with the fury of creatures that trail upon the ground,
[and of serpents.
25 Without, the sword shall lay them waste,
and terror within,
both the young man and the virgin,
the sucking child with the man in years.
26 I said : Where are they? [men.
I will make the memory of them to cease from among
27 But for the wrath of the enemies I have deferred it :
lest perhaps their enemies might be proud,
and should say :
Our mighty hand,
and not the Lord, hath done all these things.
28 They are a nation without counsel,
and without wisdom.
29 O that they would be wise and would understand,
and would provide for their last end.
30 How should one pursue after a thousand,
and two chase ten thousand?
Was it not, because their God had sold them,
and the Lord had shut them up?
31 For our God is not as their gods :
our enemies themselves are judges.
32 Their vines are of the vineyard of Sodom,
and of the suburbs of Gomorrha :
their grapes are grapes of gall,
and their clusters most bitter.
33 Their wine is the gall of dragons,
and the venom of asps,
which is incurable.
34 Are not these things stored up with me,
and sealed up in my treasures?

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modo... (℣. 30). Example of the Hebrews' lack of intelligence : they do not see that their astonishing weakness before the enemy has for its cause their abandonment of God. — *Inimici judices* (℣. 31). The enemies of Israel had testified to the superiority of Jehovah over their idols. Cf. Ex. 24[28]; Numb. 23-24, etc. — *De vinea*... ℣℣. 32-33, metaphors representing the deep malice of the Hebrews.

34-43. Execution of the decree of vengeance.

34-36. God announces that the hour of punishment is near. — *Hæc condita*... For a time, his decrees had been like the precious objects

35 Mea est ultio, et ego retribuam in tempore,
ut labatur pes eorum :
juxta est dies perditionis,
et adesse festinant tempora.
36 Judicabit Dominus populum suum,
et in servis suis miserebitur :
videbit quod infirmata sit manus,
et clausi quoque defecerunt,
residuique consumpti sunt.
37 Et dicet : Ubi sunt dii eorum,
in quibus habebant fiduciam?
38 De quorum victimis comedebant adipes,
et bibebant vinum libaminum :
surgant, et opitulentur vobis,
et in necessitate vos protegant.
39 Videte quod ego sim solus,
et non sit alius Deus præter me :
ego occidam, et ego vivere faciam :
percutiam, et ego sanabo,
et non est qui de manu mea possit eruere.
40 Levabo ad cælum manum meam,
et dicam : Vivo ego in æternum.
41 Si acuero ut fulgur gladium meum,
et arripuerit judicium manus mea :
reddam ultionem hostibus meis,
et his qui oderunt me retribuam.
42 Inebriabo sagittas meas sanguine,
et gladius meus devorabit carnes,
de cruore occisorum, et de captivitate,
nudati inimicorum capitis.
43 Laudate, Gentes, populum ejus,
quia sanguinem servorum suorum ulciscetur :

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which are deposited in a safe duly sealed. — *In tempore...* Heb., at the time when their foot will totter. — *In servis...* (℣. 36). We recognize in this exception the perfect justice of the Lord. Cf. ℣. 3. — *Et clausi..., consumpti...* Very briefly in the Heb., (When He will see) that the slave and the freeman fail; that is to say that the ruin is complete, that no one is left.

37-39. The true God and the false gods. — *Et dicet...* Ironical language in which God will speak to the Israelites when they have become idolaters. — *Occidam... faciam* (℣. 39). The present tense would be better : I cause to die and I cause to live...

40-42. The execution of the vengeance of God. — *Levabo..., dicam...* Again in the present : I raise, I say. Oath which God is thought of as

35 Revenge is mine, and I will repay them in *due* time,
that their foot may slide :
the day of destruction is at hand,
and the time makes haste to come.
36 The Lord will judge his people,
and will have mercy on his servants :
he shall see that *their* hand is weakened,
and that they who were shut up have also failed,
and they that remained are consumed.
37 And he shall say : Where are their gods,
in whom they trusted?
38 Of whose victims they ate the fat,
and drank the wine of their drink offerings :
let them arise and help you,
and protect you in your distress.
39 See ye that I alone am,
and there is no other God besides me :
I will kill and I will make to live :
I will strike, and I will heal,
and there is none that can deliver out of my hand.
40 I will lift up my hand to heaven,
and I will say : I live for ever.
41 If I shall whet my sword as the lightning,
and my hand take hold on judgment :
I will render vengeance to my enemies,
and repay them that hate me.
42 I will make my arrows drunk with blood,
and my sword shall devour flesh,
of the blood of the slain and of the captivity,
of the bare head of the enemies.
43 Praise his people, ye nations,
for he will revenge the blood of his servants :

taking, after the manner of men, by raising His right hand towards heaven. — *Si acuero..., inebriabo...* (℣℣. 41-42). Admirable metaphors, of great vigor. — *De cruore...* Heb., my arms shall be purpled by the blood of the slain and the captives, of the shattered head of the foe. The divine triumph will be complete.

43. Final result : the true and faithful Israelites will be saved. — *Laudate, gentes...* Invitation often found in the Psalms : the pagans themselves are exhorted to thank Jehovah for His favors towards His people. — *Propitius...* Gracious ending of a canticle filled with threats.

et vindictam retribuet in hostes eorum,
et propitius erit terræ populi sui.

Prime.

Psalm 93, i.

1 Deus ultionum Dominus :
Deus ultionum libere egit.
2 Exaltare, qui judicas terram :
redde retributionem superbis.
3 Usquequo peccatores, Domine,
usquequo peccatores, gloriabuntur :
4 effabuntur et loquentur iniquitatem :
loquentur omnes, qui operantur injustitiam?
5 Populum tuum, Domine, humiliaverunt :
et hæreditatem tuam vexaverunt.
6 Viduam, et advenam interfecerunt :
et pupillos occiderunt.
7 Et dixerunt : Non videbit Dominus,
nec intelliget Deus Jacob.
8 Intelligite, insipientes in populo :
et stulti, aliquando sapite.
9 Qui plantavit aurem, non audiet?
aut qui finxit oculum, non considerat?
10 Qui corripit Gentes, non arguet :
qui docet hominem scientiam?
11 Dominus scit cogitationes hominum,
quoniam vanæ sunt.

Psalm 93

Prayer against the impious enemies of Israel.

This poem is attributed to David by the LXX and the Vulg. It is mainly an appeal to Jehovah, to obtain His prompt intervention against the ungodly oppressors of His people. The prayer is accompanied by very lively sentiments of confidence in God's goodness and justice. Both the prayer and the feeling of the psalmist are set forth in a dramatic way.

1-2. Prelude : the poet begs the Lord to put an end to the arrogance of the ungodly. — *Deus ultionum.* In the vocative in the Heb. : O God of vengeance, Jehovah, O God of vengeance, shine forth! That is to say, manifest Thyself brilliantly as Thy people's avenger.

3-7. Description of the wickedness of the ungodly, against whom the just vengeance of the Lord is

and will render vengeance to their enemies,
and he will be merciful to the land of his people.

Prime.

Psalm 93, i.

1 The Lord is the God to whom revenge belongeth :
the God of revenge hath acted freely.
2 Lift up thyself, thou that judgest the earth :
render a reward to the proud.
3 How long shall the wicked, O Lord :
how long shall the wicked make their boast?
4 *How long* shall they utter and speak wrong things :
How long shall all the workers of iniquity talk?
5 Thy people, O Lord, they have brought low :
and they have afflicted thy inheritance.
6 They have slain the widow and the stranger :
and they have murdered the fatherless.
7 And they have said : The Lord shall not see,
neither shall the God of Jacob understand.
8 Understand, ye senseless among the people :
and, you fools, be wise at last.
9 He that planted the ear, shall he not hear?
or he that formed the eye, doth he not consider?
10 He that chastiseth nations, shall he not rebuke :
he that teacheth man knowledge?
11 The Lord knoweth the thoughts of men,
that they are vain.

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implored. — *Usquequo...?* A bold apostrophe, as in other passages; ℣℣. 4-7 describe in detail the crimes which they glory in. — *Iniquitatem* (℣. 4). Heb., arrogant things. — Instead of the second *loquentur*, the Heb. says, shall they boast? — *Vexaverunt* (℣. 5). Heb., they have crushed. — *Hæreditatem...* synonymous with *populum...* — *Et dixerunt...* (℣. 7). The acme of ungodliness.

8-11. The Lord knows what they are doing and will know how to chastise them. — *Intelligite...* The poet addresses and threatens them directly; ℣. 8, exordium of his brief discourse. — *Qui plantavit...* ℣℣. 9-11, A vigorous refutation of their blasphemy (Cf. ℣. 7), by recalling the infinite knowledge of God.

12-15. The Lord will console the righteous in their sufferings. — *Beatus...* Great contrast. The psalmist has now in view the faithful Israelites, who cheerfully accepted, as precious ways of instruction the suf-

Psalm 93, II.

12 Beatus homo quem tu erudieris, Domine :
et de lege tua docueris eum,
13 ut mitiges ei a diebus malis :
donec fodiatur peccatori fovea.
14 Quia non repellet Dominus plebem suam :
et hæreditatem suam non derelinquet,
15 quoadusque justitia convertatur in judicium :
et qui juxta illam omnes qui recto sunt corde.
16 Quis consurget mihi adversus malignantes?
aut quis stabit mecum adversus operantes iniquita-
17 Nisi quia Dominus adjuvit me : [tem?
paulo minus habitasset in inferno anima mea.
18 Si dicebam : Motus est pes meus :
misericordia tua, Domine, adjuvabat me. [meo :
19 Secundum multitudinem dolorum meorum in corde
consolationes tuæ lætificaverunt animam meam.
20 Numquid adhæret tibi sedes iniquitatis :
qui fingis laborem in præcepto?
21 Captabunt in animam justi :
et sanguinem innocentem condemnabunt.
22 Et factus est mihi Dominus in refugium :
et Deus meus in adjutorium spei meæ.
23 Et reddet illis iniquitatem ipsorum :
et in malitia eorum disperdet eos :
disperdet illos Dominus Deus noster.

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ferings which the Lord sent them by means of the wicked (*quem... erudieris*). Cf. ℣. 5. — *De lege...* The divine law taken in its broader sense; that is to say, revelation such as it is contained in the sacred Books. It teaches that frequently suffering is a trial, and that those who bear it patiently shall be rewarded, and this teaching lessens the pain (*ut mitiges*). — *Plebem... hæreditatem...* ℣. 14 are synonymous as in ℣. 5. — *Quoadusque...* (℣. 15). Every judgment will be in conformity with justice, when the wicked have disappeared. — *Et qui juxta...* The first *qui* should be omitted.

16-19. The psalmist tells of his own experience, regarding the consolations which God grants the just in affliction. *Quis consurget...?* Question (℣. 16) answered in ℣℣. 17-19. Who will come to the help of the oppressed against their persecutors? God, and God alone. — *Nisi... adjuvit...* (℣. 17). Heb., If God were not (now) my helper, my soul would soon dwell in the region of silence (the abode of the dead, as the Vulg. says). *Si dicebam...* (℣. 18). Better : When

Psalm 93, 11.

12 Blessed is the man whom thou shalt instruct, O Lord :
and shalt teach him out of thy law.
13 That thou mayst give him rest from the evil days :
till a pit be dug for the wicked.
14 For the Lord will not cast off his people :
neither will he forsake his own inheritance.
15 Until justice be turned into judgment :
and they, that are near it, are all the upright in heart.
16 Who shall rise up for me against the evil doers?
or who shall stand with me against the workers of
17 Unless the Lord had been my helper : [iniquity?
my soul had almost dwelt in hell.
18 If I said : My foot is moved :
thy mercy, O Lord, assisted me.
19 According to the multitude of my sorrows in my heart :
thy comforts have given joy to my soul.
20 Doth the seat of iniquity stick to thee :
who framest labour in commandment?
21 They will hunt after the soul of the just :
and will condemn innocent blood.
22 But the Lord is my refuge :
and my God the help of my hope.
23 And he will render to them their iniquity :
and in their malice he will destroy them :
Yea the Lord our God will destroy them.

I say, My foot slippeth! thy loving-kindness, Lord, holdeth me up. It is question of present facts. — *Secundum multitudinem...* (℣. 19). Heb., when anxious thoughts multiply within me, thy consolations delight my soul.

20-23. Recapitulation. In this summary of the whole poem, the dominant idea is the certitude that the wicked will be punished. — *Numquid adhæret...?* More clearly in the Heb., Is the throne of iniquity thy ally? That is to say, would God be the friend, the associate of the wicked? — *Qui fingis...* Heb., (The throne) which contrives wrong by statute. Allusion to the tyrants, who unjustly oppress the weak by the abuse of their authority, inflict injury by their iniquitous orders. Evidently God is not in league with such men. — *Captabant...* ℣. 21. We come back to their conduct towards the righteous, then to God's protection of the latter (℣. 22), finally to the certain chastisement of the wicked. — *Adjutorium spei...* Heb, the rock of my refuge.

Psalm 107

2 Paratum cor meum, Deus, paratum cor meum :
cantabo, et psallam in gloria mea.
3 Exsurge, gloria mea;
exsurge, psalterium et cithara :
exsurgam diluculo.
4 Confitebor tibi in populis, Domine :
et psallam tibi in nationibus.
5 Quia magna est super cælos misericordia tua :
et usque ad nubes veritas tua :
6 exaltare super cælos, Deus,
et super omnem terram gloria tua :
7 ut liberentur dilecti tui.
Salvum fac dextera tua, et exaudi me.
8 Deus locutus est in sancto suo :
Exsultabo, et dividam Sichimam,
et convallem tabernaculorum dimetiar.
9 Meus est Galaad, et meus est Manasses :
et Ephraïm susceptio capitis mei.
Juda rex meus :
10 Moab lebes spei meæ.
In Idumæam extendam calceamentum meum :
mihi alienigenæ amici facti sunt.
11 Quis deducet me in civitatem munitam?
quis deducet me usque in Idumæam?
12 Nonne tu, Deus, qui repulisti nos,
et non exibis, Deus, in virtutibus nostris?
13 Da nobis auxilium de tribulatione :
quia vana salus hominis.
14 In Deo faciemus virtutem :
et ipse ad nihilum deducet inimicos nostros.

Psalm 107

Prayer to obtain victory over dangerous foes.

"Song psalm of David." It is composed of two fragments, borrowed from early psalms of the royal poet, and welded together, doubtless by the holy king himself, in such a way as to form a new canticle. ℣℣. 2-6 are from Ps. 56^{8-12}; ℣℣. 7-14, from Ps. 59^{7-14}. — The occasion of this composition seems to have been some warlike expedition of David, for the psalmist prays for speedy help against powerful and formidable enemies.

2-6. First part: anticipated thanks-

Psalm 107

2 My heart is ready, O God, my heart is ready :
I will sing, and will give praise, with my glory.
3 Arise, my glory,
arise, psaltery and harp :
I will arise in the morning early.
4 I will praise thee, O Lord, among the peoples :
and I will sing unto thee among the nations.
5 For thy mercy is great above the heavens :
and thy truth even unto the clouds.
6 Be thou exalted, O God, above the heavens,
and thy glory over all the earth :
7 that thy beloved may be delivered.
Save with thy right hand and hear me.
8 God hath spoken in his holiness.
I will rejoice, and I will divide Sichem :
and I will mete out the vale of tabernacles.
9 Galaad is mine : and Manasses is mine :
and Ephraim the protection of my head.
Juda is my king :
10 Moab the pot of my hope.
Over Edom I will stretch out my shoe :
the aliens are become my friends.
11 Who will bring me into the strong city?
who will lead me into Edom?
12 Wilt not thou, O God, who hast cast us off?
and wilt not thou, O God, go forth with our armies?
13 O grant us help from trouble :
for vain is the help of man.
14 Through God we shall do mightily :
and he will bring our enemies to nothing.

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giving. See p. 272. — *Psallam in gloria...* That is " in anima mea ". (Cf. Ps. 76) : from my inmost heart.

7-14. Second part : relying on a divine oracle, the suppliant hopes and prays for a complete triumph over the enemies of Israel. See pages 280-281.

7-10. Oracle by which God had promised victory. — *Susceptio capitis* (℣. 9). Heb., the strength of my head (as in Ps. 59). — *Mihi alienigenæ...*(℣.10). Heb., I shout in triumph over the Philistines.

11-14. Confident prayer, based on the oracle.

Terce.

Psalm 101, 1.

2 Domine, exaudi orationem meam :
et clamor meus ad te veniat.
3 Non avertas faciem tuam a me :
in quacumque die tribulor, inclina ad me aurem tuam.
In quacumque die invocavero te, velociter exaudi me.
4 Quia defecerunt sicut fumus dies mei :
et ossa mea sicut cremium aruerunt.
5 Percussus sum ut fœnum,
et aruit cor meum :
quia oblitus sum comedere panem meum.
6 A voce gemitus mei
adhæsit os meum carni meæ.
7 Similis factus sum pellicano solitudinis :
factus sum sicut nycticorax in domicilio.
8 Vigilavi, et factus sum sicut passer solitarius in tecto.

9 Tota die exprobrabant mihi inimici mei :
et qui laudabant me adversum me jurabant.
10 Quia cinerem tamquam panem manducabam,
et potum meum cum fletu miscebam,
11 a facie iræ et indignationis tuæ :
quia elevans allisisti me.
12 Dies mei sicut umbra declinaverunt :
et ego sicut fœnum arui.

Psalm 101

Prayer for the restoration of Israel, afflicted by great misfortunes.

"Prayer of an afflicted one (Vulg. *pauperis*), when he was downcast and poured out his complaint before the Lord." Such is, in the Heb., the title of this psalm, which, according to the commonly recognized interpretation of ℣℣. 14-15, 17, 21, 29, was composed towards the end of the Babylonian captivity. The subject is well characterized by the title : appeal for divine help at a time when the Jewish nation is in deep distress. In order to touch the heart of God, it draws a very pathetic picture of the evils endured by the suppliants, and tells of their confident expectation that they will see better, even glorious days. But the dominant ideas are sombre.

2-12. First part : prayer and complaint.

2-3. Pressing invocation. At first somewhat general (℣. 2), it soon becomes precise (℣. 3) and leads to the very heart of the subject.

4-12. The psalmist describes, with the help of many images, the deep distress of the suppliant. — *Sicut*

Terce.

Psalm 101, 1.

2 Hear, O Lord, my prayer :
and let my cry come to thee.
3 Turn not away thy face from me :
in the day when I am in trouble, incline thy ear to me.
In what day soever I shall call upon thee, hear me
4 For my days are vanished like smoke : [speedily :
and my bones are grown dry like fuel for the fire.
5 I am smitten as grass,
and my heart is withered :
because I forgot to eat my bread.
6 Through the voice of my groaning,
my bone hath cleaved to my flesh.
7 I am become like to a pelican of the wilderness :
I am like a night raven in the house.
8 I have watched, and am become as a sparrow,
all alone on the house top.
9 All the day long my enemies reproached me :
and they that praised me did swear against me.
10 For I did eat ashes like bread,
and mingled my drink with weeping.
11 Because of thy anger and indignation :
for having lifted me up thou hast thrown me down.
12 My days have declined like a shadow :
and I am withered like grass.

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fumus. Cf. Ps. 36^{20}, 67^{3}. — *Sicut cremium*. Heb., My bones are burnt like a firebrand (according to others, like a hearth). — *Percussus*... (℣. 5). Heb., My heart is smitten and withereth like grass. — *Quia oblitus*... Rather, so that I forget to eat... (as often happens in sorrow). — *Adhæsit*... (℣. 6). There is no longer anything but skin and bones. Cf. Job. 19^{20}. — *Similis*... ℣℣. 7-8). In his anguish he flees from society and laments far from men. *Nycticorax*... Heb., the owl of desolate places. A solitary bird, like the pelican. — *Vigilavi* (℣. 8) : sorrow keeps sleep away from him. — *Tota die*... (℣. 9). First cause of his bitter sorrow : humiliations inflicted by his bitter enemies. — *Qui laudabunt*... Heb., My furious adversaries curse by me. They use his name in formulas of malediction, praying that those they execrate may be made like him. — *Cinerem* (℣. 10). Ashes were a symbol of mourning and sorrow. Hence the metaphor. — *Elevans allisisti*... like a whirlwind which catches up objects and hurls them upon the ground.

13-29. Second part : hope and reasons why he should be heard. The

13 Tu autem, Domine, in æternum permanes :
et memoriale tuum in generationem et generationem.

Psalm 101, II.

14 Tu exsurgens misereberis Sion :
quia tempus miserendi ejus,
quia venit tempus.
15 Quoniam placuerunt servis tuis lapides ejus :
et terræ ejus miserebuntur.
16 Et timebunt Gentes nomen tuum, Domine,
et omnes reges terræ gloriam tuam,
17 quia ædificavit Dominus Sion :
et videbitur in gloria sua.
18 Respexit in orationem humilium :
et non sprevit precem eorum.
19 Scribantur hæc in generatione altera :
et populus qui creabitur laudabit Dominum :

20 quia prospexit de excelso sancto suo :
Dominus de cælo in terram aspexit :
21 ut audiret gemitus compeditorum :

ut solveret filios interemptorum :
22 ut annuntient in Sion nomen Domini :
et laudem ejus in Jerusalem.
23 In conveniendo populos in unum,
et reges ut serviant Domino.

Psalm 101, III.

24 Respondit ei in via virtutis suæ :
Paucitatem dierum meorum nuntia mihi.

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complaint gives way to a lively feeling of confidence.

13-23. Reasons which may induce God to help His afflicted people. — *Tu autem...* ℣℣. 13-15 : although Israel is languishing in exile, its God ever remains the same, ready to succor and to save, when the time comes. — *In æternum...* Heb., Thou sittest enthroned for ever. — *Memoriale tuum.* Heb., the memory (of Thy name). — *Quia tempus...* (℣. 14) : the limit set for the exile by the divine oracles. Cf. Jer. 25^{11}, 29^{10}. — *Quoniam... lapides...* (℣. 15). The Israelites continued to love the holy city, notwithstanding the miserable condition to which it had been reduced. — *Terræ ejus.* Heb., for her dust (her ruins). — *Et timebunt...* The

13 But thou, O Lord, endurest for ever :
and thy memorial to all generations.

Psalm 101, II.

14 Thou shalt arise and have mercy on Sion :
for it is time to have mercy on it,
for the time is come.
15 For the stones thereof have pleased thy servants :
and they shall have pity on the earth thereof.
16 And the Gentiles shall fear thy name, O Lord,
and all the kings of the earth thy glory.
17 For the Lord hath built up Sion :
and he shall be seen in his glory.
18 He hath regard to the prayer of the humble :
and he hath not despised their petition.
19 Let these things be written unto another generation :
and the people that shall be created shall praise the [Lord :
20 Because he hath looked forth from his high sanctuary :
from heaven the Lord hath looked upon the earth :
21 That he might hear the groans of them that are in [fetters :
that he might release the children of the slain :
22 That they may declare the name of the Lord in Sion :
and his praise in Jerusalem.
23 When the peoples assemble together,
and kings to serve the Lord.

Psalm 101, III.

24 He answered him in the way of his strength :
declare unto me the fewness of my days.

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glory of God is interested in the restoration of His people. — *Gentes*... The heathen themselves, struck by the deliverance of Israel, will recognize Jehovah as the true God. — *Humilium* (℣. 18). Heb., of the forlorn. — *Scribantur*... ℣℣. 19-23, other happy effects which will be produced, when God has restored Jerusalem. *Hæc* represents the divine benefits predicted in ℣℣. 17-18. Written, they will excite the gratitude of future generations (instead of *in generatione*, read " in generationem "). — *Qui creabitur*... The new people was to be composed of Jews and pagans converted to Christianity. — *Quia prospexit*,... (℣℣. 20-21). The ineffable lovingkindness of God will be the object of posterity's praises.

25 Ne revoces me in dimidio dierum meorum :
in generationem et generationem anni tui.
26 Initio tu, Domine, terram fundasti :
et opera manuum tuarum sunt cæli.
27 Ipsi peribunt, tu autem permanes :
et omnes sicut vestimentum veterascent.
Et sicut opertorium mutabis eos, et mutabuntur :
28 tu autem idem ipse es,
et anni tui non deficient.
29 Filii servorum tuorum habitabunt :
et semen eorum in sæculum dirigetur.

Sext.

Psalm 103. 1.

1 Benedic, anima mea, Domino.
Domine Deus meus, magnificatus es vehementer.
Confessionem et decorem induisti :
2 amictus lumine sicut vestimento :
extendens cælum sicut pellem :
3 qui tegis aquis superiora ejus.
Qui ponis nubem ascensum tuum :
qui ambulas super pennas ventorum.
4 Qui facis angelos tuos spiritus :
et ministros tuos ignem urentem.

Compeditorum : the Jewish captives in Chaldea. — *Filios interemptorum.* Heb., the sons of death, i. e. destined to die. — *In conveniendo...* (℣. 23). Hebraism : when shall assemble... Same prediction as in ℣. 16.

24-29. While awaiting the realization of these hopes, the poet returns to complaint and to prayer. — *Respondit...* ℣. 24 is obscure in the Vulg. The Heb. is clearer : He (God) weakened my strength in the way; He hath shortened my days. — *Ne revoces me...* The poet would fain survive to see with his own eyes the salvation of his people. — *In generationem...* ℣℣. 25b-28, contrast between the eternity of God and the briefness of human existence. It is a tacit appeal to the pity of the Lord. — *Sicut vestimentum* (℣. 27). Striking comparison : like clothing which gets old and must frequently be renewed. — *Filii servorum..:* ℣. 29. Hope that the exiled Israelites will return to dwell in Jerusalem and the Holy Land, and that they will continue to live there from age to age. — *In sæculum...* Heb., shall be established before thee.

Psalm 103

Hymn of Creation.

Psalm " of David " according to the LXX and the Vulg. It praises the greatness, the omnipotence, and the goodness of God, shown in the creation of the universe. It is a

25 Call me not away in the midst of my days :
thy years are unto generation and generation.
26 In the beginning, O Lord, thou foundedst the earth :
and the heavens are the works of thy hands.
27 They shall perish but thou remainest :
and all of them shall grow old like a garment :
And as a vesture thou shalt change them, and they
28 But thou art always the selfsame, [shall be changed.
and thy years shall not fail.
29 The children of thy servants shall continue :
and their seed shall be directed for ever.

Sext.

Psalm 103, 1.

1 Bless the Lord, O my soul :
O Lord my God, thou art exceedingly great.
Thou hast put on praise and beauty :
2 and art clothed with light as with a garment.
Who stretchest out the heaven like a pavilion :
3 who coverest the higher rooms thereof with water.
Who makest the clouds thy chariot :
who walkest upon the wings of the winds.
4 Who makest thy angels spirits :
and thy ministers a burning fire.

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sublime poetical echo of the narrative of Moses, Gen. 1^{1}-2^{3}. The poet follows, like the historian, the chronological order; but he omits certain facts, to linger upon the details which best suited his purpose, especially those which reveal the Creator's love for His creatures, the goodness with which He interests Himself in them after having drawn them from nothing. The literary magnificence of this canticle is admired by all.

1-4. The works of the first and second days of creation. — *Magnificatus es...:* particularly as creator according to what follows. — *Confessionem...* Heb., majesty. — *Amictus lumine* (℣. 2^{a}). Creation of light. Gen. 1^{3}. — *Extendens...* (℣. 2^{b}-4). Creation of the firmament, Gen. 1^{6}, *Pellem :* the skin which, in the East, often serves as a covering for tents. — *Tegis aquis...* As it is said in Gen. 1^{2}. — *Nubem ascensum...* Heb., He maketh the clouds His chariot. Cf. Ps. 17^{10ff}, etc. — *Qui ambulas...* Same thought. God, when He comes down upon earth to carry out His designs of justice or of beneficence, is represented as taking the clouds and the winds as a chariot and as rapid steeds. — *Qui facis...*(℣. 4). The angels, when they execute his orders, have the rapidity of the wind and the activity of fire; or they direct those elements according to the requirements of their Master's service. The Heb. has a quite different sense : He maketh his messengers of the winds, and His

5 Qui fundasti terram super stabilitatem suam
non inclinabitur in sæculum sæculi.
6 Abyssus, sicut vestimentum, amictus ejus :
super montes stabunt aquæ.
7 Ab increpatione tua fugient ;
a voce tonitrui tui formidabunt.
8 Ascendunt montes : et descendunt campi
in locum, quem fundasti eis.
9 Terminum posuisti, quem non transgredientur :
neque convertentur operire terram.
10 Qui emittis fontes in convallibus :
inter medium montium pertransibunt aquæ.
11 Potabunt omnes bestiæ agri :
exspectabunt onagri in siti sua.
12 Super ea volucres cæli habitabunt :
de medio petrarum dabunt voces.

Psalm 103, II.

13 Rigans montes de superioribus suis :
de fructu operum tuorum satiabitur terra :
14 producens fœnum jumentis.
et herbam servituti hominum :
ut educas panem de terra :
15 et vinum lætificet cor hominis :
ut exhilaret faciem in oleo :
et panis cor hominis confirmet.
16 Saturabuntur ligna campi,
et cedri Libani, quas plantavit :
17 illic passeres nidificabunt.
Herodii domus dux est eorum :

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ministers of flaming fire (He uses them as He wills, with absolute power.)

5-18. The work of the third day. This is dealt with more fully.

5-9. Creation of the earth and the seas. — *Super stabilitatem...* Heb., on its foundations. — *Non inclinabitur...* Heb., it shall never be shaken. — *Abyssus...* (℣. 6). The poet goes back to the primitive condition of the earth, when it was entirely covered by the immense abyss of waters. Cf. Gen. 1^2. — *Ab increpatione...* (℣. 7). Separation of the earth and the waters, dramatically described. Cf. Gen. 1^7. The rebuke and the thunder represent the divine " Fiat ". — *Ascendunt...* (℣. 8). The earth takes on its actual shape. — *Terminum...* (℣. 9). The waters of the sea are assigned the place which they are never to leave. Cf. Job. 38^{10-11}.

10-18. The waters of rivers and of rains, and their usefulness for

5 Who hast founded the earth upon its own bases :
it shall not be moved for ever and ever.
6 The deep like a garment is its clothing :
above the mountains shall the waters stand.
7 At thy rebuke they shall flee :
at the voice of thy thunder they shall fear.
8 The mountains ascend, and the plains descend
into the place which thou hast founded for them.
9 Thou hast set a bound which they shall not pass over;
neither shall they return to cover the earth.
10 Thou sendest forth springs in the vales :
between the midst of the hills the waters shall pass.
11 All the beasts of the field shall drink :
the wild asses shall expect in their thirst.
12 Over them the birds of the air shall dwell : [voices.
from the midst of the rocks they shall give forth their

Psalm 103, II.

13 Thou waterest the hills from thy upper rooms :
the earth shall be filled with the fruit of thy works :
14 Bringing forth grass for cattle,
and herb for the service of men.
That thou mayst bring bread out of the earth :
15 and that wine may cheer the heart of man.
That he may make the face cheerful with oil :
and that bread may strengthen man's heart.
16 The trees of the field shall be filled,
and the cedars of Libanus which he hath planted :
17 There the sparrows shall make their nests.
The highest of them is the house of the heron.

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animals and plants. — *Qui emittis* ℣℣. 10-12, the waters of the river, and their happy effects. — *Inter medium...* They make a way for themselves through the labyrinth of mountains. — *Potabunt...* (℣. 11-12). Profit which wild animals draw from these waters. — *Expectabunt...* Heb. they quench their thirst. — *Super ea...* Heb., from among the branches they utter their song. — *Rigans...* ℣℣. 13-18. Rain waters and their no less precious effects. — *De superioribus...* Heb., from His upper chambers; that is to say, from the clouds in which God has condensed the waters. — The expression *fructu operum...* designates the rain, a product of God's clouds. — *Producens...* Plant life goes back also to the third day of creation. Cf. Gen. 1^{9-13}. He first mentions grass, wheat, the vine and the olive, so useful to animals and to man (℣℣. 14-15). He next speaks of the trees, ℣℣. 16-17. — *Herodii.* Heb. The stork has its

18 montes excelsi cervis :
petra refugium herinaciis.
19 Fecit lunam in tempora
sol cognovit occasum suum.
20 Posuisti tenebras, et facta est nox :
in ipsa pertransibunt omnes bestiæ silvæ.
21 Catuli leonum rugientes, ut rapiant,
et quærant a Deo escam sibi.
22 Ortus est sol, et congregati sunt :
et in cubilibus suis collocabuntur.
23 Exibit homo ad opus suum :
et ad operationem suam usque ad vesperum.

PSALM 103, III.

24 Quam magnificata sunt opera tua, Domine!
Omnia in sapientia fecisti :
impleta est terra possessione tua.
25 Hoc mare magnum, et spatiosum manibus :
illic reptilia, quorum non est numerus.
Animalia pusilla cum magnis :
26 illic naves pertransibunt,
draco iste quem formasti ad illudendum ei.
27 Omnia a te exspectant
ut des illis escam in tempore.
28 Dante te illis, colligent :
aperiente te manum tuam, omnia implebuntur boni-
[tate.
29 Avertente autem te faciem, turbabuntur :

auferes spiritum eorum, et deficient,
et in pulverem suum revertentur.
30 Emittes spiritum tuum, et creabuntur :
et renovabis faciem terræ.

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dwelling-place in the fir-trees. — *Montes...* (℣. 18). The mountains are spoken of because certain great trees are found upon them. — *Cervis, herinaceis.* Heb., the wild goat, the coney. The coney is a timid little pachydermal animal which lives in holes of the rocks.

19-23. The work of the fourth day : the stars. — *In tempora.* Among the Hebrews, the moon marked the duration of the month, the festival days, etc. Cf. Gen. 1^{14}; Lev. 23^{4-6}; Eccl. 4^{6-8}, etc. — *Sol cognovit...* Interesting details (℣℣. 19^{ff}) on the effects of the setting, then of the rising of the sun.

24-30. Some of the works of the fifth and sixth days.

24-26. The inhabitants of the sea.

18 The high hills are a refuge for the harts :
the rock for the urchins.
19 He hath made the moon for seasons :
the sun knoweth his going down.
20 Thou hast appointed darkness, and it is night :
in it shall all the beasts of the woods go about.
21 The young lions roaring after their prey,
and seeking their meat from God.
22 The sun ariseth, and they are gathered together :
and they shall lie down in their dens.
23 Man shall go forth to his work :
and to his labour until the evening.

Psalm 103, iii.

24 How great are thy works, O Lord!
thou hast made all things in wisdom :
the earth is filled with thy riches.
25 *So is* this great sea, which stretcheth wide its arms :
there are creeping things without number.
Creatures little and great :
26 There the ships shall go.
This sea-dragon which thou hast formed to play
27 All expect of thee [therein :
that thou give them food in season.
28 What thou givest to them they shall gather up :
when thou openest thy hand, they shall all be filled
[with good.
29 But if thou turnest away thy face, they shall be trou-
[bled :
thou shalt take away their breath, and they shall fail,
and shall return to their dust.
30 Thou shalt send forth thy spirit, and they shall be
and thou shalt renew the face of the earth. [created :

Cf. Gen. $1^{24ff.}$ — *In sapientia.* Cf. Proverbs 8^{22-31}. In the created world, the wisdom of God is not less admirable than His power; all beings are wonderfully adapted to their end. — *Possessione...* That is, creatures, which are the property of their maker. — *Manibus :* gulfs and channels. — *Reptilia.* General expression, designating the innumerable animals of the sea. — *Draco...* (℣. 26). Heb., that leviathan (marine monster).

27-30. To all those dwellers of the deep, as well as to the animals which live on land, God gives food and He preserves their life — *Implebuntur...* Heb., they are satiated with good. — *Emittes spiritum...* (℣. 30) : the creating vivifying spirit. Cf. Gen. 2^{7}, etc.

31 Sit gloria Domini in sæculum :
lætabitur Dominus in operibus suis :
32 qui respicit terram, et facit eam tremere :
qui tangit montes, et fumigant.
33 Cantabo Domino in vita mea :
psallam Deo meo, quandiu sum.
34 Jucundum sit ei eloquium meum :
ego vero delectabor in Domino.
35 Deficiant peccatores a terra,
et iniqui, ita ut non sint.
Benedic, anima mea, Domino.

None.

Psalm 108, i.

2 Deus, laudem meam ne tacueris :
quia os peccatoris, et os dolosi super me apertum est.

3 Locuti sunt adversum me lingua dolosa,
et sermonibus odii circumdederunt me :

et expugnaverunt me gratis.
4 Pro eo ut me diligerent, detrahebant mihi :
ego autem orabam.
5 Et posuerunt adversum me mala pro bonis :
et odium pro dilectione mea.
6 Constitue super eum peccatorem :
et diabolus stet a dextris ejus.

31-35. Conclusion : eternal glory to Him who has created all those marvels. — *Lætabitur...* Cf. Gen. 1[31] ; " God saw all that he had done and behold, it was very good. " He ceases not to rejoice in His works — *Respicit* (℣. 32). The awful aspect of divine power. — *Cantabo...* ℣℣. 33-34, the poet will not tire of praising this adorable master. — *Deficiant...* (℣. 35). Anathema against sinners who mar the harmony of creation. — *Benedic...* The canticle finishes as it had begun.

Psalm 108

Prayer and imprecations against impious foes.

" Psalm of David ", composed probably during Saul's persecution. The subject is analogous to that of Ps. 68. The poet is under the stress of great sufferings caused by ungrateful men, to whom he had done great favors, but who now despise him, persecute him, curse him. He appeals for the help of the Lord against them, and curses them in turn with a surprising energy which

31 May the glory of the Lord endure for ever :
the Lord shall rejoice in his works :
32 He looketh upon the earth, and maketh it tremble :
he toucheth the mountains, and they smoke.
33 I will sing to the Lord as long as I live :
I will sing praise to my God while I have my being.
34 Let my speech be acceptable to him :
but I will take delight in the Lord.
35 Let sinners be consumed out of the earth,
and the unjust, so that they be no more :
O my soul, bless thou the Lord.

None.

PSALM 108, 1.

2 O God, be not thou silent in my praise :
for the mouth of the wicked and the mouth of the [deceitful man is opened against me.
3 They have spoken against me with deceitful tongues,
and they have compassed me about with words of [hatred :
and have fought against me without cause.
4 Instead of making me a return of love, they detracted [me :
but I gave myself to prayer.
5 And they repaid me, evil for good :
and hatred for my love.
6 Set thou the sinner over him :
and may the devil stand at his right hand.

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is nowhere surpassed in the Psalter. One of those enemies is the object of special maledictions. On the nature and the spirit of such imprecations, see pp. 9-11.

2-5. Prelude : Description of the malice of the psalmist's enemies. — *Laudem... ne...* i. e., manifest my innocence, against my slanderers. Heb., God of my praise (God whom I so love to praise), do not remain dumb (inactive, as one indifferent about my sufferings). — *Os peccatoris.* Heb., they have opened against me a wicked mouth, and a deceitful mouth. — *Pro eo ut...* (*v.* 4). Heb., In return for my affection, they have been my adversaries. Black ingratitude. — *Ego autem...* Admirable trait.

6-20. The curses. The poet now speaks of the enemy in the singular, whether it be to single out each one of the mass, or because he had more particularly in view the principal one of them, Saul, the real author of all his misfortunes.

6-10. Let the traitor be punished in his person and in his family. — *Constitue...* i. e., place him under the

7 Cum judicatur, exeat condemnatus :
et oratio ejus fiat in peccatum.
8 Fiant dies ejus pauci :
et episcopatum ejus accipiat alter.
9 Fiant filii ejus orphani :
et uxor ejus vidua.
10 Nutantes transferantur filii ejus, et mendicent :
et ejiciantur de habitationibus suis.
11 Scrutetur fœnerator omnem substantiam ejus :
et diripiant alieni labores ejus.
12 Non sit illi adjutor :
nec sit qui misereatur pupillis ejus.
13 Fiant nati ejus in interitum :
in generatione una deleatur nomen ejus.

Psalm 108, 11.

14 In memoriam redeat iniquitas patrum ejus in conspectu [Domini :
et peccatum matris ejus non deleatur.
15 Fiant contra Dominum semper,
et dispereat de terra memoria eorum :
16 pro eo quod non est recordatus facere misericordiam.
17 Et persecutus est hominem inopem, et mendicum,
et compunctum corde mortificare.
18 Et dilexit maledictionem, et veniet ei :
et noluit benedictionem, et elongabitur ab eo.
Et induit maledictionem sicut vestimentum,
et intravit sicut aqua in interiora ejus,
et sicut oleum in ossibus ejus.
19 Fiat ei sicut vestimentum, quo operitur :
et sicut zona, qua semper præcingitur.
20 Hoc opus eorum, qui detrahunt mihi apud Dominum :
et qui loquuntur mala adversus animam meam.

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authority of a wicked, unjust judge, who will deal with him without the least pity; ℣℣. 6b-7 continue the metaphor, and put before us a real judgment scene. — *Diabolus...* Heb., Let Satan stand... But this word has here the general meaning of accuser. Cf. 1 Kings 29[4]; Zach. 3[1], etc. — *Oratio...* (℣. 7). The prayer by which he might try to move his judge. — *Episcopatum...* (℣. 8). His office, his function, according to the Heb. In Acts 1[20], St. Peter applies this text to Judas. — *Mutantes...* (℣. 10). Heb., Let his children be vagabonds..., let them seek (shelter) far from their ruined home.

11-15. May this traitor be chastised in his property, in his posterity, in his reputation. — *Scrutetur...*

7 When he is judged, may he go out condemned :
and may his prayer be turned to sin.
8 May his days be few :
and his bishopric let another take.
9 May his children be fatherless :
and his wife a widow.
10 Let his children be carried about vagabonds, and beg;
and let them be cast out of their dwellings.
11 May the usurer search all his substance :
and let strangers plunder his labours.
12 May there be none to help him :
nor none to pity his fatherless offspring.
13 May his posterity be cut off :
in one generation may his name be blotted out.

Psalm 108, 11.

14 May the iniquity of his fathers be remembered in the [sight of the Lord :
and let not the sin of his mother be blotted out.
15 May they be before the Lord continually :
and let the memory of them perish from the earth :
16 Because he remembered not to shew mercy.
17 But persecuted the poor man, and the beggar,
and the broken in heart, to put him to death.
18 And he loved cursing, and it shall come unto him :
and he would not have blessing, and it shall be far [from him.
And he put on cursing like a garment :
and it went in like water into his entrails,
and like oil in his bones.
19 May it be unto him like a garment which covereth him :
and like a girdle with which he is girded continually.
20 This is the work of them who detract me before the Lord :
and who speak evils against my soul.

Heb., let him ensnare... — *In memoriam...* (℣. 14). May he have to atone not only for his own sins but for all the iniquities of his ancestors, conformably to the ancient threats of the Lord. Cf. Ex. 20^5, etc. — *Fiant...* (℣. 15) : that is, the sins of his whole family. — *Dispereat...* Final result : may there remain no memory of him, or of his.

16-20. This severe punishment is but too well deserved. The psalmist justifies his extraordinary request (*pro eo quod...*) — *Inopem.* Heb., the afflicted. — *Induit..., intravit...* (℣℣. 18-19). Very expressive figures : an ample garment which entirely envelops one, water which one swallows and which immediately penetrates into the interior of the

21 Et tu, Domine, Domine, fac mecum propter nomen
quia suavis est misericordia tua. [tuum :

PSALM 108, III.

Libera me, 22 quia egenus et pauper ego sum :
et cor meum conturbatum est intra me.

23 Sicut umbra, cum declinat, ablatus sum :
et excussus sum sicut locustæ.
24 Genua mea infirmata sunt a jejunio :
et caro mea immutata est propter oleum.
25 Et ego factus sum opprobrium illis :
viderunt me, et moverunt capita sua.
26 Adjuva me, Domine, Deus meus :
salvum me fac secundum misericordiam tuam.
27 Et sciant quia manus tua hæc :
et tu, Domine, fecisti eam.
28 Maledicent illi, et tu benedices :
qui insurgunt in me confundantur :
servus autem tuus lætabitur.
29 Induantur qui detrahunt mihi, pudore :
et operiantur sicut diploide confusione sua.

30 Confitebor Domino nimis in ore meo :
et in medio multorum laudabo eum.
31 Quia astitit a dextris pauperis,
ut salvam faceret a persequentibus animam meam.

Vespers.

PSALM 143, I.

1 Benedictus Dominus, Deus meus,

body, oil with which one rubs himself and which enters through the pores, the cincture which adheres closely to the loins. — *Hoc opus...* (℣. 20). Heb., Such is the salary.

21-29. Prayer for the help of the Lord.

21-25. May God deign to look upon the distress of the suppliant and have mercy upon him. — *Fac mecum.* Be active in my behalf, save me. — *Egenus et ..* Heb., afflicted and poor. The poet once more describes his misery (℣℣. 22-25). — *Conturbatum.* Heb., wounded. — *Sicu umbra...* (℣. 23). The shadow which is stretched out towards evening is about to disappear. Cf. Ps. 101[123ff.]. — *Excussus... sicut...* When locusts fall upon a country, the people take every means to get rid of them, and everywhere drive them away; hence

21 But thou, O Lord, Lord, do with me for thy name's
because thy mercy is sweet. [sake :

PSALM 108, III.

Do thou deliver me.
22 for I am poor and needy :
and my heart is troubled within me.
23 I am taken away like the shadow when it declineth :
and I am shaken off as locusts.
24 My knees are weakened through fasting :
and my flesh is changed for oil.
25 And I am become a reproach to them :
they saw me, and they shook their heads.
26 Help me, O Lord, my God :
save me according to thy mercy.
27 And let them know that this is thy hand :
and *that* thou, Lord, hast done it.
28 They will curse and thou wilt bless :
let them that rise up against me, be confounded :
but thy servant shall rejoice.
29 Let them that detract me be clothed with shame :
and let them be covered with their confusion as with
[a double cloak.
30 I will give great thanks to the Lord with my mouth :
and in the midst of many I will praise him.
31 Because he hath stood at the right hand of the poor.
to save my soul from persecutors.

Vespers.

PSALM 143, I.

1 Blessed *be* the Lord my God,

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this comparison. *Genua*... (ỹ. 24). His anguish keeps him from eating, and his reiterated fasts have made him weak. — *Caro*...*propter*... Heb., my flesh hath grown lean and lost fatness.

26-29. May God cover his enemies with confusion, by delivering him from their hands. — *Hæc, eam* ỹ. 27). Hebraism for " hoc " and " illud "; that, my deliverance. — *Diploide.* An ample garment which could go round the body twice. Heb., a mantle.

30-31. Conclusion : anticipated thanksgiving.

PSALM 143

Thanksgiving after a great victory, and prayer to obtain Heaven's help against other powerful enemies.

Psalm " of David ". The LXX

qui docet manus meas ad prælium,
et digitos meos ad bellum.
2 Misericordia mea, et refugium meum :
susceptor meus, et liberator meus :
protector meus, et in ipso speravi :
qui subdit populum meum sub me.
3 Domine, quid est homo quia innotuisti ei?
aut filius hominis, quia reputas eum?
4 Homo vanitati similis factus est :
dies ejus sicut umbra prætereunt.
5 Domine, inclina cælos tuos, et descende :
tange montes, et fumigabunt.
6 Fulgura coruscationem, et dissipabis eos :
emitte sagittas tuas, et conturbabis eos.
7 Emitte manum tuam de alto, eripe me,
et libera me de aquis multis :
de manu filiorum alienorum.
8 Quorum os locutum est vanitatem :
et dextera eorum dextera iniquitatis.

PSALM 143, 11.

9 Deus, canticum novum cantabo tibi :
in psalterio, decachordo psallam tibi.

10 Qui das salutem regibus :
qui redemisti David, servum tuum, de gladio maligno :
11 eripe me, et erue me de manu filiorum alienorum,
quorum os locutum est vanitatem :
et dextera eorum dextera iniquitatis :
[sua.
12 quorum filii, sicut novellæ plantationes in juventute

and the Vulg. add *against Goliath*. This would not mean necessarily that it was composed by the young shepherd of Bethlehem at the time of his fight with the Philistine giant. David, become king, and again facing redoutable enemies (probably the Philistines who often attacked him during the first part of his reign), recalls before God this great triumph, in order to obtain a like victory. This poem contains many passages which are found in other psalms, doubtless more recent.

1-2. First strophe : thanksgiving for a first victory. Cf. Ps. $17^{2,3}$, $35^{9,48}$. — *Deus susceptor...* Heb., my rock, my citadel, and my shield.

3-4. Second strophe : praise of God's loving condescension for man. — *Quid est...?* Humble confession, which extols the greatness of divine benefits. Cf. Ps. 8^{5}. — *Innotuisti...* Heb., that thou shouldst take know-

who teacheth my hands to fight,
and my fingers to war.
2 My mercy, and my refuge :
my support, and my deliverer :
My protector, and I have hoped in him :
who subdueth my people under me.
3 Lord, what is man, that thou art made known to him?
or the son of man, that thou makest account of him?
4 Man is like to vanity :
his days pass away like a shadow.
5 Lord, bow down thy heavens and descend :
touch the mountains, and they shall smoke.
6 Send with lightning, and thou shalt scatter them :
shoot out thy arrows, and thou shalt trouble them.
7 Put forth thy hand from on high, take me out,
and deliver me from many waters :
from the hand of strange children :
8 Whose mouth hath spoken vanity :
and their right hand is the right hand of iniquity.

Psalm 143, II.

9 To thee, O God, I will sing a new canticle :
on the psaltery *and* an instrument of ten strings I [will sing praises to thee.
10 Who givest salvation to kings : [cious sword :
who hast redeemed thy servant David from the mali-
11 Deliver me, and rescue me out of the hand of strange children;
whose mouth hath spoken vanity :
and their right hand is the right hand of iniquity :
12 Whose sons are as new plants in their youth :

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ledge of him (pay attention to him). — *Vanitati* (℣. 9). Heb., (like) a breath. Cf. Ps. 38^5; 61^{10}, etc.

5-8. Third strophe : prayer for the Lord's help that another victory may be won. — *Inclina...* Cf. Ps. 17^{8-15}, where we find like ideas. May God appear, to aid His faithful friends. — *De aquis...* (℣. 7). Image of a pressing danger. — *Alienorum*. The enemies to be fought were pagans. — *Dextera iniquitatis* (℣ 8). Heb., a right hand of falsehood (ready to be lifted up for a false oath).

9-11. Fourth strophe. Promise of praise after the victory which is prayed for, and repetition of the prayer. — *In psalterio...* Heb., the *nebel* (small harp) of ten cords. — *Eripe me...* (℣. 11). Refrain, common to this and the preceding strophe. Cf. ℣℣. 7 and 8.

12-15. Fifth strophe : description of the vain prosperity of the enemies

Filiæ eorum compositæ :
circumornatæ ut similitudo templi.
13 Promptuaria eorum plena,
eructantia ex hoc in illud.
Oves eorum fœtosæ,
abundantes in egressibus suis :
14 boves eorum crassæ.
Non est ruina maceriæ, neque transitus :
neque clamor in plateis eorum.
15 Beatum dixerunt populum, cui hæc sunt :
beatus populus, cujus Dominus Deus ejus.

Psalm 144, 1.

1 Exaltabo te, Deus meus, rex :
et benedicam nomini tuo in sæculum, et in sæculum
2 Per singulos dies benedicam tibi, [sæculi.
et laudabo nomen tuum in sæculum, et in sæculum
3 Magnus Dominus, et laudabilis nimis : [sæculi.
et magnitudinis ejus non est finis.
4 Generatio et generatio laudabit opera tua :
et potentiam tuam pronuntiabunt.
5 Magnificentiam gloriæ sanctitatis tuæ loquentur :
et mirabilia tua narrabunt.
6 Et virtutem terribilium tuorum dicent :
et magnitudinem tuam narrabunt.
7 Memoriam abundantiæ suavitatis tuæ eructabunt :
et justitia tua exsultabunt.

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of David. All that constitutes the strength of a nation, they possess : healthy and graceful children (℣. 12), considerable wealth (℣. 13-14c), perfect happiness (℣. 14a). Their prosperity renders them arrogant towards the Lord : is not this a reason to punish them? Such is the general meaning of the LXX, Vulg., and Syriac. But, what the ancient versions apply to the adversaries of David and of Israel, the original text says of the Hebrews themselves, boasting of their riches, their happiness, as of manifest signs of divine protection : " Our sons are like plants well-grown in their youth; our daughters, like sculptured columns which adorn palaces; our garners are full, overflowing with all kinds (of provisions); our flocks are multiplied by thousands, by ten thousands, in our fields; our heifers are fruitful; no disaster, no captivity; no noise in our streets. Happy the people that is in such a condition! happy the people of whom Jehovah is God! " Israel is, then, fortunate in enjoying such temporal prosperity; but his real happiness consists especially in being the privileged people of the true God.

Their daughters decked out,
adorned round about after the similitude of a temple:
13 Their storehouses full,
flowing out of this into that.
Their sheep fruithful in young,
abounding in their goings forth:
14 their oxen fat.
There is no breach of wall, nor passage,
nor crying out in their streets. [things:
15 They have called the people happy, that hath these
but happy is that people whose God is the Lord.

Psalm 144, 1.

1 I will extol thee, O God, my king: [and ever.
and I will bless thy name for ever, yea for ever
2 Every day will I bless thee: [ever.
and I will praise thy name for ever, yea for ever and
3 Great is the Lord, and greatly to be praised:
and of his greatness there is no end.
4 Generation and generation shall praise thy works:
and they shall declare thy power.
5 They shall speak of the magnificence of the glory of
and shall tell thy wondrous works. [thy holiness:
6 And they shall speak of the might of thy terrible acts:
and shall declare thy greatness.
7 They shall publish the memory of the abundance of
and shall rejoice in thy justice. [thy sweetness:

Psalm 144

Praise of the majesty and goodness of the Lord.

"Praise of David"; that is, praise of the Lord sung by the poet-king. Wonderful picture of the omnipotence of Jehovah, and especially of His lovingkindness towards His creatures. It is an alphabetical poem, each verse commencing with a new letter in the order of the Hebrew alphabet. The letter *nûn* is not represented in the original text; hence the psalm has only twenty-one verses.

1-2. Short prelude and genera theme of the canticle. — *Deus... rex.* On this title, cf. Ps. 28[10] and 97[6].

3-6. The majesty and the splendor of Israel's God. — *Magnitudinem... non est...* (ỹ. 3). Heb., His greatness is unsearchable. — *Generatio et...* (ỹ. 4). Heb., One generation shall praise thy works to another. — *Magnificentiam... sanctitatis...* (ỹ. 5). Heb., the glorious splendor of thy majesty. — *Narrabunt.* Heb., I will declare (ỹỹ. 5 and 6).

7-9. Praise of the goodness of the Lord. — *Justitia* (in the ablative)

Psalm 144, II.

8 Miserator et misericors Dominus :
patiens et multum misericors.
9 Suavis Dominus universis :
et miserationes ejus super omnia opera ejus.
10 Confiteantur tibi, Domine, omnia opera tua :
et sancti tui benedicant tibi.
11 Gloriam regni tui dicent :
et potentiam tuam loquentur :
12 ut notam faciant filiis hominum potentiam tuam :
et gloriam magnificentiæ regni tui.
13 Regnum tuum regnum omnium sæculorum :
et dominatio tua in omni generatione et generationem.

Psalm 144, III.

Fidelis Dominus in omnibus verbis suis :
et sanctus in omnibus operibus suis :
14 Allevat Dominus omnes qui corruunt :
et erigit omnes elisos.
15 Oculi omnium in te sperant, Domine :
et tu das escam illorum in tempore opportuno.
16 Aperis tu manum tuam :
et imples omne animal benedictione.
17 Justus Dominus in omnibus viis suis :
et sanctus in omnibus operibus suis.
18 Prope est Dominus omnibus invocantibus eum :
omnibus invocantibus eum in veritate.
19 Voluntatem timentium se faciet :
et deprecationem eorum exaudiet :
et salvos faciet eos.
20 Custodit Dominus omnes diligentes se :
et omnes peccatores disperdet.

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exultabunt. Heb., they shall joyfully sing of thy righteousness. — *Miserator*... (℣. 8). As in Ps. 102[8]. — *Suavis*... (℣. 9). The words *universis* and *opera* are emphasized : there is absolutely no exception.

10-13. Exhortation to praise a God so great and so powerful. — *Sancti tui*. Heb., thy *châsîdîm*, thy pious and faithful friends. — *Gloriam regni*... The poet, who has already mentioned (℣. 1) God's kingship, now sings of the glory of his endless reign (11-13). — The words *fidelis*... *in*... *operibus*... (℣. 13[cd]) are lacking in the Heb.

14-20. Description and more complete praise of God's goodness. Touch-

Psalm 144, II.

8 The Lord is gracious and merciful :
patient and plenteous in mercy.
9 The Lord is sweet to all :
and his *tender* mercies are over all his works.
10 Let all thy works, O Lord, praise thee :
and let thy saints bless thee.
11 They shall speak of the glory of thy kingdom :
and shall tell of thy power :
12 To make thy might known to the sons of men :
and the glory of the magnificence of thy kingdom.
13 Thy kingdom is a kingdom of all ages :
and thy dominion endureth throughout all gener-
[ations.

Psalm 144, III.

The Lord is faithful in all his words :
and holy in all his works.
14 The Lord lifteth up all that fall :
and setteth up all that are cast down.
15 The eyes of all hope in thee, O Lord :
and thou givest them meat in due season.
16 Thou openest thy hand :
and fillest with *thy* blessing every living creature.
17 The Lord is just in all his ways :
and holy in all his works.
18 The Lord is nigh unto all them that call upon him :
to all that call upon him in truth.
19 He will do the will of them that fear him,
and he will hear their prayer :
and save them.
20 The Lord keepeth all them that love him :
but all the wicked he will destroy.

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ing details. — *Erigit*... Heb., He raiseth up all those who are bowed down. — *Omnes*. This adjective recurs seventeen times in the psalm, most often to point out the extent of God's goodness. — *Oculi omnium*... (℣. 15). As in Ps. 103[27]. — *Aperis*... (℣. 16). Cf. Ps. 103[28]. — *Imples*... *benedictione*. Heb., Thou satisfiest the desire of every living thing. — Sanctus (℣. 17). Heb., *Chastd*, "pius", full of goodness. — *Voluntatem*...(℣. 19). Remarkable thought "You serve God, God serves you; you do His will, and He does yours, to teach you that God is a sincere friend" (Bossuet). — *Custodit*... *disperdet* (℣. 20). Contrast frequently set forth in the Psalms.

21 Laudationem Domini loquetur os meum :
et benedicat omnis caro nomini sancto ejus in sæcu-
et in sæculum sæculi. [lum

Compline.

Psalm 87.

2 Domine, Deus salutis meæ :
in die clamavi et nocte coram te.
3 Intret in conspectu tuo oratio mea :
inclina aurem tuam ad precem meam.
4 Quia repleta est malis anima mea :
et vita mea inferno appropinquavit.
5 Æstimatus sum cum descendentibus in lacum :
factus sum sicut homo sine adjutorio,
6 inter mortuos liber.
Sicut vulnerati dormientes in sepulcris.
quorum non es memor amplius :
et ipsi de manu tua repulsi sunt.
7 Posuerunt me in lacu inferiori :
in tenebrosis, et in umbra mortis.
8 Super me confirmatus est furor tuus :
et omnes fluctus tuos induxisti super me.
9 Longe fecisti notos meos a me :
posuerunt me abominationem sibi.
Traditus sum, et non egrediebar :
10 oculi mei languerunt præ inopia.
Clamavi ad te, Domine, tota die :
expandi ad te manus meas.

---

21. Conclusion : promise to praise God forever.

Psalm 87

Prayer of a just man grievously afflicted.

Canticle psalm, a didactic poem of the "sons of Core, (in particular) of Eman the Ezrahite". There was, indeed, in the time of David, a celebrated temple singer, called Eman, who belonged to the Levitic family of Core. Cf. I Par. 6^{33}; 15^{17}, etc. — This poem is an elegy of intense sadness, in which we see a just man, horribly afflicted in body and soul, abandoned by men and even by God, seeking nevertheless for consolation in prayer and invoking with faith the help of the Lord. The suppliant has experienced all kinds of suffering; and he describes them in a language which is almost constantly plaintive without manifesting his sentiments of hope, as is usually the case in such elegies. His complaints have much analogy with those of Job.

21c My mouth shall speak the praise of the Lord :
and let all flesh bless his holy name for ever, yea for [ever and ever.

Compline.

Psalm 87

2 O Lord, the God of my salvation :
I have cried in the day, and in the night before thee.
3 Let my prayer come in before thee :
incline thy ear to my petition.
4 For my soul is filled with evils :
and my life hath drawn nigh to hell.
5 I am counted among them that go down to the pit :
I am become as a man without help,
6 free among the dead.
Like the slain sleeping in the sepulchres,
whom thou rememberest no more :
and they are cast off from thy hand.
7 They have laid me in the lower pit :
in the dark places, and in the shadow of death.
8 Thy wrath is strong over me :
and all thy waves thou hast brought in upon me.
9 Thou hast put away my acquaintance far from me :
they have set me an abomination to themselves.
I was delivered up, and came not forth :
10 my eyes languished through poverty.
All the day I cried to thee, O Lord :
I stretched out my hands to thee.

2-3. Brief prelude : appeal to God. — *Precem...* (℣. 3b). Heb., my piercing cry.

4-10. Description of the psalmist's extreme distress.

4-7. He compares his condition to that of the departed in the nether world. — *Inferno : Sheol,* the abode of the dead. — *Sine adjutorio* (℣. 5). Heb., without strength. He is nothing but a shade : his vital power is gone. — *Inter mortuos...* Obscure passage, differently interpreted : abandoned..., lying... disengaged from life and its duties among the dead, etc. Heb., My couch is among the dead; or, I have been cast away among... — *Vulnerati.* Heb., the slain. — *De manu...* Heb., they have been cut off by thy hand.

8-10. A still greater misfortuned the suppliant is the object of God's wrath and his friends have deserted him. — *Fluctus... induxisti...* Heb., Thou hast afflicted me with all thy waves. Image of misfortunes ceaselessly renewed. Cf. Ps. 41[8] (p. 209). — *Longe... notos...* (℣. 9). Isolation

11 Numquid mortuis facies mirabilia :
aut medici suscitabunt, et confitebuntur tibi?
12 Numquid narrabit aliquis in sepulcro misericordiam
et veritatem tuam in perditione? [tuam,
13 Numquid cognoscentur in tenebris mirabilia tua,
et justitia tua in terra oblivionis?
14 Et ego ad te, Domine, clamavi :
et mane oratio mea præveniet te.
15 Ut quid, Domine, repellis orationem meam :
avertis faciem tuam a me?
16 Pauper sum ego, et in laboribus a juventute mea :
exaltatus autem, humiliatus sum et conturbatus.
17 In me transierunt iræ tuæ :
et terrores tui conturbaverunt me.
18 Circumdederunt me sicut aqua tota die :
circumdederunt me simul.
19 Elongasti a me amicum et proximum :
et notos meos a miseria.

Psalm 102, i.

1 Benedic, anima mea, Domino :
et omnia, quæ intra me sunt, nomini sancto ejus.
2 Benedic, anima mea, Domino :
et noli oblivisci omnes retributiones ejus.
3 Qui propitiatur omnibus iniquitatibus tuis :
qui sanat omnes infirmitates tuas.
4 Qui redimit de interitu vitam tuam :
qui coronat te in misericordia et miserationibus.

---

in suffering. — *Traditus...* Heb., I am shut up (in the prison of misfortune). — *Oculi...præ...* (℣. 10). Heb., my eyes waste away by reason of affliction.

11-13. Reason why he should be heard : if he dies, he can no longer praise God by his songs. Cf. Ps. 6[6]; Is. 38[17-19]. — *Aut medici...* Heb., Or will the dead rise up (by a resurrection) to praise thee? — *Narrabit aliquis...* (℣. 12). The same thought in Eccl. 9[5-10]; Eccli. 17[26-27]; Bar. 2[17-18]. — *In perditione, in terra...* Synonyms of sepulchre. "The dead, before the coming of Jesus Christ, did not glorify God, because the merits of the Redeemer had not yet opened for the just the gates of Heaven." (F. Vigouroux.)

14-19. New description of the sufferings endured by the suppliant.

14-15. God refuses to hear him. — *Ut quid...orationem...* Heb., Why castest thou off my soul (my ardent desires)?

16-19. Complaint full of sadness. — *Pauper... et in...* Heb., I am afflicted and ready to die from my youth. — *Exaltans..., humilians...*

11 Wilt thou shew wonders to the dead? [thee?
or shall physicians raise to life, and give praise to
12 Shall any one in the sepulchre declare thy mercy,
and thy truth in destruction?
13 Shall thy wonders be known in the dark :
and thy justice in the land of forgetfulness?
14 But I, O Lord, have cried to thee :
and in the morning my prayer shall prevent thee.
15 Lord, why castest thou off my prayer :
why turnest thou away thy face from me?
16 I am poor, and in labours from my youth :
and being exalted have been humbled and troubled.
17 Thy wrath hath come upon me :
and thy terrors have troubled me.
18 They have come round about me like water all the day :
they have compassed me about together.
19 Friend and neighbour thou hast put far from me :
and my acquaintances, because of misery.

Psalm 102, 1.

1 Bless the Lord, O my soul :
and let all that is within me bless his holy name.
2 Bless the Lord, O my soul,
and never forget all he hath done for thee.
3 Who forgiveth all thy iniquities :
who healeth all thy diseases.
4 Who redeemeth thy life from destruction :
who crowneth thee with mercy and compassion.

At different times : first exalted, then humiliated. Heb., I am laden with Thy terrors, I am distracted. — *Conturbaverunt...* (℣. 17). Heb., make an end of me. — *Notus... a miseria.* In the Heb., with striking concision : My friends, darkness (they have disappeared in the darkness). The psalm ends with this sorrowful trait.

Psalm 102

Hymn of thanksgiving for the mercies and the kindness of God.

Psalm "of David". This is really, as Laharpe declares "the song of the mercies of the Lord". The psalmist at the same time sings of those mercies from a personal standpoint, as it has been given him to experience them, and from a national standpoint, as they had been shown to the whole people of Israel.

1-5. Exordium : the poet summons his soul to thank the Lord for the bounties he has received himself. — *Omnia quæ intra...* All his intellectual and moral powers : heart, mind, will, etc. — *Qui propitiatur...* Summary (℣℣. 3-5) of the principal benefits. — *Ut aquilæ.* Allusion to

5 Qui replet in bonis desiderium tuum :
renovabitur ut aquilæ juventus tua :
6 faciens misericordias Dominus :
et judicium omnibus injuriam patientibus.
7 Notas fecit vias suas Moysi,
filiis Israel voluntates suas.
8 Miserator, et misericors Dominus :
longanimis, et multum misericors.
9 Non in perpetuum irascetur :
neque in æternum comminabitur.
10 Non secundum peccata nostra fecit nobis :
neque secundum iniquitates nostras retribuit nobis.
11 Quoniam secundum altitudinem cæli a terra :
corroboravit misericordiam suam super timentes se.
12 Quantum distat ortus ab occidente :
longe fecit a nobis iniquitates nostras.

Psalm 102, II.

13 Quomodo miseretur pater filiorum,
misertus est Dominus timentibus se.
14 Quoniam ipse cognovit figmentum nostrum.
Recordatus est quoniam pulvis sumus :
15 homo, sicut fœnum dies ejus,
tamquam flos agri sic efflorebit.
16 Quoniam spiritus pertransibit in illo, et non subsistet :
et non cognoscet amplius locum suum.
17 Misericordia autem Domini ab æterno,
et usque in æternum super timentes eum.
Et justitia illius in filios filiorum,
18 his qui servant testamentum ejus :
et memores sunt mandatorum ipsius, ad faciendum ea.
19 Dominus in cælo paravit sedem suam :
et regnum ipsius omnibus dominabitur.

---

the yearly moulting of the eagle and the other birds.

6-18. The bounties of the Lord towards the whole nation.

6-10. From the time of Moses, God has shown that He is good and merciful. — *Notas... vias...* (℣. 7). Evident allusion to the prayer of Moses (Ex. 33[13]) : Make known unto me thy ways. — *Voluntates...* Heb., His acts (the wonders wrought by his love). — *Miserator et...* (℣. 8). Definition given by God Himself (Ex. 34[6]) and dear to Israel. Cf. Ps. 85[15], etc.

11-14. Comparison which brings out still more clearly Jehovah's mercy towards sinners. — *Cognovit figmen-*

5 Who satisfieth thy desire with good things :
thy youth shall be renewed like the eagle's.
6 The Lord doth mercies,
and judgment for all that suffer wrong.
7 He hath made his ways known to Moses :
his wills to the children of Israel.
8 The Lord is compassionate and merciful :
longsuffering and plenteous in mercy.
9 He will not always be angry :
nor will he threaten for ever.
10 He hath not dealt with us according to our sins :
nor rewarded us according to our iniquities. [earth :
11 For according to the height of the heaven above the
he hath strengthened his mercy towards them that
12 As far as the east is from the west, [fear him.
so far hath he removed our iniquities from us.

Psalm 102, II.

13 As a father hath compassion on his children,
so hath the Lord compassion on them that fear him :
14 For he knoweth our frame.
He remembereth that we are dust :
15 Man's days are as grass,
as the flower of the field so shall he flourish.
16 For the spirit shall pass in him, and he shall not be :
and he shall know his place no more.
17 But the mercy of the Lord is from eternity,
and unto eternity upon them that fear him.
And his justice unto children's children,
18 To such as keep his covenant :
And are mindful of his commandments, to do them.
19 The Lord hath prepared his throne in heaven :
and his kingdom shall rule over all.

---

tum... (℣. 14). As creator, God knows our physical and moral weakness, and this knowledge excites in Him deep pity.

15-18. Human life lasts but a day, the mercy of God is eternal. Cf. Ps. 101^{24-28}. — *Sicut fœnum*... ℣℣. 15-16, striking image of human frailty. Cf. Ps. $89^{5ff.}$, Is. 40^{6-8}, etc. — *Non cognoscet*... (℣. 16). Heb., and its place (the place occupied by the flower) no longer knows it. Cf. Job 7^{10}. — *Super timentes*... The condition required for the exercise of this infinite goodness. It is four times repeated (℣. $11^{b}13^{b}18$).

19-22. Conclusion : the poet invites all creatures to bless a God so

20 Benedicite Domino, omnes Angeli ejus :
potentes virtute, facientes verbum illius,
ad audiendam vocem sermonum ejus.
21 Benedicite Domino, omnes virtutes ejus :
ministri ejus, qui facitis voluntatem ejus.
22 Benedicite Domine, omnia opera ejus :
in omni loco dominationis ejus.
Benedic, anima mea, Domino.

---

good and so merciful. — *Omnibus dominabitur.* The reign of God is not less universal than eternal. — *Benedicite...* The summons is addressed to the heavenly spirits (℣℣ 20-21) and to all other creatures

THE END

20 Bless the Lord, all yé his angels :
you that are mighty in strength, and execute his
hearkening to the voice of his orders. [word,
21 Bless the Lord, all ye his hosts :
you ministers of his, that do his will.
22 Bless the Lord, all his works :
in every place of his dominion, O my soul,
bless thou the Lord.

(℣. 22ab). — *Ad audiendum*... (℣. 20). These words depend on *facientes* : You who execute His word, by obeying the voice of His order. — *Benedic*... (℣. 22c). The last line is the same as the first.

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